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THE DREAM MINE: A STUDY IN MORMON FOLKLORE

A Thesis

Presented to the
Department of English
Brigham Young University

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

by

Joe Stanley Graham

May 1970

This thesis, by Joe Stanley Graham, is accepted in its present form by the Department of English of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

April 27, 1970
(Completion Date)

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I wish to express my appreciation to the many people who have been instrumental in my completing this thesis. I will not attempt to name all the people who gave of their time to tell me of the Dream Mine and its founder, but their contributions made this work possible.

I express sincere appreciation to Professor Thomas Cheney for his patience and his confidence in me and this project. Too, I express thanks to my typist, Bonnie Conrad, who worked without complaint in spite of the many changes and corrections I felt were necessary.

My deepest appreciation I express to my wife, who spent many hours typing, transcribing from recorded tapes, waiting for me to come home, and for never losing her patience.

INTRODUCTION

There is a tendency among those who have not studied folklore to equate the term with falsehood or superstition. There is also a tendency to associate folklore strictly with primitive cultures or with uneducated people, as the gentlemen scholars did in the past. For many people, folklore is questionable as a respectable field of study. When examined in the light of the fact that folklore has been neglected in scholarly circles until just prior to the turn of the 20th Century, it is easy to understand these misconceptions. The American Folklore Society was formed in 1888, "partly to collect 'fast vanishing relics' of foreign (including Negro) folklore in the United States."¹ At this time the term "American Folklore" referred either "to the Indians, or to the nationality of members of the society."²

In attempting to correct the misconceptions about folklore mentioned above, we should first consider defining the term itself. This is not as easy as it may seem, however. Upon investigation into the meaning of "folklore," as defined in the Standard Dictionary of Folklore, Mythology, and Legend,³ two things are immediately apparent: (1) there

¹Jan Harold Brunvand, The Study of American Folklore (New York: W. W. Norton & Co., 1968), p. 19.

²Ibid.

³Standard Dictionary of Folklore, Mythology, and Legend (New York: Funk and Wagnall Co., 1940-50).

is no "official" definition of "folklore," and (2) the definitions given there vary according to the professional bias of the person giving the definition.⁴ However, folklorists generally associate five qualities with true folklore: (1) it is oral; (2) it is traditional; (3) it exists in different versions; (4) it is usually anonymous; and (5) it tends to become formularized.⁵ For the purposes of this study we are especially concerned with the first four items: folklore must be a part of the oral tradition of a culture, it must exist in different versions, and for the most part stem from an anonymous source. It may consist of falsehood; it may consist of truth. It may be superstition; it may be fact.

One possible reason for the widespread acceptance of the misconception that folklore exists only among primitive cultures is the fact that folklore is more prevalent among the uneducated, who have little or no use for libraries of written material, since they do not read. On the other hand, folklore exists among the highly educated, in spite of their reliance on the printed word. It generally contains less superstition than that of the primitive cultures, but it exists, even though it may appear in different forms. "Have you heard the one about the . . ." is probably just as familiar to the educated as to the uneducated. Who, in the

⁴Kenneth W. and Mary W. Clarke, Introducing Folklore (New York: Holt, Rinehart and Winston, Inc., 1965), p. 6.

⁵Brunvand, p. 4.

Mormon culture, doesn't enjoy either telling or listening to a good J. Golden Kimball story? Folklore is more abundant among the uneducated than the educated because the uneducated must depend upon oral "libraries," whereas, the educated rely more upon the printed word.

This project does not include as one of its goals the defense of folklore as a "respectable," scholarly pursuit, yet I am convinced that it is not only respectable, but necessary to the understanding of any culture. This is a concept this study will support. Stith Thompson, the "father" of American folklore, describes the sincere folklorist as one who "recognizes folklore for what it is, that part of culture which is handed down by tradition from one generation to another. . . . He observes that each item has had its history and that the tracing of its history often takes one very far in an understanding of the great complex of forces which have produced a people."⁶

The Dream Mine is a significant phenomenon in Mormon folklore; in fact, it is reputed to be the largest cooperative movement in the history of the Church without the sanction--even with the disapproval--of the Church leaders.⁷ This, by itself, is sufficient reason to study it. Equally significant, however, is the fact that it has influenced and

⁶Clarke, p. 19.

⁷See the Norman C. Pierce version of "Number of stockholders," collection, p. 383.

continues to influence the lives of many Latter-day Saints. Some have devoted their lives to working on the project, while others, even those who disclaim belief in it, find themselves within the sphere of its influence.

This study is limited to the oral tradition surrounding the Dream Mine and its founder, John H. Koyle. These stories may be true, or they may not be true; they may be told in jest, or they may be told as fact. Many of these stories were collected from students at Brigham Young University, from their parents, and from other informants from the northern Utah area. In order to assure fidelity in reporting the stories, I taped most of them and transcribed them from tapes. This has helped to preserve the oral flavor of the stories, a significant part of folklore. Many of the stories were taken from written sources which, in turn, were taken from oral sources. The complete text of the stories appears in the collection, though in the thesis I quote only part or simply give a reference as needed.

In establishing the goals of this study, it is necessary to impress upon the reader two things: first, in no way is this an attempt to determine the "truth" about the mine, i.e., whether or not John H. Koyle actually had revelations concerning the mine; and second, it does not attempt to determine whether or not the opposition of the Church of Jesus Christ of Latter-day Saints to the mine was justified.

This study is an examination of the stories as they exist in the oral tradition of the people in the Spanish Fork-Salem-Payson area of Utah. With this understood, we may now examine the goals of this project.

The first goal is to bring together materials to establish a coherent history of the mine as it exists in the mind of the "folk." The second goal is to determine the significance of the Dream Mine in the lives of the people involved, and to examine the folklore about Koyle and his mine in relation to the influence exerted on the people involved. The third goal is to ascertain what attitudes toward the mine and its founder are held by the folk as determined through interviews with a certain sector of the populace living in the area immediately surrounding the mine, and to attempt to determine what folk concepts and influences shaped these attitudes. The fourth goal is to provide background information for an interpretation of the Dream Mine folklore by relating it to similar mining ventures in the Mormon culture and in other cultures. To attain these goals I have collected, and classified many stories of the Dream Mine. This collection is presented herewith.

INTRODUCTION

This collection represents about three-fourths of the stories and other material about the Dream Mine that I have in my possession. To avoid excessive redundancy, I chose to omit some material.

Most of the stories came from sources sympathetic to Koyle and the Dream Mine. The stories which are more complete invariably came from these sources. The shorter versions and the question-answer responses are included in order to get another viewpoint. The attitudes which appear in Section VIII appear here, not because they constitute stories, but because they reveal an important aspect of the folklore of the mine. I have chosen to include a few informant's attitudes which I feel are representative of the responses from some twenty-five informants whose stories do not appear in this collection.

The stories in each section are arranged, as far as possible, in the order in which they took place. In many cases, I thought it more important that the stories which are similar or related be put adjacent rather than in Chronological order. A copy of every source, whether written or taped, is in the possession of the collector and most of it will also appear in the folklore archives, in charge of the English Department of Brigham Young University.

CHAPTER I

A BRIEF HISTORY

In keeping with the purpose of this work, I have chosen to record what the "folk" conceive as the history of the mine, rather than attempting to establish a definitive history, accurate in all details.¹ Several informants related the stories they told in chronological order. In effect, they reiterated the history of the mine as they conceived it. As there were variants of the stories concerning each event in the history of the mine, so was there considerable variation in the sequence of those events.² Although many stories were common to the several supposed historical accounts, no one person related a history encompassing it all. As a folk history and an element of folklore, the stories included here are not necessarily true, nor are they necessarily false in any absolute sense; however, they function as truth for many.

I have gone to sources other than my informants for some vital information, such as birth, marriage, and death dates. With the exception of dates given in Norman C.

¹James R. Christianson has written a thesis on the history of this project. It is available in the Brigham Young University Library.

²Such sources as Linda Tate, Raymond D. Steele, Vern Bullock, the hand-written history by C. F. Weight and the privately printed history by Norman C. Pierce agree in many respects as to what came first in sequence of events, though what followed became a matter of controversy.

Pierce's record, dates were extremely rare. Even Koyle, himself, guessed at the dates of many important events. Most informants could hardly remember the decade, much less the exact date when the events they related took place.

John Hyrum Koyle was born to John Hyrum Koyle, Sr., and Adlinda Hillman, first generation Mormon immigrants into Utah, on August 14, 1864.³ His father was killed in an accident when Koyle was only nine years old. His education was curtailed, for he had to accept responsibility at an early age.⁴ In 1884 Koyle married Emily Arvilla Holt, and she became his lifelong supporter. Shortly after their marriage, the Koyles settled on a farm near Leland, Utah, just south of Spanish Fork.

As tradition has it, although Koyle was active in the LDS Church,⁵ he didn't have a testimony of its truth. At one meeting, some claim a Stake Conference,⁶ one speaker explained that if there were those who didn't have a testimony

³James R. Christianson, "An Historical Study of the Koyle Relief Mine: 1894-1962." (Thesis, Brigham Young University, 1962), p. 7.

⁴A characteristic of the typical folk hero is that he grows up fatherless and under adverse conditions.

⁵The Church of Jesus Christ of Latter-day Saints, hereafter referred to as the LDS Church, the Mormon Church, or simply the Church.

⁶A Stake Conference is a meeting held quarter-annually in each geographical division of the Church called a stake, which is roughly equivalent to the Catholic diocese.

of the Gospel, they had only to pray for it.

Koyle put this speaker's exhortation to the test, and the following night he had a dream, or vision.⁷ He was told that he would find a cow which he had lost some weeks before. The exact circumstances of her recovery were described to him, and he was then asked if things were to happen as he was told, if he then would accept the teachings of the Mormon Church as true? He agreed, and the next morning he told his wife about the dream. Sure enough, he found his cow just as had been described in his dream, and thus he got his testimony.

According to some informants, he then made a promise that if God would give him guidance through dreams and visions, he would devote his life to the building up of the Kingdom of God. It wasn't long before Koyle received his next manifestation.

While plowing his field one day, Koyle heard a voice, seemingly out of nowhere, which asked him if he would go on a mission⁸ for the Church.⁹ He said he would, but when he turned to see who had asked the question, there was no one in sight. A few weeks later two members of his bishopric¹⁰

⁷See "Vision of a cow," collection, pp. 136-146.

⁸A mission is a set period of time many young men and women spend actively proselyting for the LDS Church.

⁹See "Mission call," collection, pp. 147-153.

¹⁰A bishopric is the presiding body in a ward, roughly the equivalent of the Catholic parish, consisting of a bishop and two counselors.

visited his home to inquire if he would be willing to serve a mission for his Church. He agreed and shortly received his mission call from the First Presidency of the Church.

From all accounts, Koyle had a very eventful mission.¹¹ Little mention is made of the number of converts he brought into the Church, but many stories are extant which explain why he was known as a "visionary" man. He is given credit for saving the lives of fellow-missionaries¹² and even President J. Golden Kimball, mission president of the Southern States Mission.¹³

The best-known and most often-repeated story of his visions while in the mission field was a dream about the Denver and Rio Grande Railroad,¹⁴ which was to come through his farm, rendering it almost worthless. In his dream he saw surveyors coming through his property surveying a right-of-way. He wrote his wife to determine if this was really happening. Only two days before receiving his letter, she had written him explaining that the very thing was happening. The letters passed each other in the mail.

When his wife's letter confirmed what he had seen in

¹¹See "Mission days," collection, pp. 154-159.

¹²See "Mission days," collection, pp. 154-159.

¹³See "Koyle saves J. Golden Kimball," collection, p. 234.

¹⁴See "Dream of Railroad," collection, pp. 160-164.

his dream, Koyle then beseeched the Lord to have the route changed so that it would not ruin his farm. He received assurance that his farm would not be ruined by the railroad, and wrote his wife to that effect. Different informants give different endings to the story,¹⁵ but the essence of all of the stories is that his farm was not ruined.

Koyle returned from the mission field and resumed work on his farm. He also traveled through the valley, selling cheese, butter, and eggs. It was only a short while after his return from the mission when he dreamed of the great gold treasure located in the mountain east of his farm. This dream, or vision, was the beginning of the "Dream Mine."¹⁶

According to tradition, an angel (later identified as Moroni, himself) appeared to Koyle one night sometime in August of 1894.¹⁷ This angel conducted him "in the spirit" through the mountain, showing him the different formations and great gold deposits. The angel showed him the storehouse of ancient Nephite treasure, located in what was to become

¹⁵Pierce claims that the railroad took a completely different route away from the farm, while C. F. Weight's version claims that it went through the corner of his property.

¹⁶See "Angel reveals mine," and "Revelation begins mine," collection, pp. 27-53.

¹⁷This date is unsure, as even Koyle wasn't sure of the exact month. See, for example, the versions of "Angel reveals mine," taken from the Salt Lake City Telegram, collection, p. 43.

known as the "Nine rooms of gold,"¹⁸ which contained many ancient artifacts and other treasures, among which were Nephite coins and records which would prove the authenticity of the Book of Mormon.¹⁹

On two successive nights, the exact same procedure was followed, wherein Koyle was conducted through the hill again each night. This was done, of course, to impress upon him the truthfulness of the experience and also that he might better be able to remember what he was shown.²⁰

Sometime later, perhaps in the same month of August, a heavenly visitor again appeared to Koyle and told him that he should begin work on the mine. Koyle, a farmer who apparently enjoyed farming, was not anxious to begin a mining project, especially since he knew nothing about mining.²¹ The messenger in his dream explained that it was urgent to begin work on the mine immediately. The messenger proposed a

¹⁸See "Nine rooms," collection, pp. 54-56.

¹⁹The Book of Mormon was supposedly translated from gold plates given to him by the Angel Moroni. It contains the ancient history of the inhabitants of the American continents. See the Pearl of Great Price, Joseph Smith, chapter one.

²⁰This must have proved an effective method, as one can readily tell by reading the different accounts which exist in oral tradition concerning this vision. Compare, for example, the detailed accounts appearing in the different versions of "Angel reveals mine," and "Revelation begins mine." Much repetition must have gone into the memorization of the details of this experience.

²¹See "Water well predicted as a sign," collection, pp. 57-67.

bargain; if the artesian well which his neighbor was drilling should come in at exactly noon on the following day, would Koyle accept this as a sign of the authenticity of his previous dreams and also a sign that he was to begin the project? Koyle agreed.²²

Furthermore, if this happened, Koyle was to take a friend, Joseph Brockbank, with him to a spot shown to Koyle in his dream and do some digging. Brockbank was a "Doubting Thomas," but would be convinced of the truthfulness of Koyle's experience.²³

The events transpired as they had been foretold, and on September 3, 1894,²⁴ Koyle and Brockbank were convinced that they were to begin the mine. On September 7, 1894,²⁵ Koyle and five friends staked the first seven claims of the "Dream Mine." Then, on September 17, the six men returned with a grubstake and began excavating, working three shifts around the clock, with two men to the shift.

The project did not go as well as one would expect, however, for evidently all of the men were not sure that Koyle knew what he was doing. At one point, a dispute arose over which way to drill and Koyle told them that they could

²²Ibid.

²³See "Conversion of a Doubting Thomas," collection, pp. 68-74.

²⁴Norman C. Pierce, "Story of the Dream Mine" (a privately published account of the mine, Salt Lake City, 1952), p. 10.

²⁵Ibid.

proceed without his help, but that they would find that he was right.²⁶ Sure enough, after futile digging, they conceded that Koyle was right.

Evidently, Koyle received direction through dreams and visions for each change in the direction that the mine was to take and was told of each geological finding in the mine prior to its actual discovery.²⁷ Though this guidance came on several occasions, one story claims that Koyle was informed that the men were getting off course in the mine shaft. He had been away from the mine for about a week, and after being told in a dream that his men were getting off course, he went to the mine and told them about it. Needless to say, the men were amazed to find that they actually were off course, and further amazed that Koyle, although he hadn't been there for a week, knew about it!²⁸

Some of the men were hard to convince that Koyle knew what procedures were best for the mining project and that everything of importance which happened in the mine was revealed to him. They learned their lesson. When, upon deciding to follow their own convictions about which way to drill, following a particularly productive-looking lead, and camouflaging their work to deceive him, Koyle was shown what

²⁶See "Rebels find Koyle to be right," collection, p. 75.

²⁷See, for example, "Guidance for the mine," collection, pp. 77, 99-104.

²⁸Ibid.

was happening in a dream, and exposed the whole matter.²⁹

According to some informants, providential intervention³⁰ played an important role in the affairs of the mine in addition to the dreams and visions which directed Koyle. In one instance, the pump used to remove the water from the mine shaft broke. Koyle was shown in a dream how to fix it, and though the men doubted that it would work, it did.³¹

Providential intervention saved the lives of C. F. Weight (on two occasions), Lars Olsen, and Dave Olsen. They were saved from sure death from falling rock in the mine when they were either warned or otherwise protected from harm by the timely intervention of the Lord. In another instance, C. F. Weight's eye was spared when a piece of steel lodged in it, yet was removed and caused no real damage.

Some of the men at the mine had some rather interesting experiences of their own with the supernatural. C. F. Weight, who, as a young missionary, had in a dream been shown the "Dream Mine,"³² records the account of seeing a little dark Lamanite³³ one night while at the mine. This Lamanite³⁴

²⁹See "Dream reveals subterfuge," collection, pp. 110-111.

³⁰See "Providential intervention . . .," collection, pp. 364-370.

³¹See "Pump miraculously fixed," collection, pp. 371-372.

³²See "Claude Weight dreams of mine," collection, pp. 410-412.

³³See "Little dark Lamanite," collection, p. 304.

³⁴The Lamanites were a group of people mentioned in the Book of Mormon.

wanted the work at the mine to stop.

Not all of Koyle's dreams were connected with the mine. Sometime in 1908-1909, Koyle foretold the coming of World War I and the involvement of the U.S. in that war. This was of especial interest because he predicted that the 145th Field Artillery, made up of boys from Utah, would be called into action. He said, however, that none of these boys would actually see any action. This was a great comfort to those connected with the mine, and some who were not. Many bore testimony that their boys would be safe because of Koyle's prophecies. There are some interesting tales connected with this.³⁵ Needless to say, tradition has it that his predictions proved to be accurate. Though helpful to the cause of the mine in many instances, Koyle's predictions got him into trouble at times.

Because of expanded operations, lack of capital, and the absence of paying ore at the mine, it became necessary to incorporate and sell stock in the project. In 1909 the Koyle Mining Company, the official name of the Dream Mine, was incorporated, its holdings consisting of ninety claims.³⁶ Stock was sold almost entirely to members of the LDS Church, since the whole project was eventually to help, or even save, the Church from financial ruin.

³⁵See "End of World War I predicted" and "End of World War II predicted," collection, pp. 173-177.

³⁶Pierce, p. 111.

The formation of an actual company stirred interest in the mine among the people of the area. It also served to bring the mine to the attention of the General Authorities of the Church. As time went on, Koyle, who had earlier been ordained Bishop of the Leland Ward, was to find himself in a very precarious position with respect to the Church. Several events and dreams brought him into disfavor with Church leaders.

According to the tradition among the supporters of the mine, Koyle had a dream about the fate of the Saints in Mexico just shortly before President Joseph F. Smith decided to have a temple built for the Mexican Saints. Koyle claimed that President Smith would not have planned this temple had President Smith known what Koyle knew, namely, that the Mexican Saints would be driven from Mexico. Word reached the General Authorities that Koyle thought President Smith was a false prophet. Koyle's dream, according to tradition, was fulfilled in 1912.³⁷

Further trouble arose when Koyle linked the mine with the salvation of the Church and with the building up of Zion in Jackson County, Missouri. As early as 1911³⁸ Koyle had a dream of the rise of the "Relief Bank."³⁹ In a time of the

³⁷ See "Dream of Mexican Saints," collection, pp. 236-237.

³⁸ Pierce, p. 35.

³⁹ See "The rise of the Relief Bank predicted," collection, p. 184.

financial collapse of the United States, the Relief Bank would come forth, he predicted, with money and stored food to save the stockholders of the mine and other members of the Church. For reasons obvious to those who understand Church government (revelation concerning the Church as a whole comes only through the President of the Church), this did not improve his relationship with Church authorities.

Further estrangement came about through such stories as that related by Connie Wood. She explained that many people believed that missionaries who came from families connected with the mine and who were serving in foreign countries, encouraged new converts to invest in the mine so that when it began producing, a ten-dollar investment would bring enough returns to pay their fare to Utah, to Zion.⁴⁰ Another story which gained prominence was that Koyle intended to redeem all the dead.⁴¹

During this period of furor (sometime in 1912), the first death at the mine took place when young Lee Gardner fell to the bottom of the mine shaft. Supposedly, Koyle had foreseen the possibility of this in a dream.⁴² This, too, helped bring the mine to the attention of the public.

⁴⁰See "Purpose of the mine," collection, pp. 359-360.

⁴¹Christianson, p. 47.

⁴²See "Koyle shown of possible death," collection, p. 377.

Excitement about the mine continued to grow until on August 2, 1913,⁴³ the Church authorities issued a warning to members of the Church to beware of investing in any mine supposedly guided by dreams and revelations. On August 7, Koyle was released as Bishop of the Leland Ward and, Lars Peter Olsen was ordained in his stead.⁴⁴ Then, in December, 1913, Apostle⁴⁵ James E. Talmage was sent to inspect the mine and report to the First Presidency. He reported that there was nothing to the mine. The Church position with respect to the mine as established by Talmage's report took a lot of momentum out of the mining project.

Meanwhile the work in the mine had continued. Koyle received direction at every point in its development. It had become extremely difficult to work because it zigzagged so much; as Vern Bullock says, it was "the crookedest piece of mining work I've ever seen."⁴⁶ It took eighteen men to bring each bucket of muck from the bottom of the shaft.

Koyle was then told to begin a new tunnel, and on the night of January 6, 1914, he had a dream in which he received instructions as to where the new tunnel was to be located and

⁴³Christianson, p. 43.

⁴⁴Ibid., p. 45.

⁴⁵An apostle in the LDS Church is a member of the quorum of twelve men who are second only to the First Presidency in authority.

⁴⁶Interview with Vern Bullock, Provo, Utah, Dec. 7, 1969.

how it was to be directed.⁴⁷ He was also shown what was to be found in the new tunnel, much of which later proved to be true.⁴⁸

Later, on January 10, 1914, Koyle reported to his men that he had had a visit from two of the three ancient Nephite apostles.⁴⁹ He was told of the future of the mine and about the coming shut-down to be caused by Church opposition, especially from President Heber J. Grant and Apostle Talmage. At this time he was warned never to write anything down about any of his dreams and visions concerning the mine.⁵⁰ He was also given other instructions, but he was not allowed to reveal them to anyone.⁵¹

Under pressure from the Church, Koyle closed his mining project in June 1914, and it remained closed until

⁴⁷See "Dream directs second tunnel," collection, pp. 79-86.

⁴⁸See "Koyle foresees what is in new tunnel," collection, pp. 95-96; "Water flows out of rock," collection, pp. 112-118; "The five-fingers," collection, p. 125; and "Tunnel predictions come true," collection, pp. 97-98.

⁴⁹These are commonly known as The Three Nephites, and, according to the Book of Mormon, they were apostles in Christ's church in ancient America. They were blessed to live until Christ's second coming, and were charged with blessing the people among whom they were to work. See Hector Lee, The Substance and Significance of the Three Nephites in Mormon Folklore (diss. New Mexico State University, 1943).

⁵⁰This revelation forced the tradition surrounding the mine into oral circulation--hence folklore. This revelation might explain the reason for having kept no recorded history after 1914, but not for the twenty years between 1894 and 1914.

⁵¹See "Nephite visitations," collection, pp. 309-314.

September of 1920. Although the mine re-opened in 1920, Koyle remained in Idaho until 1926. There is little information available about his activities between the time the mine closed down in June 1914, and his return to the project in 1926.

After the mine was shut down, the claims became delinquent because the amount of annual work required by the state to retain them was left undone. Ben H. Bullock claimed to have been inspired in saving these claims. He staked them out and later signed a quitclaim deed returning the claims to the Koyle Mining Company.⁵²

Koyle moved to Idaho in March, 1918, and began farming near Burley, where he remained for several years. Sometime prior to the re-opening of the mine in 1920, Koyle had a dream in which he saw that the mining operations would soon be allowed to continue.⁵³ In 1920 the Church granted a request by the Koyle Mining Company to re-open the mine with the stipulation that it was to be run like any other business venture, without supernatural allegation. Work soon got underway again, but Koyle remained in Idaho. This did not preclude his directing the mine. On several instances Koyle would get "a feeling" that the brethren running the mine were getting off course. He would call them and tell them

⁵²See "Bullock saves mine," collection, pp. 407-408.

⁵³See "Koyle sees mine to re-open," collection, p. 272.

how to correct the direction of the tunnel.⁵⁴

Koyle had other supernatural experiences while still in Idaho. For example, he claimed that President Joseph F. Smith returned in a dream or vision and gave him some instruction concerning the mine. The crux of the information was that Koyle should get the books of the Koyle Mining Company in order and be able to account for every share of stock.⁵⁵ He also dreamed that one of the Church authorities who had been instrumental in closing the mine appeared to him (in spirit, of course) and apologized for having participated in the affair.⁵⁶

Koyle had become involved in other operations with Peter C. Carlston, who was directing the mining operation while Koyle was in Idaho. A dispute arose, and Carlston severed relations with the company. Koyle returned to Utah in 1926 to take personal charge of the mining operations.⁵⁷ He pursued the operations, discovering various geological strata which he had previously foreseen.⁵⁸ Some of the formations were predicted as a foreshadowing of the immediate finding of gold.⁵⁹

⁵⁴Austin and Alta Fife, Saints of Sage and Saddle (Bloomington: Indiana University Press, 1956), p. 282.

⁵⁵See "Joseph F. Smith appears to Koyle," collection, p. 248.

⁵⁶Christianson, p. 26.

⁵⁷Ibid.

⁵⁸See footnote 48.

⁵⁹See "Bro. Weight's ten points," collection, pp. 127-128.

Early in 1929 the mining excitement began picking up momentum again. The rumor of a platinum strike caused a sudden flurry of interest and the company sold much stock. When this proved to be a false alarm, there was disappointment, but various other prophecies Koyle had made were fulfilled, which kept the spirit of the work at a high pitch.

The most widely-known of these prophecies was the prediction of the stock market crash.⁶⁰ In July of 1929, Koyle predicted that the stock market would collapse and that there would be financial chaos and much suffering. Four months later, it happened. Some informants claim that it happened the very day Koyle had predicted.⁶¹

Another widely-known prophecy was that of the coming national elections.⁶² Supposedly, he accurately predicted all the elections from that of F. D. Roosevelt to the election in 1968. Other predictions made prior to 1929 included that of a famine to come,⁶³ a great drouth to come in which Utah Lake was to become no more than a puddle, and many other disasters.⁶⁴

⁶⁰See "Stock market crash predicted," collection, pp. 165-177.

⁶¹Ibid.

⁶²See "National elections predicted," collection, pp. 214-221.

⁶³See "A seven-year scourge," collection, pp. 192-200; "Food shortage," collection, p. 201; and "The End of the U.S. Government," collection, pp. 203-213.

⁶⁴See "Angel reveals future," collection, p. 180.

Part of the work at the mine was in preparation for the coming disasters. Among other things, Koyle had his men begin work on what he conceived of as massive storage bins for wheat. In preparation for this he got no further than the clearing of the land.⁶⁵

Trouble with the Church began intensifying, too, as stories about the mine and about Koyle became more frequent and more preposterous. Koyle foresaw even greater problems in the coming years,⁶⁶ but was comforted by various dreams which indicated that he would eventually be vindicated.

In 1932 the fever about the mine also reached a new pitch. Pointing out the fulfillment of many of Koyle's revelations was a favorite pastime of the "dreamers," as believers in the mine were called. Koyle announced the construction of a revolutionary mill which would refine precious metals previously lost in processing. William Howard of Salt Lake City claimed to have discovered a new process for treating the ore.⁶⁷ Koyle hired him to build the new mill without delay. Rumor of high assays began circulating widely. Stock changed hands rapidly. The Church increased its ecclesiastical pressure. At the highest point in the gold fever, rumor had it that ore with values as high as

⁶⁵See "Oak brush not to grow back," collection, p. 202.

⁶⁶See "Petersen to become mine's worst enemy," collection, p. 239.

⁶⁷Christianson, p. 33.

\$1,000,000 per ton was available and would soon be produced in the mill at a rate of 600 tons daily. Each stockholder was to get \$1.00 per share every three days as a dividend, with the remaining money to go for the building up of the Church.⁶⁸

It wasn't long before the state attacked the mining operations on the basis of the high assays reported. The State Securities Commission investigated, though no action was taken, supposedly because of a lack of complaints.

When the new process proved a failure, interest in the mine declined. Nothing happened to rejuvenate the spirit of the stockholders for almost three years.

On September 17, 1934, Reid Weight was killed in the mine when a nine-hour-old wet charge of dynamite went off. Pierce calls this "the remarkable death of a testator." Weight's companion, Leroy Barney, who was standing next to him, was "miraculously" uninjured.⁶⁹

In 1937 gold fever among those interested in the mine was again aroused, this time by a new "chemical" process which had been "discovered" by three strangers from Colorado.⁷⁰ They were introduced to Koyle by some stockholders.

⁶⁸Ibid., p. 34. See also "High assays," collection, pp. 397-400.

⁶⁹See "Blood of a testator," collection, p. 373.

⁷⁰See "Chemical process causes gold fever," collection, pp. 391-393.

This process was "demonstrated" with salted ore samples. The result was overwhelming and a meeting of the stockholders was held and the excitement was such that again the stockholders attained money from depression-stricken pockets. Again crushing disappointment came with the failure of this process.

It is interesting to note that in Koyle's lifetime, the only money ever realized from the tremendous investment in the mine was a check for \$113.03 from the Harrison Co. of Chicago for the selenium and iron hydroxide "produced" by this chemical process. Koyle received it on September 7, 1937, the 43rd anniversary of the staking of the first claims.

In 1939, in spite of the disappointment over the failure of the mine to produce gold, stockholders from throughout the state gathered on the hill below the mine and erected a house for Koyle and his family. Chicken coops and other facilities were also provided for the Bishop to alleviate some of the financial strain on the mining company. This house also served another function. In the latter part of 1939 stockholders began holding meetings every Thursday evening, meetings which became quite well-known as the "Thursday-night meetings." They had a definite religious orientation, opening with songs from the Church hymnal and with prayer. Some informants also report that the sacrament was often a part of the services. Testimony bearing as to the

divinity of Koyle's calling was also common. Vern Bullock claimed that these meetings seemed to keep the interest in the mine viable.⁷¹

On December 27, 1939, the third casualty of the mine resulted when 17-year old David Kuntz was struck in the head by a chunk of frozen dirt.

On August 17, 1942, Koyle made one of his most famous predictions, and he had some of his listeners write it down. He said that three years from that day, on August 27, 1945, World War II would end. The prospective outcome of this prediction was widely discussed and sometimes bitterly argued. Sure enough, on August 5, 1945, the Americans dropped atomic bombs on two Japanese cities and the official treaty was signed in the first week of September. Thus Koyle's reputation again was brought into public light and stockholders forgot old disappointments.⁷²

In the heat of the excitement, Koyle predicted that the mine would produce by August 27, 1946. This brought a stir of excitement among the stockholders, who felt that surely this was it, at long last.⁷³ August 27, 1946, came

⁷¹See "Money for the mine," collection, pp. 387-388; and "The Thursday-night meetings," collection, pp. 384-386.

⁷²See "End of World War II predicted," collection, pp. 173-177.

⁷³See "Date of mine production predicted," collection, pp. 129-130.

and brought with it another great disappointment.

Pressure from the Church was increasing. The General Authorities wanted Koyle to discontinue his Thursday-night religious meetings and, furthermore, wanted him to deny all supernatural allegations connected with the mine. On January 7, 1947, Koyle appeared before a High Council⁷⁴ to face a difficult choice: either retract his statements about receiving revelations for the mine, or be excommunicated. The following day, the Deseret News published a statement signed by Koyle to the effect that he denied having received any revelations pertaining to the mine and he encouraged his stockholders to reaffirm their support for the Church leaders. He also agreed to discontinue his Thursday-night meetings.⁷⁵

It wasn't long after this retraction was published that Koyle resumed his meetings and claimed that he had been forced to sign the retraction. On April 1, 1948, John H. Koyle was severed from the Church. About a year later he was stricken with pneumonia, and on May 17, at the age of 84, he died in the Payson City Hospital. He was buried in the Spanish Fork Cemetery.⁷⁶

In his last years Koyle was very bitter toward the Church. His bitterness was revealed in many of the prophecies

⁷⁴An ecclesiastical court of the Mormon Church.

⁷⁵See "The Church threatens excommunication," collection, pp. 274-288; and "Koyle is excommunicated," collection, pp. 289-292.

⁷⁶Christianson, p. 39.

he made and dreams he repeatedly had. In 1944 he predicted that Mark E. Petersen, who had just been ordained an Apostle, was to become the mine's worst enemy.⁷⁷ In his last years, Koyle predicted that Apostle Petersen would "go down, down, down."⁷⁸

Moses appeared to Koyle to assure him that he was doing what was expected of him.⁷⁹

When a certain member of the Church Authorities died, Koyle claimed that he saw in a dream that this General Authority was "called home" to be reoriented about the mine.⁸⁰ In another dream he saw James E. Talmage come begging to him on hands and knees, asking for forgiveness. Koyle reported that, "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."⁸¹

After Koyle's death, the mine was almost undisturbed for six years. The only work done on it was that which was necessary to maintain the assessment obligation assigned to

⁷⁷See "Mark E. Petersen to become mine's worst enemy," collection, p. 239.

⁷⁸See "Koyle predicts fall of Mark E. Petersen," collection, p. 241.

⁷⁹See "Moses visits Koyle," collection, p. 250.

⁸⁰Christianson, p. 58.

⁸¹Christianson, p. 144. For other dreams of this kind, see also "Woe unto persecutors of Koyle," collection, p. 246; and "They go to lay hands on me and die," collection, p. 244.

the property. Then a very interesting phase of the mine's history began.

In the summer of 1955, A. A. Sinclair of Dallas, Texas, began corresponding with Quale Dixon, the former secretary of the company who had been promoted to the board of directors. Sinclair inquired about the mine, and finally requested a couple of ore samples from the mine. He paid \$25 for these samples, and in the ensuing months received several tons, for which he paid \$100 per ton plus the freight costs. Many believed that he was making an acidless battery fluid from this ore.⁸²

He is believed by many stockholders to be one of the Three Nephites.⁸³ Koyle had predicted that just before the mine was to produce, one of the Three Nephites would come to direct the work of the mine.⁸⁴ This set the stage for Sinclair. In the minds of many of the stockholders, Sinclair fits the tradition of the Nephites very well in that he can travel great distances in a short time, he can discuss historic events as though he had lived through them, he is a man of great wisdom, and he appeared suddenly at the mine and discussed in great detail some of the things that few of the

⁸²Ibid., p. 113. See also "The Battery Fluid," collection, p. 426.

⁸³See "Sinclair as a Nephite," collection, pp. 318-329; and "Arnold Shreeve's vision," pp. 330-336.

⁸⁴Pierce, p. 62.

others knew.⁸⁵

One of the problems that these stockholders had to overcome in accepting Sinclair as a Nephite was that he obviously smoked tobacco,⁸⁶ though he quit smoking while working around the mine. Also, Vern Bullock reports that a friend of his, Karl Bentler, visited Sinclair in his home in Dallas, Texas. Sinclair denied any part of being one of the Three Nephites.⁸⁷

In 1960 under Sinclair's direction and influence, the mine started producing a soil conditioner which reportedly replaced minerals which had been removed from the soil by over-production of crops.⁸⁸ This product was called KOMICO, an acronym for Koyle Mining Company.

On April 12, 1961,⁸⁹ new articles of incorporation were filed for the mine because the contract of the original company had expired. The name of the company was changed to the Relief Mine Company. New stock was issued. Quale Dixon became the President of the corporation, and Sinclair was

⁸⁵Interview with Robert Hall, caretaker of the Relief Mine Company, Salem, Utah, May 28, 1969.

⁸⁶Mormons consider abstinence from the use of tobacco, alcohol, coffee and tea as a divine commandment. Obviously, one of the Three Nephites, as God's chosen servant, would be obligated to live this same law.

⁸⁷See "Sinclair as a Nephite," collection, p. 318.

⁸⁸See "Soil conditioner," collection, pp. 427-430.

⁸⁹Christianson, p. 116.

made a member of the Board of Directors.

At the present time the only work being done at the mining property is that required by the State as an assessment on the stock issued by the company. This work is done by volunteers who still have faith in the value of the mine.⁹⁰ The attitude among the majority of the stockholders seems to be one of "wait and see what happens." Stock in the company is still not easy to obtain, since few people are selling; stockholders have diminished in numbers, but not in faith.

⁹⁰ Interview with Stanley Koyle, great-grandson of John H. Koyle, Spanish Fork, Utah, Nov. 27, 1969.

CHAPTER II

THE SIGNIFICANCE OF THE DREAM MINE AND ITS FOLKLORE

Regardless of whether true or false, when something profoundly affects the life of one individual, it is important; when it effects many lives, its importance increases accordingly. Had the Dream Mine effected only John Koyle as it did, it would have been significant. The influence of the mine went far beyond John Koyle, effecting the lives of an estimated 2,000 to 6,000 investors,¹ hence its importance increases. Like Koyle, many of the investors devoted their lives to bringing the mine to fruition. Many sacrificed time and money to the project, while others risked excommunication from the Church.

In a less dramatic manner and to a lesser degree the Dream Mine and its founder have affected the lives of many who are not committed to the mine in any way. Even those who jeer at the "believers" find themselves under the influence of this sociological phenomenon. This will become more apparent as this chapter progresses.

The folklore surrounding John Koyle and his mine has

¹Mine officials estimate the number of stockholders who have invested in the project at one time or another to be around 6,000. Conservative estimates are around 2,000. Norman C. Pierce claims that the 6,000 represents heads of households and that conservatively estimated, Mormon families average about four to five members, bringing the total of people influenced to between 24,000 to 30,000. See collection, "Number of stockholders," collection, pp. 382-383.

played an important part in spreading the influence of the mine. Koyle did not have to advertise his project because news of it spread by word-of-mouth, probably more effectively than paid advertisement could have. People who were to become staunch supporters of the venture were attracted by stories they heard about Koyle and his mine, both from supporters and detractors.² Raymond D. Steele, a typical example, was among those early followers who investigated the mine after hearing some of the mine lore and was converted to it.³ He still believes implicitly in the divinity of Koyle's calling and the eventual productivity of the Dream Mine. Like many of Koyle's followers, Mr. Steele is very frank and sincere in his devotion to the cause.

The folklore of the mine played another very important role in the affairs of the mine and its people. It had a profound effect on those who were already interested in the mine. Many of the stories were faith promoting and helped to instill even faith in the mining venture. Many of these stories have been passed down through three generations and have been repeated countless times. They have appeared in the form of testimonies expressed in Church meetings, privately to other individuals, and in the Thursday-night meetings.⁴ They have been influential in stirring the emotions

²See "Money for the mine," collection, p. 387.

³Interview with Raymond D. Steele, Payson, Utah, Dec. 13, 1969.

⁴See "The Thursday-night meetings," collection, p. 384.

of the stockholders to the extent that even during the depression of the late twenties and early thirties these stockholders invested sufficient money to keep the work moving forward.

First, we should examine in detail the influence of the mine in the lives of various individuals, and second, examine the part that the folklore of the mine played in this influence. When we determine to what extent the mine influenced these individuals and when we understand what function the folklore of the mine served in this influence, we will better understand the importance of such studies as this.

As we have seen in Chapter I, the mine played a very significant part in the life of John H. Koyle. It occupied his mind and his energies from its inception in 1894 until his death in 1949--fifty-five years. Although it brought him great happiness, it was the cause of much anguish, for it was a source of intense internal conflict.

Koyle's financial struggle and the opposition from the State were almost insignificant when compared to the internal conflict he went through because of the opposition from the Church. Koyle loved the Church and prized his membership in it highly.⁵ In the earlier years of the mining venture, he was sceptical of himself and the visitations he had

⁵See "Koyle loved Church," collection, p. 270; and "Koyle is excommunicated," collection, pp. 289-292.

witnessed.⁶ As his faith in his calling grew, his strained relationship with the Church was the source of ever greater conflict. Koyle's sister claims that, "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."⁷ He was released from the office of Bishop in a ward he had belonged to from its beginning. He reached his first real moment of decision when he was called upon to reject all references to supernatural guidance, to close the mine, or to face possible excommunication. He chose to close the mine.

As his faith in the mine and his calling grew even stronger, so his internal conflict became more bitter. His love for the Church and the esteem in which he held his membership in that Church are evident from the occurrences just prior to his excommunication. When he was told that he would have to sign a retraction of all statements concerning revelation and spiritual guidance for the mine, or face severance from the Church, he indeed faced his greatest decision. There was no way out. His closest friends counselled him that above all, he should not lose his membership in the Church. One account claims that "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."⁸ He made his choice and signed the

⁶See "Bishop skeptical of himself," collection, p. 347.

⁷Christianson, p. 122.

⁸Ibid., p. 54.

statement. This in no way solved his great internal conflict, for after the ordeal was over and he was in a calmer frame of mind, he made the decision he was to live by. He repudiated his signed statement and went forward more vigorously in his work with the mine.

After deciding that it was not he who was in error, but rather the Church authorities, Koyle faced the inevitable--excommunication. In his last few years he had become bitter toward the Church authorities because of their opposition to the mine. Some claim that this may have been caused in part by Koyle's failing health in his old age. He criticized the opponents of the mine, and many of his dreams were concerned with their punishment in the next life.⁹ This may have given vent to his frustration, but it undoubtedly increased the inner conflict, for he knew he was criticizing the leaders of a Church he considered divine and in which he had implicit faith.

Although he died quite bitter about the whole affair, Koyle refused to take his family from the Church. Maurice Glendenning, the leader of an apostate group called the Order of Aaron, or more commonly, the Aaronite Church, and Claud C. Weight approached Koyle about joining forces,

⁹See "Joseph F. Smith appears to Koyle," collection, pp. 248-249; "Bishop Koyle gets comfort from Section 111 of the Doctrine and Covenants," collection, p. 294; "Koyle predicts the fall of Mark E. Petersen," collection, p. 241; and "The fall of Church leaders predicted," collection, pp. 242-243.

perhaps supposing that since both factions were cut off from the Church, Koyle would be willing to listen. He drove them from his property, telling them that he would "not be a part of any apostate philosophy or faction."¹⁰ In truth, whether the visions and revelations Koyle received were true or false, they had a profound effect on a man held in high esteem by many.

This influence extended to members of Koyle's family. It would be difficult to determine to what extent they suffered from ridicule and from some of the same frustrations that beset Koyle. We can get some idea as to their suffering, however, from something his wife reportedly said:

I have wished many times, and so have the children, that John had never had a dream about the mountain and the ore. For years now, we have had people coming to our home at all hours, 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 almost 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 hadn't seen so many things coming true that John predicts.¹¹

This ridicule has extended down into the fourth generation of Koyles involved with the mine.¹²

¹⁰Christianson, p. 109.

¹¹Ibid., p. 123.

¹²In a conversation with Judy Koyle, daughter of John Leroy Koyle and great-granddaughter of John H. Koyle, she told me that occasionally people ask about the mine and make fun of it.

Other families have been as profoundly affected by the mine, though perhaps not quite so dramatically. Claude F. Weight and his family, who became involved with the mine sometime in 1909,¹³ were involved with the mine up until his death in the late 1950's or early 1960's. His family still owns stock in it. They, too, suffered financial hardships, much disappointment, and much ridicule.

It would be impossible to name every individual who has been influenced by his connection with the mine. Raymond D. Steele,¹⁴ Robert Hall,¹⁵ the present leader in the Relief Mine Company--all, to a greater or lesser degree, have had their lives changed significantly by the Dream Mine. And this influence is not limited to only those who believe in it.

Koyle's prophecies about coming disasters have caused uneasiness among many who do not believe in the Dream Mine. In some instances, the effect has been more than mere uneasiness--more nearly panic.

In the months just prior to the presidential elections of 1968, there was a printed pamphlet entitled "The End of

¹³"The Story of the Dream Mine as Related by My Father C. F. Weight," (hand-written history of the mine, a copy of which is in the possession of the author), p. 1.

¹⁴See the matrix on Raymond D. Steele, collection, pp. 19-21.

¹⁵See collection, p. 203.

the U.S. Government" circulating among the people of Utah Valley, believers and non-believers alike.¹⁷ The author of the pamphlet, Norman C. Pierce, claimed that there would be no national elections in 1968, and used as his source many of the prophecies of John H. Koyle.¹⁸

Many people were very tense because of the strikes, the Chicago riots, the issues in the elections, and the assassinations of Senator Robert F. Kennedy and Dr. Martin Luther King. This pamphlet gave them a framework in which to interpret the turmoil of the time. It was the topic of discussion in Church and other meetings for some time. It was reported in Mapleton,¹⁹ Spanish Fork,²⁰ and many other areas, including the Geneva Steel mill.²¹ The scare reached as far as Arizona,²² and more than likely, even farther,

¹⁷The author first came in contact with the Dream Mine when he read this pamphlet. Subsequently he decided to write his thesis on this project. See "Introduction to the Dream Mine," collection, pp. 222-223.

¹⁸See "National elections predicted," collection, pp. 214-232; and "A scare," collection, pp. 224-230.

¹⁹Interview with Lee Bartholomew, Mapleton, Utah, Dec. 11, 1969.

²⁰See Lemuel Harsh's version of "A scare," collection, pp. 224-226.

²¹See "Introduction to Dream Mine," collection, pp. 222-223.

²²See the Lemuel Harsh version of "A scare," collection, pp. 224-226; and the Lemuel Harsh version of "National elections predicted," collection, p. 216; and "Attitude toward mine," collection, p. 349.

wherever members of the LDS Church were, since this element of folklore functioned mainly among the Mormons.

The scare seems to have emphasized that Mormons should heed their prophets' warning and get their two year's supply of food stored. At least, this was the effect on many. Though some people disclaimed any belief in Koyle as a prophet, this scare was still sufficient motivation to accelerate their storing of food.²³

The elections came and went and there were many who were relieved that nothing disasterous had happened. Others have interpreted these prophecies to mean that the president who was elected in 1968 will die in office and then the chaos will descend upon us.²⁴ For them, the anticipation still exists. The end result of the scare communicated in the form of folklore, was probably that there was much more food stored up in Utah Valley and many more people were obeying the counsel of their Church leaders in this matter of food storage.

Having briefly examined the significance of the Dream Mine and its prophet, we need now examine the role played by folklore in the development of this phenomenon. Many approaches could be used which could be valid. One could, for

²³Ibid.

²⁴In an interview with Stanley Koyle, he said that his father, John Leroy Koyle, interpreted the dream in this manner.

example, examine the stories in the light of the emerging of Koyle as a folk or culture hero. One could also look at Koyle and the movement as a product of his culture.²⁵ The approach used in this work will be to examine the function which folklore served in the movement--in spreading its influence and helping to preserve the sub-culture (so called, because, not having severed itself from the Mormon culture, it is a culture within a culture).

It is necessary to understand, to some extent, what the movement surrounding the Dream Mine consists of. It is a sub-culture whose members have feelings of allegiance to two leaders--Koyle and the Church authorities. Furthermore, the ties holding this sub-culture together are highly emotional rather than intellectual or financial as in the case of an ordinary business or mining venture.²⁶ An emotional approach was used by Koyle and others in extending the influence of the mine to other prospective investors--testimonies were given, stories of the miraculous were repeated. These stories of the miraculous helped to keep the sub-culture stable by keeping its members emotionally involved with its future.

When one examines the influence of the folklore in the

²⁵There is a chapter in Christianson's thesis entitled "The Koyle Relief Mine in the light of Mormon folklore," pp. 78-88.

²⁶Sigmund Freud claims that emotional ties tend to dominate organizations such as churches and armies, Sigmund Freud, Works, XVIII (London, 1957), p. 100.

spreading or expansion of the sub-culture, it becomes readily apparent how significant the folklore of the mine was. In 1914, when Koyle had an alledged visitation from the Nephites,²⁷ he was told to write nothing down about any dreams or revelations he had had, or would have. This explains why there was no written history of the mine after 1914, though this does not explain why records were not kept in the twenty years prior to this visitation. More important to this study, however, is the fact that this attested commandment from the Nephites forced everything which happened concerning the mine into oral circulation--hence completely into the realm of folklore. Furthermore, it precluded the use of regular means of advertisement, such as newspapers and handbills or circulars.

After its modest beginnings on September 7, 1894, the mining operation began gaining momentum and its sphere of influence began expanding. Soon everyone in the community had heard of John Koyle's vision and the beginning of the mine. Koyle had already established himself as a "visionary man" by accounts of his experiences in the mission field and before his mission. He was known as an honest man and as a man who had a gift of foreseeing the future. This image was further strengthened as stories continued to circulate about what was happening "up on the hill"--such stories as the

²⁷See "Nephite visitations," collection, pp. 309-314.

locating of the mine through a dream.²⁸

This project remained a private venture until 1909. Before this time, in 1900, Koyle was made a counselor in the Bishopric of the Leland Ward, and in 1908 he was made Bishop of that ward. His rise in the Church added still further credibility to the stories in circulation, and added even greater impact to the effectiveness of these stories as a proselyting tool for the mining venture. For example, C. F. Weight explains that he became interested in the mine and acquainted with the Bishop through the stories he heard about them.²⁹ This happened in the fall, soon after Koyle had been ordained a Bishop on May 31, 1908.³⁰

Further appeal to authority, a very important aspect in Mormon life, came about through the stories of the approval of other Church leaders, including President J. Golden Kimball of the First Council of the Seventies, Apostle George T. Teasdale, and Apostle Matthew Cowley.³² Because the mine supposedly had the approval of the Church, and therefore, of God, people were more willing to invest in it. A kind of missionary zeal which had existed since the mine's

²⁸See "Conversion of Doubting Thomas," collection, pp. 68-74.

²⁹C. F. Weight, "The Story of the Dream Mine," p. 1.

³⁰Christianson, p. 42.

³¹Ibid., p. 41.

³²See "Support from J. Golden Kimball," collection, p. 252; and Pierce, p. 18.

inception gave added impetus.

Some stories have it that missionaries who came from families involved with the mine were encouraging the new converts to invest in the mine so that when it began producing, the new converts could attain funds to come to Utah.³³ This was, psychologically, very effective because of the great desire new members had to come to Zion. And whether or not this particular story is true, many believe this happened on occasion.

Many stories about the purpose of the mine were in circulation;³⁴ some claimed that it was to help the members of the Church go back to Jackson County, Missouri, and build the temple there.³⁵ Others claimed that it was to become the sole source of gold and save the nation from bankruptcy;³⁶ still others claimed that its purpose was to sustain the members of the Church, and especially those who invested in the mine, during the time of a great famine.³⁷ These stories which were in oral circulation would naturally interest many good Mormons in the project.

³³See "Purpose of the mine," collection, pp. 359-360, as told by Connie Wood.

³⁴See "Purpose of the mine," collection, pp. 355-362.

³⁵Ibid.

³⁶Ibid., Blake Sudweeks and Lynn Pugmire, pp. 357-358.

³⁷Ibid., Gayle Thomas, Linda Tate and Vern Bullock, pp. 355, 360-362.

After the mine was incorporated, an interesting phenomenon occurred; the mine became a business venture, and as such it came to the attention of the Church authorities, who began to oppose the project. When this happened, and Koyle was released from his position as bishop, the operation lost the approval of the Church, and therefore, to many, of God. Those who were emotionally involved with the mine now had two authority figures, because they were the members of both the Mormon culture and the Dream Mine sub-culture. They had to either reconcile the two, or choose between them.

From this time, the folklore of the mine played an even more important part in expanding the sphere of influence of the mine. Stories which would discredit the Church authorities played an important part in keeping the "dreamers" happy, but it also helped to attract other people into this new sub-culture.³⁸ According to some stories, for example, Joseph F. Smith promised the Mexican saints that the next temple built by the Church would be built for them. Koyle saw a vision in which he was shown that the Mexican saints were soon to be driven out, and could bring only their clothes on their backs. Koyle is supposed to have said in effect, "If President Smith had seen what I saw, he wouldn't

³⁸ As far as I can tell, when Koyle had the de facto approval of the Church authorities, he had no dream which would discredit the General Authorities of the Church. The more severe the opposition, the more severe the reaction. I'm not saying necessarily, that one caused the other, although, this does appear as one possibility.

have promised them that temple."³⁹ According to tradition, Koyle proved to be right, and President Smith wrong. This does not mean that Koyle called President Smith a false prophet, but it does demonstrate that President Smith was not infallable. If he were not infallable in this, it was possible that he was not infallable in the position he took on the mine.

Many other stories had a similar effect; although they did not necessarily demonstrate that the Church leaders were not infallable, they demonstrated that Koyle had the gift of prophecy. Such stories as Koyle's predicting the coming of World War I, the end of World War II, and the stock market crash served not only to bring him to the attention of the public, but to further his reputation as a man of God, with a mine that was also of God. It led prospective investors to believe in the divinity of Koyle's calling and in his prophecies of the role the mine was to play in the latter days. No doubt there was a certain fear or uncertainty created in the hearts of many when they heard stories about the coming disasters which Koyle had predicted.⁴⁰ The story of an

³⁹See "Dream of Mexican Saints," collection, pp. 236-237. In this context, it would also be worthwhile to examine "Koyle predicts fall of Mark E. Petersen" and "The fall of Church leaders predicted."

⁴⁰See "Angel reveals future," collection, p. 180; "A seven-year scourge," collection, pp. 192-201; and "U.S. Army to come," collection, p. 186.

army⁴¹ of 100,000 which was to come into Utah, for example, was especially effective because of the invasion of Utah by Johnston's Army earlier in Mormon history. These and other stories could be quite effectively used to bring new "converts" into the sub-culture.

A good example of folklore being used to expand the mine's influence can be seen in the effect of Koyle's prophecy of the end of World War II. This prophecy brought Koyle into the public's attention and stirred up the stockholder's emotions to a high pitch. They forgot the many disappointments resulting from having their hopes raised, and then shattered when the mine did not produce.⁴² Gold fever resulted from his accurate prediction of the end of World War II⁴³ and his subsequent prediction that the mine would surely produce on or before August 27, 1946. The more the story circulated, the more people became interested, especially since Koyle's supporters could point to his accurate prophecy and claim that if the war had ended as Koyle had

⁴¹See "U.S. Army to come," collection, p. 186; and the Linda Tate version of "Purpose of the mine," collection, pp. 61-2. Also "The end of the U.S. Government," collection, pp. 203-213.

⁴²An interesting study could be done in examining the results of Koyle's prediction of the mine's production in the light of a psychological study entitled When Prophecy Fails, by Leon Festinger, Henry W. Riecken and Stanley Schachter (University of Minnesota Press, 1956).

⁴³See "End of World War II predicted," collection, pp. 173-177; and "Date of mine production predicted," p. 129; also Christianson, p. 38.

predicted, the mine would surely produce as he had prophesied.

Unquestionably, then, the folklore surrounding Koyle and the Dream Mine had a tremendous impact on the expanding of the venture from modest beginnings of five men to between 2,000 and 6,000 stockholders.

As has been previously mentioned, another important function that the folklore of the Dream Mine has fulfilled, has been to help to preserve the mine's sub-culture. William R. Bascom claims in his essay "Four Functions of Folklore,"⁴⁴ that folklore has four major functions: (1) it amuses, (2) it validates culture, or justifies its rituals and institutions, (3) it provides an escape mechanism, and (4) it serves as a mechanism for maintaining the stability of a culture. About the fourth he further comments that "folklore fulfills the important but often overlooked function of maintaining conformity to the accepted patterns of behavior. . . . some forms of folklore are important as means of applying social pressure and exercising social control."⁴⁵ The remainder of this chapter will be concerned with an attempt to determine to what extent the folklore of the Dream Mine served as a stabilizing factor in the sub-culture it is peculiar to.

⁴⁴William R. Bascom, "Four Functions of Folklore," in The Study of Folklore, ed. Alan Dundes (Englewood Cliffs: Prentice-Hall, 1965), pp. 279-291.

⁴⁵Ibid., p. 294.

Sigmund Freud has made two observations which appear to be valid with respect to this sub-culture. He claims that an artificial group such as this one (as opposed, say, to the natural group, the family) exerts an external force to prevent that group from disintegrating and to check alterations in its structure. "Any attempt at leaving it [the culture] is usually met with severe punishment, or has quite definite conditions attached to it."⁴⁶ Bascom claims that one of the functions of folklore is to do this very thing.⁴⁷ Freud further claimed the head of the group is extremely important in holding the group together, because followers look to him for guidance.⁴⁸ For example, were it determined and verified beyond doubt that Christ was a hoax, that he did not resurrect, Christianity would have no leader, and might well destroy itself by looking for another leader, such as Mohammed or Buddah, whither to transfer its allegiance.

This is one plausible explanation for the fact that the majority of the Dream Mine lore is centered around Koyle and his actions. He was the only one in this sub-culture to whom all looked for guidance and leadership. Never once does another authority-figure emerge, even after his death. It was always what Koyle said or did that was of importance. One might say, however, that after Koyle's death the mine served

⁴⁶ Freud, P. 93.

⁴⁸ Freud, p. 94

⁴⁷ Bascom, p. 294.

as a kind of leader-image, or idea (which Freud claims can function as a leader), because for many Koyle and the mine were synonymous.

Various of the observers of the Dream Mine have concluded that Koyle was the lifeline of the venture. In his study, Christianson claims that "dream mine" myth would have passed into obscurity (other "dream mines" have) had any other personality been its leader. He also claims that Dr. Austin Fife, a noted folklorist, and Dr. Reed Bradford, former head of the Department of Sociology at Brigham Young University, have concluded, after careful observation, that Koyle's strength of character was the key factor in the successful promotion of the mine. Although other factors may have motivated the masses, "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 have been able to alter or change to any great extent."⁴⁹

With an understanding of the importance of Koyle as the leader-image in this sub-culture and with an understanding that folklore is important as a controlling factor in a culture, we can now examine how the Dream Mine folklore directly effected the people involved. By doing so we can get at least one valid interpretation of this folklore.

⁴⁹Christianson, p. 142.

Prior to the rise of Church opposition to the mine, the culture and the sub-culture (the Church and the mine) were for all practical purposes, identical. During this period of time, those promoters of the mine evidently did not suffer much ridicule (social pressure) or Church opposition. There was no threat to the Mormon culture, that is, no concern over an apostasy occurring among the "dreamers." Early stories which developed chiefly around Koyle were in harmony with the accepted patterns of the Mormon culture. The vision of the cow as a sign and as a basis for a testimony of the truthfulness of the Church was really not out of the ordinary--at least not to be looked at with askance. The same could be said of the many stories concerning Koyle's missionary experiences, for many people in the Church had reported similar experiences. The stories, then, appear not to have either exerted or incurred any strong societal control to maintain deviation from the accepted patterns of behavior, for at this time they were in keeping with the behavioral patterns normal to the Mormon society.

As time passed, however, we find that the stories about Koyle and the mine began deviating from the established norms of Mormon society, and we see the emerging of a sub-culture. Stories which linked the future of the Church with the mine and Koyle were not acceptable to the Mormon system of government, for revelations concerning the Church as a whole must come through the President of the Church.

Stories dealing with the purpose of the mine, too, reflected this tendency to break from the accepted norm.

As the sub-culture began drifting further and further from the accepted norm of the main culture, the sub-culture folklore reflected more and more stringent control imposed by Church leaders in order to maintain the stability of the Mormon culture, as Bascom and Freud might have predicted. Stories revealing the opposition by James E. Talmage and Mark E. Petersen would naturally affect an individual's decision to depart from the accepted patterns of behavior expected in the Mormon culture, i.e., to join the sub-culture. The ultimate punishment, excommunication from the Church, appears as a motif in several stories and must have had a profound effect on the history and development of the project.

As discussed earlier in this chapter, the rise of Church opposition gave rise to an interesting situation in the culture-sub-culture relationship. When it became apparent that there were two authority-figures emerging, Koyle and the Mormon leaders, societal control began operating in both societies. And since both cultures were dominated by emotional rather than intellectual behavior, the stories in the oral tradition became more important as behavioral controls. Members of the sub-culture felt the pressure exerted by stories which had developed around the disfavor of the General Authorities (especially the First Presidency)

and of possible excommunication. At the same time, those in the sub-culture who might have been persuaded to leave the sub-culture were doubtlessly influenced by the many stories about Koyle's gift of prophecy, his good character, the fallibility of the Church authorities, the coming riches when the mine would produce, and fear of impending national disaster predicted by Koyle.

To see how strong the societal control is on the individual when he breaks the accepted norms, we need look no farther than Koyle, himself. In 1914, the mine was closed because Koyle had to conform to the norms of the Mormon society (Do not receive revelation for the body of the Church), close the mine and avoid the issue or be excommunicated, the ultimate in punishment for one who has a strong testimony of the divinity of the Church. The mine remained closed until 1920, though Koyle remained in Idaho until 1926. Later, in 1947, Koyle was again challenged by the behavioral controls and he was faced by an ultimatum: he could (1) conform to norms of the Mormon society by retracting all statements against the Church leaders, by pledging support for the leaders and exhorting his followers to do likewise, and by repudiating all spiritual claims he had made with respect to the mine, or (2) be severed from the Church. The behavioral control (threat of excommunication) was powerful enough to force him to choose the former, and he signed a statement of retraction. Later, upon re-entering his

sub-culture, he was faced with the societal controls of that group. He could deny the sub-culture and uphold the statement he had signed, or he could show contempt for the signed statement and remain in good standing in the sub-culture. Again, at the exhortation of members of his sub-culture, he succumbed to the societal pressure and knowingly brought about his severance from the Mormon society.

The folklore which developed around this dramatic confrontation tended to function much in the way the actual occurrences had. Some stories about the actual excommunication acted as controls to force individuals to accept the Church stand in the matter.

People such as Raymond D. Steele solved their dilemma by putting the Church first and the mine second,⁵⁰ and after Koyle's death Steele made this declaration in a stockholders' meeting at the time he was on the board of directors. Many of those present showed great displeasure at this heretical attitude toward the mine, and eventually Steele severed himself from the sub-culture. Loyal to the LDS Church and its leaders, he is at present serving on a stake High Council. On the other hand, Steele has implicit faith in the mine and its prophet. In fact, he claims that Koyle was one of the

⁵⁰Interview with Raymond D. Steele, Payson, Utah, Dec. 13, 1969. Mr. Steele actually established this order: My family first, my Church second, and the Dream Mine third.

greatest "time-prophets" who ever lived, "John H. Koyle was just as outstanding as Samuel the Lamanite--as great as any time prophet in the Book of Mormon."⁵¹ He further stated, "I couldn't no more turn against Bishop Koyle than deny the sun coming up." So Steele has chosen to remain in the main culture and sacrifice the good graces of the sub-culture. He has been able to reconcile in his own mind the discrepancies which seem apparent to the outsider.

Others, such as Quale Dixon, president of the Relief Mine Company, Merrill Koyle, son of John H. Koyle, and John Leroy Koyle, another son of John H. Koyle, have been able to remain in good standing with both the main culture and the sub-culture. Quale is serving at present (1970) as a missionary for the Church. Merrill Koyle served as a Bishop of the Salem Second Ward, though he resigned from the board of directors of the Relief Mine Company and his wife resigned as the company's secretary.⁵² Before his death, John Leroy Koyle served in the High Council in his stake.⁵³

Still others chose to reject the main culture for the sub-culture. Robert Hall, the caretaker, who lives in Koyle's old home near the mine, has been disfellowshipped⁵⁴ from the Church. Others, such as Claud C. Weight and Norman C. Pierce, have been excommunicated.

⁵¹Ibid.

⁵²Christianson, pp. 56-57.

⁵³Stanley Koyle interview.

⁵⁴Hall interview.

The folklore of the Dream Mine, twenty years after the death of its founder, still plays an important part in the lives of the people who come in contact with the mine. It still serves to attract people to the mine and it still affects members of the mine sub-culture. Stanley Koyle, great-grandson of John H. Koyle, when asked how he felt about the mine, replied that if just a part of the stories told about Koyle and the mine are true, then there must be something to it.⁵⁵ Linda Tate, a recent graduate in psychology from Brigham Young University, was attracted by the folklore surrounding the mine, and has come to believe in John Koyle and the Dream Mine. She has done this in spite of those who might laugh at her "gullibility."

It would be of use here, perhaps, to determine the number of stories appearing in this collection which are more favorable to the main culture and the number more favorable to the sub-culture. Although many informants are favorable to both culture and sub-culture, the stories they told seemed in many cases to favor the sub-culture. Because most of the best stories exist in the sub-culture, more stories appearing in this collection are favorable to the sub-culture rather than to the main culture.

There is some problem in determining whether some of the stories could be used as a mechanism for applying societal control in the main culture, or the sub-culture. Many

⁵⁵Stanley Koyle interview.

could be used either way, and some probably would not be used either way. A brief examination showed that out of the 214 different stories in the collection (this includes variants of each), 150 would more likely be used in the sub-culture as a control over its members, or as proselyting devices. They could be used either to convince outsiders that Koyle was, indeed, a prophet and that the mine will play an important role in the affairs of the near future, or they could be used to exert social and emotional pressure on one attempting to leave that sub-culture. They could also be used to entertain (not necessarily to amuse) or to strengthen ties existing in that sub-culture.

Out of those stories in the collection, forty-six would probably be used in the main culture to apply social and emotional pressure on members of the sub-culture in an effort to have them either rejoin the main culture, or leave the sub-culture. They could also be used in preventing members of the main culture from leaving that culture to join the sub-culture, or from attempting to remain in both the main culture and the sub-culture.

Eighteen of the "tales" would probably not be used as either, since they are more opinion than actual "tale."

CHAPTER III

ATTITUDES AND THE DREAM MINE

An analysis of attitudes is a study which may result in grave error. In the first place, in order to establish the proper conditions for an accurate analysis, one must be certain that he has a representative sample. Even when one is assured of this, there is room for error, for proper analysis of these attitudes is almost as difficult.

In this study there was no attempt to establish a representative sampling of the people in the general area of the influence of the mine. No study that the author is aware of has attempted this; indeed, it may be impossible to get such a sample. In the first place, it is impossible to know beforehand who knows enough about the Dream Mine to have an opinion about it. Approximately ten percent of the Brigham Young University students interviewed who were reared in the area immediately surrounding the Dream Mine had not heard enough about it to venture an opinion.

Hence, the analysis appearing in this chapter reflects what I have been able to ascertain from interviews with twenty-nine students at Brigham Young University who knew about Koyle and the mine. This study is an effort to determine what the attitudes of college-age men and women are toward Koyle and the Dream Mine. Obviously, those belonging to the Dream Mine sub-culture have expressed through

affiliation with it their attitudes toward it. This could be said of all members of the Dream Mine sub-culture. Perhaps a brief examination of the attitudes toward the mine since its founding could be helpful in understanding the significance of the attitudes of this generation toward the mine.

The stories appearing in the collection lead one to believe that, during years of emergence of mine lore, two general attitudes were prevalent: (1) one of ambivalence or curiosity on the part of members of the main (Mormon) culture, or (2) acceptance and belief in Koyle and the mine. Attitudes were polarized when the Church began opposing the mine, sometime in the first decade of this century.

There is not enough information available to ascertain what the attitude toward Koyle was on the part of those not belonging to the sub-culture, other than through some comments in several of the stories about those who jeered the whole affair.

On the other hand, we can draw certain conclusions from the history of the mine, as reflected in these stories. Since members of the sub-culture obviously had faith in Koyle and the mine (otherwise, because of social pressure if for no other reason, they would have left the sub-culture), the attitude barometer is the number of those willing to invest time and money in the project.

Interest in the mine has varied greatly. At times there was little or no interest. Then gold fever resulted

from rumors and from accurate prediction of important events¹ and brought an excitement which invariably died away when expectations were not fulfilled. Since we know that there were an estimated six thousand stockholders, we know that there were at least that many who believed in the mine and in Koyle at least enough to gamble on it.

There seems to have been a significant change in attitude after Koyle's death. In addition to a loss of leadership, (see Chapter II on the importance of the leader) Koyle's death ended the exposure of the mine to the public eye through his prophecies. Both his death and his unfulfilled prophecies have been important in the change in attitude toward the mine. When the Relief Mine Company was formed on April 12, 1961, only fifty-three stockholders pledged their stock to the new company.² Part of this drop in the number of stockholders could be accredited to the death of some of the older stockholders and a lack of interest (or lack of knowing what to do to preserve this stock in the newly formed company) on the part of the second generation. This does not explain the great reduction in the number of stockholders from six thousand to fifty-seven. One logical explanation for this is apathy or disenchantment

¹See "End of World War II predicted," collection, pp. 175-176; "Date of mine production predicted," collection, p. 129; and "Chemical process causes gold fever," collection, pp. 391-393.

²Christianson, pp. 172-173.

on the part of those who once believed in Koyle and his mine.

It should be noted that during Koyle's life some stockholders, including some of importance in the Church, became disenchanted.³ J. Golden Kimball is reported to have met with Koyle sometime in 1944 and, pointing a finger at him, said, "This time it had better come in Bishop. . . . It has gone far enough."⁴ Before his death a few years later, Kimball reportedly lost all faith in the mine and its founder.⁵

The latest information gathered from stockholders in the Relief Mine Company indicate that twenty-five of the fifty to whom letters of inquiry were sent reported that they still had implicit faith in Koyle and the mine.⁶ This does not mean that there are only fifty-seven people who believe in the project, for there are those, other than the stockholders, who retain faith in Koyle and the Dream Mine. Raymond D. Steele and Vern Bullock are examples of those who, though not connected with the mine, have faith in the mine and in its founder.

Perhaps the attitudes of greatest importance in the future of the mine are those held by the college-age youth, because the future of the mine depends on the actions of the new generation, since it is unlikely that the present

³Ibid., p. 172.

⁴Ibid., pp. 122-123.

⁵Ibid., p. 123.

⁶Ibid., p. 144

leaders of the Relief Mine Company will generate new enthusiasm as John H. Koyle did before his death.

Again, it is important to understand that this analysis is based on interviews conducted with those who had some knowledge of the mine's existence and that interviews were limited to college students and therefore reflect their attitudes. Three of the thirty students did not know enough about Koyle to venture an opinion about him. The following is an analysis of the attitudes of the students interviewed.

Attitudes revealed about the Dream Mine and its eventual productivity are relatively easy to ascertain. In response to the direct questions, "How do you feel about the mine? Do you think it will ever produce?" the following responses were given:

Those who did not believe it would ever produce:

<u>Name</u>	<u>Age</u>	<u>Residence</u>	<u>Years in the Area</u>
Lemuel Harsh	18	Payson, Utah	13
Lee Hone	20	Payson, Utah	20
Connie Wood	18	Payson, Utah	18
Margaret Barnes	20	Payson, Utah	20
Colleen Holdaway	21	Payson, Utah	11
Linda Carlisle	19	Payson, Utah	19
Karen Finch	21	Payson, Utah	21
Lynne Cowan	23	Payson, Utah	23
Blake Sudweeks	19	Payson, Utah	19
Susan Binks	18	Payson, Utah	18
Douglas Bowan	18	Spanish Fork, Utah	18
Gayle Thomas	20	Spanish Fork, Utah	20
Nanette Christensen	19	Spanish Fork, Utah	19
Susan Lamb	18	Spanish Fork, Utah	12
Kathy Bona	19	Spanish Fork, Utah	19
LeAnn Buffo	19	Spanish Fork, Utah	19

Susan Bearnson	18	Spanish Fork, Utah	18
David Lamb	19	Santaquin, Utah	19
Phillip Barney	18	Birdseye, Utah	18
Douglas Bartholomew	21	Mapleton, Utah	21
Bart Rollins	25	Provo, Utah	11
Kerril Rollins	27	Provo, Utah	11
Lynn Pugmire	25	Montpelier, Idaho	5

Those who indicated that it might produce were:

<u>Name</u>	<u>Age</u>	<u>Residence</u>	<u>Years in the Area</u>
Sharon Johnson	18	Spanish Fork, Utah	18
Patricia Wood	22	Spanish Fork, Utah	22

Those who believed the mine would produce were:

<u>Name</u>	<u>Age</u>	<u>Residence</u>	<u>Years in the Area</u>
Judy Koyle	18	Spanish Fork, Utah	18
Stanley Koyle	23	Spanish Fork, Utah	23
Linda Tate	23	Ontario, Canada	4

Those who have faith that the mine will produce include two of John H. Koyle's great-grandchildren, Judy and Stanley Koyle. (Stanley has graduated from Brigham Young University and Judy is a freshman.) Judy explained that all of her family felt that it would one day produce, though they had no idea when.⁷ The third student who expressed faith in the mine's eventual production is Linda Tate, a senior in Psychology at Brigham Young University. She has been in the area for almost four years while attending

⁷Interview with Judy Koyle, great-granddaughter of John H. Koyle, Provo, Utah, Dec. 6, 1969.

Brigham Young University. She investigated the mine after coming in contact with Pierce's "The End of the U.S. Government," and has come to believe that the mine will produce.⁸ At least her responses indicate that, though she may not believe strongly in the mine, she refuses to reject it and is willing to defend those who believe in it.

There were two students, Sherrie Beckstrom, who has lived most of her life in Payson, and Debra Ann Burton, who has lived all her life in Payson, who claimed that they did not know enough about Koyle and the Dream Mine to form an opinion or attitude.

With the exception of Linda Tate, all of the informants' attitudes are representative of the attitude of their parents and friends. One significant aspect of the attitudes is that those who claimed no belief in the mine, with three exceptions, knew the official position of the Church on the matter. As was discussed in Chapter II, the position of the Church with respect to Koyle and the stories which reflect this position function as behavioral controls on the members of the main culture to keep its members from becoming involved with the mine.⁹

⁸See the Linda Tate version of "Attitude toward mine," collection, p. 348; and "Attitude toward Bishop," collection, pp. 338-341.

⁹It is of interest that in the Priesthood section of the 140th Annual Conference of the LDS Church (April 4, 1970), President Harold B. Lee of the First Presidency read the letter written to the members of the Church who lived in

Those who felt that the mine might produce and those who did not venture an opinion were not aware of the official position of the Church.

Stanley and Judy Koyle, members of the sub-culture, are not only aware of the position of the Church and the pressure that this exerts on them as members of that culture, but are also cognizant of an even greater pressure from members of the sub-culture. This is especially true since they are not forced to choose between the culture and the sub-culture, but may embrace both. Even though this is true, neither seems to be emotionally involved to the point that he feels any missionary zeal to spread his belief.

Linda Tate, who has been in this area for four years, is perhaps more emotionally involved with the mine than either Judy or Stanley Koyle. This emotional involvement became evident at the beginning of the interview when she expressed her displeasure at some remarks I made about the mine in a graduate class in folklore. She was very defensive of Koyle and the Dream Mine.

One of the most significant aspects of her attitude is that she became a defender of the Dream Mine, knowing

this area in 1913. (A copy is in the possession of the author, and can also be found in the Master's thesis by James R. Christianson.) This was not an attempt to reaffirm the Church position on the mine (though it undoubtedly had that effect) so much as it was an attempt to have the members of the Church become less willing to accept as true or to repeat rumors about visions and revelations which are reported by persons not in authority.

what the attitude of the Church toward the mine is. In spite of this strong behavioral control, the folklore of the mine, in conjunction with the character and sincerity of those who related these stories to her, was of sufficient impact to bring her into sympathy with the sub-culture. Again, the fact that she could embrace both the main culture and the sub-culture made her choice easier. The force exerted by the folklore, however, cannot be ignored, for she came in contact with the mine through its lore, and this lore was convincing enough to convert her to the mine, and especially to Koyle.¹⁰

In his study, Christianson reports that his extensive inquiries into the attitudes toward John H. Koyle revealed that "with but few exceptions the response was complimentary to the memory of the old dreamer," and people revealed "varying degrees of admiration and respect"¹¹ toward him. At first, this seems paradoxical when one considers the fact that many people sacrificed greatly to further its cause. How could he be a good man and be the source of such deception? Upon closer examination, however, there are two factors which help one to resolve this seeming paradox. First, there is no hint of underhanded dealing on Koyle's part; and second, he was sincere in what he believed and

¹⁰ See the Linda Tate version of "Attitude toward Koyle," collection, p. 348; and "Attitude toward mine," collection, pp. 338-341.

¹¹ Christianson, p. 121.

demonstrated this sincerity by devoting most of his life to the Dream Mine.

The favorable attitude toward Koyle is reflected by those interviewed for this study. An attitude which logically reconciles the belief that Koyle was honest and sincere even though he had perpetrated a hoax on many honest and sincere people, appears in the responses examined by the following analysis.

In response to the question, "What do you think about Bishop Koyle, the man who started the Dream Mine?" or "How do you feel about Bishop Koyle?" these are the results:

Those who considered Koyle honest and sincere:

<u>Name</u>	<u>Age</u>	<u>Residence</u>	<u>Years in the Area</u>
Lemuel Harsh	18	Payson, Utah	13
Lee Hone	20	Payson, Utah	20
Connie Wood	18	Payson, Utah	18
Linda Carlisle	19	Payson, Utah	19
Karen Finch	21	Payson, Utah	21
Lynne Cowan	23	Payson, Utah	23
Sherie Beckstrom	23	Payson, Utah	23
Blake Sudweeks	19	Payson, Utah	19
Susan Binks	18	Payson, Utah	18
Margaret Barnes	20	Spanish Fork, Utah	20
Sharon Johnson	18	Spanish Fork, Utah	18
Stanley Koyle	23	Spanish Fork, Utah	23
Judy Koyle	18	Spanish Fork, Utah	18
Douglas Bowen	18	Spanish Fork, Utah	18
Gayle Thomas	20	Spanish Fork, Utah	20
Susan Lamb	18	Spanish Fork, Utah	12
Kathy Bona	19	Spanish Fork, Utah	19
LeAnn Buffo	19	Spanish Fork, Utah	19
Patricia Wood	22	Spanish Fork, Utah	22
Susan Bearnson	18	Spanish Fork, Utah	18
David Lamb	19	Santaquin, Utah	19
Douglas Bartholomew	21	Mapleton, Utah	21

Lynn Pugmire	24	Montpelier, Idaho	5
Linda Tate	23	Ontario, Canada	4

those who did not feel qualified to respond were:

<u>Name</u>	<u>Age</u>	<u>Residence</u>	<u>Years in the Area</u>
Debra Burton	18	Payson, Utah	18
Colleen Holdaway	21	Payson, Utah	11
Phillip Barney	18	Birdseye, Utah	18
Nanette Christensen	19	Spanish Fork, Utah	19
Bart Rollins	27	Provo, Utah	11
Kerril Rollins	27	Provo, Utah	11

There were four students with comments unfavorable to Koyle, though they felt he was sincere and honest:

<u>Name</u>	<u>Age</u>	<u>Residence</u>	<u>Years in the Area</u>
Douglas Bowan	18	Spanish Fork, Utah	18
Margaret Barnes	20	Spanish Fork, Utah	20
Blake Sudweeks	19	Payson, Utah	19
Lemuel Harsh	18	Payson, Utah	13

The negative comments included one by Douglas Bowan, who commented that he had heard that Koyle "wasn't really industrious; he was a dreamer. The way I understand it, he was a Mormon in good standing, so I guess he was honest; he probably had a dream." The association of Koyle's being a "Mormon in good standing," and therefore honest, may be illogical, but nevertheless it was the basis of Douglas' attitude.

The other negative opinion of Koyle was that he had a mental problem. No informant could provide more specific

information other than simply saying that there was a mental problem. The three who responded thus were Lemuel Harsh, Margaret Barnes, and Blake Sudweeks. These attitudes were arrived at through exposure to similar attitudes of their associates.

The attitude which resolved the honesty-hoax paradox was shared by the majority of the informants. They felt that he had actually had revelations, visions and dreams, but that these came from the wrong source. This, in the eyes of many, would exonerate him from being a dishonest person or a fraud. Most likely this attitude evolved from exposure to similar attitudes help by acquaintances, although it was greatly influenced by the LDS scriptures, especially the Doctrine and Covenants,¹² and statements published by the Church in opposition to the mine¹³ in which members were exhorted to beware of being led astray by revelations and visions from Satan. The following students said that they felt Koyle had visions, but that they came from the wrong source:

Lemuel Harsh	18	Payson, Utah	13
Lee Hone	20	Payson, Utah	20
Connie Wood	18	Payson, Utah	18
Linda Carlisle	19	Payson, Utah	19
Karen Finch	21	Payson, Utah	21

¹² Doctrine and Covenants, Section 28.

¹³ Letter published in the Deseret News (Church Section), August 16, 1913, p. 1.

Lynne Cowan	23	Payson, Utah	23
Susan Binks	18	Payson, Utah	18
Margaret Barnes	20	Spanish Fork, Utah	20
Gayle Thomas	20	Spanish Fork, Utah	20
Susan Lamb	18	Spanish Fork, Utah	12
Kathy Bona	19	Spanish Fork, Utah	19
LeAnn Buffo	19	Spanish Fork, Utah	19
Patricia Wood	22	Spanish Fork, Utah	22
Susan Bearnson	18	Spanish Fork, Utah	18
David Lamb	19	Santaquin, Utah	19
Douglas Bartholomew	21	Mapleton, Utah	21

These sixteen represent 67 percent of those who offered an opinion. Another 12.5 percent (Lemuel Harsh, Margaret Barnes and Blake Sudweeks) considered it possible that Koyle was mentally ill. Another 12.5 percent (Judy Koyle, Stanley Koyle, and Linda Tate) felt that Koyle was sane and that his revelations and visions were of God. One informant, Lynn Pugmire, offered the possibility that he "got an idea and went gung-ho,¹⁴ or became obsessed with his idea.

Another factor which had a considerable influence on the attitudes of these students was their concept of the purpose of the mine. In examining the stories about the mine, I became aware of one very consistent element--Koyle's purpose in working the Dream Mine was noble, rather than selfish, although one should recognize that this ostensibly noble purpose could have been merely a front. A man with a noble reason for doing something, even though he receives his

¹⁴See the Lynn Pugmire version of "Attitude toward Bishop," collection, p. 346.

guidance from the wrong source, would be an honest man. Eighteen of the twenty-nine students interviewed related stories concerning the purpose of the mine; two more, though they did not know what the purpose of the mine was, gave answers which were not critical of Koyle. In response to the questions, "What was the purpose of the mine?" and "Who was supposed to benefit from it?", Karen Finch responded that it was "not to benefit anyone, just a dream to be fulfilled," and Patricia Wood replied, "I don't know. I don't think he was trying to get rich."

Seventeen understood the purpose of the mine to be for the benefit of the Church and its members; three thought it was to eventually save the United States from financial disaster. Two of these, Judy Koyle and Lynn Pugmire, thought it was to save both the Church and the government. Blake Sudweeks, too, felt that it was to save the government.

Those seventeen students who felt that the purpose of the mine was to save the Church in times of great trouble, or to make the Church rich, include the following:

<u>Name</u>	<u>Age</u>	<u>Residence</u>	<u>Years in the Area</u>
Lemuel Harsh	18	Payson, Utah	13
Connie Wood	18	Payson, Utah	18
Linda Carlisle	19	Payson, Utah	19
Lynne Cowan	23	Payson, Utah	23
Sherie Beckstrom	23	Payson, Utah	23
Susan Binks	18	Payson, Utah	18
Margaret Barnes	20	Spanish Fork, Utah	20
Stanley Koyle	23	Spanish Fork, Utah	23

Judy Koyle	18	Spanish Fork, Utah	18
Gayle Thomas	20	Spanish Fork, Utah	20
Susan Lamb	18	Spanish Fork, Utah	12
Kathy Bona	19	Spanish Fork, Utah	19
Nanette Christensen	19	Spanish Fork, Utah	19
David Lamb	19	Santaquin, Utah	19
Douglas Bartholomew	21	Mapleton, Utah	21
Lynn Pugmire	24	Montpelier, Idaho	5
Linda Tate	23	Ontario, Canada	4

With one exception, Nanette Christensen, who did not feel qualified to say whether or not Koyle was honest, all of the above seventeen students considered Koyle honest and sincere. Although these were affected by the attitudes of their associates from whom they heard of the Dream Mine, they were doubtless influenced by the stories that the purpose of the Dream Mine was to save the Church.

Of these seventeen students, five were quite specific in explaining how the mine would help the Church. Two of these informants, whose reports are available for inspection in the collection,¹⁵ and another, Judy Koyle, claimed that the purpose of the mine was to help in one way or another, in the building up of Jackson County, Missouri.¹⁶ Nanette Christensen reported that Koyle and the other "dreamers" were to remove artifacts from the mine which had been hidden there by the Nephites of ancient America. Linda Carlisle

¹⁵See the Linda Tate and Connie Wood versions of "Purpose of the mine," collection, p. 361 and p. 359.

¹⁶According to LDS doctrine, in the last days members of the Church are to return to Jackson Co., Missouri, whence they were driven, to build up temples in preparation for the Second Coming of Christ.

explained that "Kids used to say that in the mine is a lot of gold from the Book of Mormon times when Moroni and his group came up here to this part of America and had all their things, golden coins and things were buried in this mine and some other things they are supposed to find to make the Church rich."¹⁷

With noble and inspiring reasons for attempting to bring the mine to fruition, there is little wonder that Koyle enjoys a good reputation among people, many of whom were born after his death.¹⁸ The Dream Mine folklore, especially the element concerning the purpose of the mine, has been very influential in shaping this attitude toward Koyle, and were it not for the behavioral mechanism--the position of the Church leaders--which exists in the Mormon culture, many might easily become influenced to the point that they would become at least sympathetic to the Dream Mine cause, if not become members of that sub-culture.

Again, it becomes obvious that, as Bascom claims in his essay, "The Four Functions of Folklore," folklore is not relegated to the passive role as a mere mirror of a culture,¹⁹ but it is an active force which helps to shape attitudes and also function as a social behavioral mechanism²⁰ to have the members of a culture conform to the accepted norm of that culture, and to prevent their leaving it.

¹⁷Linda Carlisle interview. ¹⁹Bascom, p. 284.

¹⁸In 1949.

²⁰Ibid., pp. 297-298.

CHAPTER IV

THE DREAM MINE IN PERSPECTIVE

The studies in folklore which have been done, like studies in history or in comparative literature, allow the investigator to see the object of his study in its proper perspective. It gives him a basis for comparison, and therefore, provides him with invaluable tools for interpreting his data. It helps him to avoid hasty generalizations and provides a foundation for inquiry.

It is this spirit of inquiry or skepticism which allows any scholar to be objective in his analysis--or at least provides for him a reason to be objective. For example, when a member of the Mormon culture (especially one who is not discerning or skeptical) hears the story of a young couple who, on their way to the temple, picked up a hitchhiker--a kindly old man with a long white beard--who warned them of a coming disaster, counselled them to get their food supply soon, and then disappeared, he finds it relatively easy to believe that this was one of the Three Nephites.¹ He would be even more willing to believe so if the source of the story is considered reliable. However, if the listener is subsequently exposed to several versions of the same story which supposedly

¹Three Nephite stories are stories which belong to a cycle involving three ancient Nephite apostles of the Book of Mormon times. See Hector Lee, The Three Nephites (Albuquerque, N. M.: The University of New Mexico Press, 1949).

happened, but in different places, he might begin to suspect that some of these stories are not true. If he is prompted to do research and finds that this same story exists in other areas and in other cultures in the same form, with the exception of the substitution of another personage for the Nephite, he becomes even more skeptical. This would not necessarily exclude the possibility that the original story was founded in fact, but the listener would be less likely to blindly accept the story as the truth. His understanding would have grown and this understanding would have made him more discerning.

So with this in mind, I have chosen to devote this chapter to providing a background for the Dream Mine folklore, a background which will assist the reader to see the Dream Mine in a broader perspective. This background will consist of a discussion of similar mining projects and similar motifs which appear in other cultures as well as in the Mormon culture. A detailed discussion of all of the folk motifs in this collection is beyond the scope of this project, which treats the folklore pertaining to the mine, itself, and Koyle's relationship to the mine.

Again, it is necessary to understand that this is not an attempt to prove or disprove the "truth" of Dream Mine lore. I have become increasingly aware that, "A man with a conviction is a hard man to change. Tell him you disagree and he turns away. Show him facts or figures and he

questions your sources. Appeal to logic and he fails to see your point."² As Austin Fife has explained, "The folklorist takes the view that what is most important is not truth itself so much as man's view of truth, not fact but myth. . . ."³ This does not mean that the folklorist cares nothing about truth; rather, it means that the folklorist is aware that what man understands to be the truth has a much greater influence in his life than actual truth, except when they are synonymous. The lives of those who believe that the Dream Mine lore is "true," are to some extent governed by that belief; the lives of those who believe that the Dream Mine lore is not "true" are also governed by their concept of "truth." Knowing this, the reader may find something of value in the following information.

As was mentioned earlier,⁴ when John Koyle reported the vision which came to him prior to the rise of Church opposition, he was acting within the accepted norm of his society. This was as true of his dreams and visions of the mine as it was of his getting his testimony through a dream and of his missionary experiences which established him as a

²Leon Festinger, Henry W. Riechen and Stanley Schachter, When Prophecy Fails (Minneapolis: University of Minnesota Press, 1956), p. 3.

³Austin E. Fife, "Folk Elements in the Formation of the Mormon Personality," Brigham Young University Studies (Autumn 1959-Winter 1960), p. 2.

⁴Chapter II, p. 51.

visionary. Discovering a mine through a dream or vision is by no means unique to the Dream Mine, nor to Mormon or to non-Mormon cultures.

Dr. Austin Fife, who has done considerable collecting of mining lore in Utah, claims that a number of Utah communities have their John Koyles and their dream mines.⁵ One of the most famous and probably the earliest of the dream mines produced rich ore in August of 1896,⁶ after fourteen years of dedicated effort by its founder. Jesse Knight's Humbug mine eventually led to his becoming a multi-millionaire. He discovered the mine as a result of heeding the guidance of dreams and other supernatural means. He reported that one day while he was sitting under a tree, a voice spoke to him and explained that he had been chosen as the guardian of the mining wealth of that area. When he searched for the speaker, he could find no one.⁷ He was told that one day he would be instrumental in saving the credit of the Church.⁸

Ben Bullock, a friend of John Koyle, who was Bishop of the Bonneville Ward in Provo at the same time Koyle was

⁵Fife, p. 283.

⁶Wayland Hand, "Folklore from Utah's Silver Mining Camps," JAF (July-Dec., 1941), p. 137.

⁷Compare this to Koyle's mission call, "Mission call," collection, pp. 149-153.

⁸Christianson, p. 97. This presents a good discussion of some of the other dream mines in Utah.

Bishop of the Leland Ward, had a similar experience. Sometime in 1915 he received a heavenly manifestation while plowing his field. He was shown a mine he was to be given the opportunity to develop and was told that eventually he would have great wealth entrusted into his care. He claimed that the money was to be used to build up the Kingdom of God, to gather the righteous to Zion, and to feed and house the Saints during a time of great famine. He claimed that in 1929 the deceased Jesse Knight visited him in a dream and entrusted to him the stewarding of the great wealth which had been entrusted to Knight many years before. He also claimed that the deceased John H. Koyle visited him in a dream on the night of February 13, 1957. Koyle told him that those who were operating the Koyle Dream Mine were not doing a satisfactory job. Bullock spent some forty-seven years developing the Bullock Tunnel, which is located east of Santaquin,⁹ and got nothing for his efforts.

Another dream mine in Utah which was worked for sixty years is located in Sardine Canyon¹⁰ near Brigham City in Northern Utah. No paying ore was ever taken from the mine. The location of the Majestic Mine, as it is known, was revealed to Fredrick J. Holten while he was still in England. Holten saw that he was to become rich and was told in his

⁹Ibid., p. 92.

¹⁰Hand, "Folklore . . ." p. 139.

dream that the purpose of the mine was to help Brigham City to expand until it became larger than Los Angeles. The mine was to finance a type of communal order, similar to the United Order,¹¹ and was to finance the construction and beautification of Zion in Jackson County, Missouri. This too has not come to fruition.

Still another dream mine located in Utah is the Nephite-Lamanite Mine. As a young man, Peay was shown in a dream that as Cortez entered Mexico, the Nephites or some of their descendants carried their treasures northward. He was also shown that these people left a sign trail, so he reportedly went into Mexico and followed this sign trail back as far as the foothills north of Provo, where he discovered the site shown to him in his dream, the location of a great storehouse of gold. Peay worked on the mine for thirty-five years, until his death, and never removed any paying ore.¹²

The Amazon Mine in Logan Canyon was begun following a dream by a man named Curtis.¹³ Alma Merrill¹⁴ dreamed of a coal mine in the hills between Richmond and Smithville, but could never find anything. The lore of storehouses of gold

¹¹In LDS doctrine, the United Order is a system in a theocracy wherein all things are donated to the Church and then stewardships are assigned on the basis of need and ability.

¹²Christianson, pp. 89-90.

¹³Hand, "Folklore . . ." p. 139.

¹⁴Ibid.

and Nephite treasure are not only a thing of the past, but exist at present. For example, in Fillmore, Utah, there has been much excitement over a discovery made there almost five years ago. Someone discovered a cave which had some petrographs carved above it. Archaeologists were supposedly unable to decipher these petrographs, but a rather mystical man with some Lamanite blood in him claimed that he could read them. He claimed that these petrographs told of a lost Nephite city and untold treasures hidden in the mountain penetrated by the cave. Supposedly, this treasure is to help usher in the millenium. Stories are told that the people working on the project, though not having the official approval of the Church authorities because the time is not yet right, claim that the Church authorities in fact do support the project and even slip money "under the table" when the need arises for financial assistance.¹⁵

It is important to note that these mines have more parallels with the Dream Mine than just having begun as a result of visions or dreams. Like the Koyle Dream Mine, Jesse Knight's Humbug, Fredrick Holten's Majestic Mine, Ben Bullock's Bullock Tunnel, and the project in Fillmore were all supposed to have been for the upbuilding of the Church. With the exception of the Humbug, none of the mines have produced any paying ore. All of the mines have occupied their founders

¹⁵Interview with David Davies in Provo, Utah, March 20, 1970.

for years: Peay worked the Nephite-Lamanite thirty-five years until his death; Holten worked the Majestic for sixty years until his death; Bullock worked his mine for forty-seven years until his death; and John Koyle worked on his mine fifty-five years until his death. In the case of the Majestic and the Koyle Dream Mine, work was continued after the death of their founders. Throughout the history of these mines, these founders were guided by revelations, dreams, and visions.

Dream mines are no more unique to the Mormon culture than the Koyle Dream Mine is unique in its culture. Following the name of the tale in many of the stories which appear in the collection is a number. This is the number of the main motif in that tale, according to the numbering system in Stith Thompson's Motif-Index of Folk Literature. When a motif appears in this index, it means that it exists somewhere in the folklore of some culture, and perhaps even in many cultures.

Five motifs listed in the Motif-Index are important in the folklore of the Dream Mine, as well as that of several of the mines previously discussed in this chapter:

- | | |
|---------------|---|
| (1) N596.1 | <u>Rich mine discovered through dream</u> |
| (2) N512. | <u>Treasure in underground chamber (cavern)</u> |
| and F721.4 | <u>Underground treasure chamber</u> |
| (3) V235.0.1 | <u>Mortals visited by angel in vision</u> |
| (4) D1810.8.2 | <u>Information received through dream</u> |

(5) N531

Treasure discovered through dream

There are several other motifs which appear in some of the stories in the collection, but none are as essential as these five motifs to the Dream mine folklore. Also, there are several other mines in the Western United States which share these motifs and have some of the same characteristics as the Dream Mine.

For example, Robert Weller Ritchie, in his The Hell-roaring Forty Niners,¹⁶ records the story of a negro who had a dream on two consecutive nights about finding gold under the floor of a cabin. He and his partner bought the cabin and took \$20,000 in gold dust from under it.

Dr. Wayland Hand of UCLA, perhaps the greatest living authority on mining folklore, records several stories of locating a mine or treasure through dreams.

Some seventy years ago a poor man working as a ranch hand in Larsen County [California] dreamed three nights in succession of the presence of ore in an area that appeared to be barren of it. Being commanded to act after the third dream or else lose his chance forever, the man went to the place, picked up some unpromising samples, and sent them to a San Jose spiritualist, who, when appraised of the circumstances of the dream, urged him to hunt higher up.¹⁷

The ranch hand followed the instructions, struck gold, and became a millionaire.

¹⁶(New York: J. H. Sears & Company, Inc., 1928), pp. 162-163.

¹⁷Wayland Debs Hand, "California Miners' Folklore: Above Ground," California Folklore Quarterly (January, 1942), p.44.

Another story recorded by Hand gives the dream concept a new twist. He reports:

At one time the rich Murchie Mine in Nevada City was virtually abandoned. A farmer's wife, living near Sacramento, dreamed of the values still left in the mine, and urged her husband to invest heavily in it, but he would not. The subsequent fortunes of the mine are well known and would have justified the woman's dream, which she herself referred to as a vision.¹⁸

After examining many of the stories, Hand has come to the conclusion that there is a characteristic sameness to the stories: "a person dreams of the presence of a body of ore, goes to the spot, and finds it. Dreams on three successive nights usually portend a good strike."¹⁹ Koyle, however, failed to find anything, even though he had dreams, according to some versions, on three successive nights.

Dr. Hand also provides some information about mining folklore which closely parallels stories about Koyle's mining venture. As was mentioned earlier in the history of the mine,²⁰ Koyle received constant guidance while driving the first tunnel.²¹ Because of this constant guidance and ordered changes in direction, the mine shaft became very crooked. As Koyle and his helpers neared the end of that shaft, it took eighteen men to bring out each bucket of muck.

¹⁸Ibid., pp. 44-45.

¹⁹Ibid., p. 45.

²⁰Chapter I,

²¹See "Guidance for the mine," collection, p. 102.

It was so crooked that Vern Bullock remarked,

I'd say that it's the most crooked piece of mining work that's ever been done. . . . I think each time a change in direction, either vertically, horizontally, or on an incline was made, that Bishop Koyle had a visitation from a being, telling him where to go; or in a dream he would be shown of a certain formation they would strike and possibly they should make a change in direction.²²

There are some striking parallels between what Bullock said of the Dream Mine and what Dr. Hand says about mines operated by spiritualists.²³ He claims that mines operated under the guidance of spiritualists are all quite similar.

Instead of driving tunnels straight ahead until contact is made with a vein of some sort, spiritualist operators zigzag back and forth, with the consequence that operating expenses run much higher and the mines themselves are more difficult to work.²⁴

He then cites the Ghost Mine and the Holy Ghost Mine at Angels Camp (California) as mines which were worked for years under the direction of spiritualists and never produced anything. Others of this kind are mentioned in the following statement by Dr. Hand:

²²Ibid., pp. 102-103.

²³A spiritualist is one who believes in and seeks communication with departed spirits. In the Mormon context, this might include visions wherein deceased persons appear to someone. Koyle had angels, Nephites, Joseph F. Smith, Moses, and others visit him and give him instruction about the mine.

²⁴Hand, "California Miners' Folklore," p. 45.

Spiritualists running a mine in the Alleghany [California] district drove a tunnel through two veins without working them and kept driving through barren serpentine. Unsuccessful mines of this kind operated for a time at Sierra City and Nevada City, and one such mine at Cherokee is reported to have quit operation when the operation zigzagged out of the other side of the hill.²⁵

But not all mines operated by spiritualists end up in failure. Among the list of successful mines were the Bumble Bee Mine at Oregon Gulch, which produced after much investment; the Star Mine east of Columbia (California); the Howard Wallace claim between Placerville and Georgetown; and the most famous of its kind, the Utica at Angels Camp, operated by Charles D. Lane, "who developed the mine on the advice of a woman spiritualist in San Francisco."²⁶

Dr. Hand mentions two other motifs which appear frequently in mining folklore which are also characteristic of the Dream Mine. He claims that stories about hieroglyphs, crude drawings, and old artifacts of any kind found in remote areas often start new tales of lost or buried treasure. The stories in this collection about the lost cave,²⁷ the contents of that cave,²⁸ the hieroglyphics,²⁹ the Nephite road,³⁰ and the evidences of early smelting³¹ reflect this

²⁵Ibid.

²⁶Ibid.

²⁷Collection, p. 416.

²⁸Collection, p. 418.

²⁹Collection, pp. 419, 421, 424.

³⁰Collection, p. 306.

³¹Collection, p. 308.

trend in the lore about the Dream Mine.

The second motif concerns the stories (in the collection) entitled "The bare spots."³² According to these stories, Koyle saw in a dream that he was to begin the second tunnel in a certain place on the side of the mountain east of his home. He was told that he would recognize the place because there were two patches of ground which were not covered with snow, although the area was on a side protected from the sun; and since it was mid-winter, snow would be almost waist deep all around them. Upon investigation, Koyle and his men found the two spots and began the new tunnel.

In commenting about this, Dr. Hand claims that the idea that snow will not lie over buried treasure (or ore-bearing ground), may have been borrowed from the more popular idea that snow will not lie on oil-bearing shale.³³ He cites an example of this motif found in Europe: "Of interest in this connection is a legend of buried treasures in Graubunden, in which the snow is represented as melting as soon as it falls on the earth over the treasure."³⁴ He gives another example of a similar circumstance in Stockton, California, on Tabernacle Hill. There is a spot the size of a

³²Collection, pp. 87, 89, 90, 92.

³³Hand, "Folklore . . ." pp. 136-137.

³⁴Ibid., p. 137

home on which snow will not lie, according to local observers. However, this knowledge has led to no discovery of treasure.³⁵

These motifs, taken with those discussed earlier in this chapter, constitute the major motifs found in the folklore concerning the mine, itself, and its discovery. There are others found in the lore about Koyle and his experiences which are not within the scope of this study, and therefore not identified or discussed here. Several of these motifs have been identified in the collection and their numbers listed following the title of the tale.

Dream mines have existed since the mine of Solomon, and will continue to come into existence and disappear until the basic nature of miners changes. That the major motifs of the Dream Mine folklore are found in The Motif-Index to Folk Literature does not prove or disprove the truth of Koyle's life work. It indicates that other dream mines have existed in cultures other than the Mormon culture, and that there are many elements common to the folklore of all dream mines.

This folklore reflects how people respond to dream mines and especially how willingly they respond to mystical experiences. Mormons, like most other religious people, find it easy to believe in such dreams and visions as Koyle experienced because one of the basic tenets of their belief is

³⁵Ibid., pp. 136-137.

that every individual should receive divine revelation pertinent to his own salvation. They find it difficult sometimes to distinguish fact from fancy. Thousands of honest men and women, and probably many who were not honest, have invested great sums of money in dream mines and related ventures, and thousands have devoted their time and energy attempting to bring these mines to fruition. With few exceptions--only one in Utah, that I know of--these mines have proved to be a source of intense disappointment for those involved with them. Still people believe, and will continue to believe, in dream mines. It is a part of some men's nature. Few come to appreciate this as the folklorist does, because the folklorist has studied man through his oral tradition, the greatest library in existence.

CONCLUSION

After examining the folklore of the Dream Mine one can hardly help but appreciate how powerful a force this folklore is and has been in the lives of those associated with Koyle and the mine. From before the inception of the mine, the stories about Koyle's supernatural manifestations prepared him for his role in the Dream Mine and provided his followers with reason to believe in him. In fact, these visions before, during, and shortly after his mission set the stage for the drama which was to follow.

It is very likely that without John H. Koyle as the driving force behind it, the Dream Mine would have quickly gone into oblivion after his death, as many other dream mines have done. That he was a very forceful leader there can be no doubt, for in the face of opposition from poverty, the state, and the church he was able to build up a large following and inspire many to believe in him and his mine.

It is also very probable that John Koyle, by himself, could not have influenced nearly so many lives. Without the help of his friends and enemies alike, he may have never risen to a position of prominence, for they passed stories of the Dream Mine from person to person, city to city, and generation to generation. As we have observed in Chapter II, this folklore played an important part in the expansion of the influence of the mine. Equally as important, this folklore

helped to cultivate strong emotional ties within the sub-culture of the mine. It strengthened the conviction of Koyle's followers to the point that they were imbued with a missionary spirit.

The folklore exerted a sufficiently strong influence on the members of the sub-culture that in spite of the unfulfilled prophecies made by Koyle, about the date of the production of the Dream Mine, the sub-culture remained relatively stable. In a culture so strongly authority-oriented as the Mormon culture, it is very significant that in spite of the strong opposition from Church leaders, the influence of the mine was able to attract an estimated 2,000 to 6,000 ardent followers. To many, the folklore about Koyle and the Dream Mine served as the truth (the oral Bible) which guided their lives. It kept them emotionally tied to their sub-culture with bonds that were almost unbreakable. It was able, in some cases, to help break the ties existing between the Mormon culture and some of its members.

This same folklore which influenced the original investors has also influenced many families through the fourth generation. Twenty years after the death of its founder, the Dream Mine still holds enough excitement to attract new members and to hold some old ones. The folklore of the mine is, in a great measure, responsible for this viable nature of the mine sub-culture. The attitudes of this generation of young people have been shaped no doubt by the attitudes which have

been transmitted from parents to children and established through the tales surrounding Koyle and his treasure. These attitudes will determine the future of the mine itself; for as long as there are a significant number who believe in the mine, it will survive, and as long as the folklore continues to function as it has in the past, there will be those who believe.

RECORDED INTERVIEWS

Barnes, Margaret. Student, Brigham Young University, Provo, Utah, May 21, 1969.

Barney, Phillip H. Student, Brigham Young University, Provo, Utah, Dec. 1, 1969.

Bartholomew, Douglas. Student, Brigham Young University, Mapleton, Utah, Dec. 1, 1969.

Bartholomew, Lee B. Works at Pacific States Cast Iron Co., Mapleton, Utah, Dec. 1, 1969.

Bearnson, Susan. Student, Brigham Young University, Provo, Utah, Dec. 1, 1969.

Beckstrom, Sherie. Student, Brigham Young University, Provo, Utah, April 30, 1969.

Binks, Susan Dee. Student, Brigham Young University, Provo, Utah, Dec. 1, 1969.

Bona, Kathy. Student, Brigham Young University, Provo, Utah, May 20, 1969.

Bowan, Douglas G. Student, Brigham Young University, Provo, Utah, Dec. 1, 1969.

Buffo, LeAnn. Student, Brigham Young University, Provo, Utah, May 20, 1969.

Bullock, Vern. Mine owner and promoter, Provo, Utah, Dec. 7, 1969.

Burton, Debra Ann. Student, Brigham Young University, Provo, Utah, Dec. 1, 1969.

Carlisle, Linda. Student, Brigham Young University, Provo, Utah, April 30, 1969.

Christensen, Nanette. Student, Brigham Young University, Provo, Utah, May 20, 1969.

Cowan, Lynne. Student, Brigham Young University, Provo, Utah, April 29, 1969.

Finch, Karen. Student, Brigham Young University, Provo, Utah, April 30, 1969.

Hall, Robert. Caretaker, Relief Mine Company, Payson, Utah,
May 21, 1969.

Harsh, Lemuel. Student, Brigham Young University, Provo,
Utah, May 1, 1969.

Holdaway, Colleen. Student, Brigham Young University, Provo,
Utah, April 30, 1969.

Hone, Lee. Student, Brigham Young University, Provo, Utah,
May 12, 1969.

Johnson, Sharon. Student, Brigham Young University, Provo,
Utah, April 29, 1969.

Koyle, Stanley. Great-grandson of John H. Koyle, Spanish
Fork, Utah, Nov. 17, 1969.

Koyle, Judy. Great-granddaughter of John H. Koyle, Spanish
Fork, Utah, Dec. 6, 1969.

Lamb, David. Student, Brigham Young University, Provo, Utah,
May 20, 1969.

Lamb, Susan. Student, Brigham Young University, Provo, Utah,
May 20, 1969.

Pugmire, Lynn. Student, Brigham Young University, Provo,
Utah, May 11, 1969.

Steele, Raymond D. Returned school teacher, Payson, Utah,
Dec. 13, 1969.

Sudweeks, Blake. Student, Brigham Young University, Provo,
Utah, May 12, 1969.

Tate, Linda. Student, Brigham Young University, Provo, Utah,
May 20, 1969.

Thomas, Gayle. Student, Brigham Young University, Provo,
Utah, May 21, 1969.

Wood, Connie. Student, Brigham Young University, Provo,
Utah, April 29, 1969.

Wood, Patricia. Student, Brigham Young University, Provo,
Utah, May 13, 1969.

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COLLECTION OF DREAM MINE

FOLKLORE

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INFORMANT MATRICES

Bullock, B. Vern

The stories which appear in the collection told by Vern Bullock were taken from an interview in his home in Provo, Utah, on December 7, 1969. The interview was recorded and transcribed, and the tales which appear in the collection are in his exact words. With some stories it was necessary to take parts of them from throughout the interview and put them together. I added no words to make the story coherent, other than those enclosed in brackets.

Vern Bullock is in his late fifties or early sixties. I visited his home and was received very cordially. Mr. Bullock was very willing to discuss the Dream Mine, though at times he refrained from answering certain questions. He is active in the LDS Church and is by profession an owner of mines and does considerable promotion of his holdings.

Mr. Bullock knew Bishop Koyle for many years, "since I was a little fellow, when I'd go with my father up to his home in Leland." When asked how he felt about Bishop Koyle, Mr. Bullock answered, "I don't think there was ever a more sincere man on the face of the earth than Bishop Koyle was about the dreams and visions he claimed to have had." He claimed to have heard stories about Bishop Koyle from many sources, including the Bishop himself. "As a man, I respected and admired Bishop Koyle." Mr. Bullock's father was bishop

in Leland. He remembers that Bishop Koyle came to their farm several times and received goods from the Bullock family, sometimes wagonloads at a time.

When asked if he thought the Dream Mine would ever produce, he replied, "I don't know . . . I don't know of any mine I'd rather see produce than the so-called Dream Mine. They've been very sincere in their efforts to open up a mine and the money that has been raised has gone into the ground to develop it, so I would like to see it produce . . . I don't know as it ever will produce, but I'm hopeful for it." At the close of the interview, he again stated that "I will say that I don't know of any other mining prospect in the whole country I'd rather see make good and vindicate a person more than I would the Dream Mine, and have Bishop Koyle's name cleared, on the assumption that he did have a mine, and so far nothing has come of it."

Mr. Bullock told these stories in response to my questions. He did not attempt to convince me of their truthfulness. In fact, he was very careful in many instances to explain that the stories he told were "hearsay," or that he might be tripped up with the facts.

Harsh, Lemuel

The stories appearing in the collection told by Lemuel Harsh were taken from an interview with him in Provo, Utah, on May 1, 1969. The interview was taped and

transcribed, and, with the exception of editing, the stories appear in the collection exactly as they were told. At the time of the interview, Lemuel was a freshman at Brigham Young University.

Lemuel has lived in Payson for the last thirteen years. He was eighteen years old at the time of the interview. He was quite interested in the lore about the Dream Mine. His exposure to the mine has come through his friends and high school teachers. He does not believe in Koyle or the mine. He is active in the LDS Church, but he shows no antagonism toward the mining venture.

Hone, Lee

The stories appearing in the collection told by Lee Hone were taken from an interview with him in Provo, Utah, on May 12, 1969. The interview was taped and transcribed, and, with the exception of editing, the stories appear exactly as he told them. At the time of the interview, Lee was a sophomore at Brigham Young University, and was twenty years old.

Lee was born and grew up in Payson. His exposure to the mine came through his friends, school associates, and family. He is active in the LDS Church and, although he did not believe in Koyle's revelations or in the mine, he was not antagonistic toward them. He told the stories as accurately as he could remember them and in response to

questions.

Koyle, Stanley

The stories appearing in the collection as told by Stanley Koyle were taken from an interview with him in Spanish Fork on November 27, 1969. The interview was taped and transcribed and, with the exception of some editing, the stories appear exactly as he told them. He is a recent graduate of Brigham Young University and was just leaving for active duty in the army when he was interviewed.

Stanley is the great-grandson of John H. Koyle. Surprisingly, his knowledge was not as thorough as I expected. Much of his information about the mine was acquired from friends and associates. His father had told him some of the stories about the mine. He seemed to believe in the mine and in Koyle, but it didn't appear that he had a really deep conviction nor a missionary zeal in spreading the mine's influence. At the death of his father, within the last year or so, he inherited some stock in the mine.

Stanley seemed as curious to hear what I could tell him as he was willing to tell what he knew. He told the stories in an attempt to relate what he had heard and in response to questions. He believed many of the stories he related, though he did not attempt to convince me of their truthfulness.

Pierce, Norman C.

Norman C. Pierce is quite well known among those acquainted with the Dream Mine. The stories appearing in the collection were taken from his The Dream Mine Story, a privately published (200 copies printed July, 1958) history of the mine. He claimed to have written most of these stories directly from Koyle's own versions. He further claimed that after writing most of them down, he took them to Koyle and made what corrections Koyle suggested. The stories were taken from oral circulation and, therefore, are folklore since he is serving as a primary source.

Pierce reveals that he has much faith in Bishop Koyle and the Dream Mine. In addition to The Dream Mine Story he has written several other things which, in one way or another, reveal this faith. Among his other writings are the pamphlet "The End of the U.S. Government," another entitled "Relief Through a Dream Mine," and a book entitled "The 3½ Years." He has been associated with the mine from his early childhood, and has not wavered in his interest in the mine.

Pierce has been excommunicated from the LDS Church. He is quite bitter about things which have transpired between the leaders of the Mining Company and the Church. This is evident from the tone of his stories. His book, The 3½ Years, is concerned with doctrine at variance with Church doctrine and is quite radical in his predictions.

(See for example the pamphlet "The End of the U.S. Government," which appears in the collection.) This attitude toward the Church tends to color his interpretation of the stories, though the factual accounts of the stories appear to be accurate.

Pierce's attitude toward the stories he tells is obvious from the story. His purpose in relating the stories is to convince others of their truthfulness and of the divinity of Koyle's calling. He accepts them as truth.

Many of the people who are interested in the mine feel that Pierce does the cause of the mine more damage than good because of his attitude toward the Church leaders and because of his radical prophecies. Robert Hall, Raymond D. Steele, and Linda Tate have revealed this attitude toward Pierce in interviews with those individuals.

Pugmire, Lynn

The stories appearing in the collection by Lynn Pugmire were taken from an interview with him in Provo, on May 11, 1969. He was a second year graduate student in English at Brigham Young University. The interview was taped and transcribed and the stories appearing in the appendix are in his own words.

Lynn is from Montpelier, Idaho, and has lived in this area for five or six years. His exposure to the mine lore has been through friends who have revealed the stories

to him. He is quite skeptical about the mine and its founder. He is an active member of the LDS Church. He told the stories as a means of amusement and in response to questions.

The Salt Lake City Telegram

The stories appearing in the collection which were taken from the Telegram were stories recorded by the reporter who interviewed Koyle. Koyle told his own story. From the tone of the whole article, the reporter was remarkably unbiased. He did not ridicule what Koyle had to say, nor did he attempt to convert his readers. He reported the facts as he heard them. At the end, he did not draw a conclusion, but remarked that time would reveal whether Koyle's experiences were true or not. Most of the stories are related in the first person, just as the reporter recorded them.

The Telegram from which these stories were taken was copied by Raymond D. Steele by hand. A copy is in the hands of the author.

Steele, Raymond D.

The stories appearing in the collection told by Raymond D. Steele were taken from an interview with him in Payson on December 13, 1969. The interview was taped and transcribed and, with the exception of some editing, appears

exactly as he told them.

Mr. Steele was a former member of the Board of Directors of the Relief Mine Company. He was acquainted with Mr. Koyle for many years and associated with the mine for some time. He has a profound faith in Koyle as a prophet and in the eventual production of the Dream Mine. He has severed his ties with the mine and has sold his stock in it. This all happened as a result of a declaration he made at a stockholders' meeting wherein he made it clear that in his life the priorities were, first his family; second, his Church; and third, the mine. The result he describes thus, "Some of those men and women looked daggers at me. They thought I should have said the mine came first. I sold my stock in the company because of their attitude."

Steele is a born story-teller. As he began telling of Koyle and his experiences, he got a far-away look in his eye and, eyes shining, began telling the stories as he remembered them, in chronological order. He began the first story speaking of Koyle as "he," but before he completed three sentences, he was telling them in the first person, as if he were Koyle.

Steele is very active in the Church and is sincere in both his Church work and his devotion to Koyle. He is, at present, a member of the Stake High Council in the stake in which he resides, and has also served as a counselor in

his Bishopric and as ward Sunday School Superintendent.

As Steele told the stories, he related them as he remembered them. It was obvious that he enjoyed telling them, and that, though he would like for me to believe them, he was not trying to convince me, through testimony, that they were true. His main purpose in telling them was the enjoyment we both received from the experience.

Sudweeks, Blake

The stories appearing in the collection told by Blake Sudweeks were taken from an interview with him in Provo, on May 12, 1969. He was a freshman at Brigham Young University at the time. The interview was taped and transcribed and the stories appear as he told them. In some instances I edited them to make the story more coherent, but I did not add anything to what he said.

Blake has lived in Payson, Utah, all of his life--nineteen years. He does not appear to differ greatly from others his age who came from the same area. He has been exposed to stories about the Dream Mine since childhood. He has visited the mine on occasion with some of his friends--without invitation, as boys often do.

He is ambivalent in his attitude toward the mine. He doesn't believe in Koyle or the mine, but he doesn't have strong feelings either way. He told the stories in response to questions asked of him, and he told them as he could

remember them, not trying to convince me either that the mine was true or false.

Tate, Linda

The stories which appear in the collection by Linda Tate were taken from an interview with her on May 20, 1969. The interview was taped and transcribed and the texts in the collection appear just as she told them.

Linda is not a native of this area, but she has been at Brigham Young University for four years. At the time of the interview she was a senior in Psychology. She became interested in the mine and has done considerable research into it. Her main sources were people to whom she had gone to find out about the mine. She became friends with several people who are close to the mine.

The stories she tells and the way she tells them reveal that she believes in Koyle's dreams--at least she is convinced that he had them--and appears to believe that they came from God. She is convinced that he was a good, honest man. She appears to believe, to some extent, in the eventual productivity of the mine.

Her stories were told to convince me of the truthfulness of Koyle's experiences. She was quite offended because of the attitude I revealed in a report I gave on the Dream Mine in a graduate folklore class we attended in the Spring Semester of 1969. Hence, she was somewhat defensive

at the time I interviewed her. She is active in the LDS Church.

Thomas, Gayle

The stories which appear in the collection by Gayle Thomas were taken from an interview with her in Provo, Utah, on May 21, 1969. She is a student at Brigham Young University, and at the time of the interview, she was a sophomore.

Gayle has lived her life in Spanish Fork. Her contact with the mine has been limited to what she has heard from her associates. Having interviewed over twenty students from Brigham Young University, I think her attitude toward Bishop Koyle and the mine are quite typical. She is skeptical about the whole affair, though she feels that Bishop Koyle was both honest and sincere.

She told the stories in response to questions about the mine. She was not trying to convince me that the mine was false, but attempted to give her personal opinion.

The stories were recorded on tape and transcribed. They were told just as they appear in the collection.

Weight, C. F.

The stories appearing in the collection by C. F. Weight were taken from a hand-written history of the mine entitled "The Story of the Dream Mine as told by My Father C. F. Weight." It is unclear as to who actually wrote it

down, but Weight, himself, told the stories. A copy of this is in the possession of the author, who received permission to xerox it from the person to whom it belongs, Raymond D. Steele.

Weight reveals a sincere faith in the Dream Mine and in John H. Koyle. He became acquainted with the mine, first, through the stories about Koyle and his mine, and then in person, a friendship which began in 1909 and lasted until Koyle's death in 1949. Steele knew him quite well as a personal friend.

His purpose in writing the stories appears to have been to preserve them as accurately as possible for his posterity. Possibly he was attempting to convince someone of the divinity of Koyle and his mine. He seems to harbor no bitterness toward the LDS Church, of which he was evidently a member.

Wood, Connie

The stories appearing in the collection told by Connie Wood were taken from an interview with her in Provo, Utah, on April 29, 1969. At the time of the interview she was a freshman at Brigham Young University. The interview was taped and transcribed and the stories appearing in the collection are accurate reproductions. They have been edited to make them more coherent as stories.

Connie has lived her whole life in Payson, Utah. She

has been quite interested in the lore about the mine and Koyle. Her contact with the mine has been through her friends and family. She is neither hostile nor friendly (other than being curious) toward the venture. She is an active member of the LDS Church.

She told the stories in response to questions and attempted to tell them as she heard them. Her attitude toward the mine is rather ambivalent though she believes in neither Koyle nor the mine.

I.

KOYLE'S DREAMS, VISIONS AND REVELATIONS
CONCERNING THE DREAM MINE

THE DREAM MINE

Tale: "Angel reveals mine" N596.6, V235.0.1, V232.5
Collector: Joe Graham
Informant: Taken from a hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

Then the messenger said, "Now come with me." He [Bro. Koyle] was taken in spirit upon the mountain and was shown the mountain, the topography of the mountain where he was to commence digging. The messenger said, Now dig a foot and a half and you will find a black leader which he was to follow straight into the mountain for 40 ft. Then the leader would turn to the right and go to the right another 40 ft. Then the leader would turn down and they were to follow it down. Koyle and the messenger in the spirit went right into the mountains and saw these conditions and followed the leader down.

The leader in the beginning was about an inch thick and black. They followed straight down until they came to a little ridge or bulge which seemed to turn over and turn them off in an angle to the right, the leader going off on an incline of about 20° down. This they followed for nearly 200 ft. Exact distance not being given to Bro. Koyle. Then they came to where they went almost straight down. The messenger explained that they must side-step far enough to the right, far enough to put in (cont.)

(cont.: "Angel reveals mine")

a windlass station which he called No. 1. This went down by putting in ladders on a little incline to the right for about 50 ft., when he would come to a bench that was about 4 ft. wide and flat. Then turning down about 5 ft. where they were to put in station No. 2.

He was shown how to put in the stations setting in timbers and wedging them in solidly. The No. 2 was to go almost straight down dipping a little bit to the right of the station. This, he estimated, to be between 75 and 100 ft. which later proved to be 85 ft.

At the bottom of No. 2 Run where they were to put in the No. 3 Station, he was shown a global wall which Koyle called a "Belly Roll" which extended about 5 ft. long and wide. It was curved like a portion of a globe and was smooth. Here they side-stepped to the right a little for protection from above and put in the No. 3 Station. Right here the messenger explained that this rock was low-grade ore, but they were not to take it out for ore. When they arrived at this place in the digging, Koyle had this rock assayed and it went \$3 a ton in gold.

This No. 3 Run was to be practically perpendicular. He estimated it about 100 ft. Here was to be the No. 4 Station and the formation was to change from a light (cont.)

(cont.: "Angel reveals mine")

grayish color (from No. 1 to No. 4) to a reddish formation entirely different. The leader was to be red and all the way up to 4 inches wide. There was to be a hanging wall and a foot wall which were to dip off to the east and which would come within about 3 ft. of each other for a rod or more in what was called the "Pinch." Then the hanging wall disappeared and the drift would open up big. This "Run" was to be more than 100 ft. At the bottom of the No. 4 Run they were to move to the right far enough to put in a station completely protected from the No. 4 Run. Then they were to go down on a very slight incline to the east a short distance which afterward proved to be 35 ft. Then they were to move to the right a similar distance on the level, the leader still being of a reddish color, where they were to put in a No. 6 Station. This was to go down about a rod or so, with an incline to the east. Then they would come to a reddish wall standing perpendicular, but sloping to the left and down on about a 15% grade. It was to be a dark hanging wall and foot wall part of the way. These walls were about 4 ft. apart with side wall gradually giving out or disappearing. This distance appeared to be somewhere around 50 ft., where they were to put in No. 7 Station. (cont.)

(cont.: "Angel reveals mine")

He was shown by the messenger that at this point the leader turned straight down and that it would be no thicker than a table-knife blade and "You'll need to hunt around to find it." (The reason for this hunting for the leader proved to be because of some discord which existed among the workers when they dug down to that place.).

They continued down No. 7 Run about 100 ft. where was to be No. 8 Station. Here the leader would still be hard to find, and he saw in hunting the leader they would go down in two or three places a little way and have to fill them up because they would not have the right place. They were to go straight down on No. 8 Run a rod or so and strike a foot-wall going on an incline to the east. This was all to get flatter as they went down this Run; and as they proceeded down it, they were to find the hanging wall which was five or six feet from the foot-wall but would not continue all the way. This Run was to bear a little bit to the right as they went down becoming quite flat at the bottom.

At the end of No. 8 Run there was to be a fissure coming across the shaft which was to make a wall going straight down about one foot where the formation was to change from a dark slightly blacky lime to a light (cont.)

(cont.: "Angel reveals mine")

creamy colored short rock. From No. 8 Station they were to go down straight about 50 ft. where they would come to a large black leader about two feet thick which would drift off to the east on about a 20° angle down. But here the messenger explained that before they drifted off they would have to continue straight down at least another 50 ft. and then come up out of there and follow this black leader on the incline to the east. He never explained why they were to do that, and it remained a mystery to Bro. Koyle until after all this work was accomplished. This black leader was to be soft so that you could squeeze it in your hand like a lump of mud. He was shown that there would be a black hanging wall and a block wall about 4 ft. apart which they were to go down in between at a very definite direction to the east, which was given to him to understand without any figures or mechanical aid. He was to go down in between these black walls for about 50 ft. when he would come to a side wall on the left, which he called the "North Wall." This wall was to be smooth and black so that you could see your face in it similar to a mirror. It was to come in on the left or north side of the shaft and they were to follow this north wall down on the incline. The hanging wall would fade out before the foot-wall. The north wall (cont.)

(cont.: "Angel reveals mine")

was to be practically perpendicular for some distance and would gradually crowd us a very little bit to the right and would also begin to tip back at the top and lean a little bit away from the incline drift. The black leader continued on at the top of the north wall. This No. 10 Run on this incline was somewhere between 200 and 300 ft. Then they were to move off to the right the full distance of the shaft and put in the No. 11 Station.

Here they were to find four walls, top, bottom and each side which he described as a "box." (This is as far as they have dug in this part of the mine, having dug four or five feet in this box). They were to go down inside the box on about a 20° slope down until they came to the "Turn-down," which distance was not manifested. This turndown was to be designated by about a dozen different conditions on the right hand side and a high hanging wall on the left side opposite the low foot-wall. There was to be a fissure coming across the bottom of the drift going forward on an angle from left to right. This fissure would make a wall dipping back dipping over to the west and also to be of white rock and two or three inches thick. There was to be a white fissure standing perpendicular in the face of the drift about an inch or two wide. The turndown was to be Station No. 12. In the turndown was to be soft lowgrade (cont.)

(cont.: "Angel reveals mine")

ore which he designated as soft ore. This would be easy digging and the messenger pointed out how they would need to be very careful in digging here; otherwise they might have to put in a few timbers; but if they were careful they would not have to timber it.

They were to follow down the west wall which would dip back slightly to the west and get rotten and disappear. This Run appeared to be more than 100 ft.; then they would come to the "caprock." The caprock was an exceedingly hard rock which was to be somewhere around 3 ft. thick, having a light, grayish color which encased the rich, gold ore. This was explained to be like the top of a chimney covered over with a hard cap which Koyle referred to as the "Capping." This No. 12 Run was to be of fine creamy white colored gravel or rock reminding Koyle of the small gravel in a red ant bed, and he referred to it as the "ant gravel."

This caprock was to be so hard that they almost over despaired of getting through this capping. But when they did get through, they came into a chimney of rich gold ore which went on an incline to the east for nearly 100 ft. when they came to nine rooms which were already dug out. These nine rooms were dug out east and west and were paralleling each other going south with some 3 or 4 ft. of rich gold ore between the rooms supporting the ground. (cont.)

(cont.: "Angel reveals mine")

The rooms were about a rod wide and several rods long. The gold ore was so rich that it reminded Koyle of the red and white stripes in the American flag, the gold ore being in the white rock. He was shown a tunnel that came into the mountain to this rich ore, but was told not to come into the ore through that tunnel, but he must dig his way in as he was shown. Later on, he was shown another tunnel which he was to dig into the rich ore.

"Koyle has told me on different occasions that if the Lord would let him, he could get into the rich ore in 3 weeks' time, but he was not permitted to open that tunnel at that time. He was shown various things which were in the old tunnel, some of which he told me would prove the Book of Mormon to be true. He was reluctant to tell us very much about those things at that time."

When he got down into the nine rooms in the spirit with the messenger, he looked to the east a long distance and also to the south a long distance and asked the messenger, "How far does this rich ore go?" The messenger did not tell him any distance but said, "This ore will be here for your children and your children's children for many generations and they will never be able to dig it all out." He stated further that this was the richest gold mine that ever would be discovered. (cont.)

(cont.: "Angel reveals mine")

As he came out of the mine through the "Old Tunnel," he saw some crockery pots filled with precious things, some of which, he understood, were Nephite coins, but he did not examine any of them. He also saw a human skeleton near the mouth of the tunnel as he came out of the mountain and the messenger disappeared. The 12 stations, the capping, the chimney incline, the nine rooms, and the old tunnel comprise the information first given by the messenger and are known as the "old or upper workings."

The tunnel and its details were shown to Bro. Koyle later on, which work was not begun until 1914. At that time they were in the No. 10 Run in the upper or old workings.

THE DREAM MINE

Tale: "Angel reveals mine" N596.6, V235.0.1, V232.5

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, pp. 5-6.
Private publication, 200 copies printed July, 1958.
Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested. See page 17.

It was in August 1894, that he was visited in the night by a strange personage from another world, attired in white and radiating intelligence. This messenger conducted him in the spirit to a high mountain somewhat east of his home in Leland, Utah. At a certain place they entered, without resistance, into the stoney formations of the mountain itself.

His visitor talked freely and explained the different formations to him as they followed a definite cream colored leader down thru the mountain. This leader, he was informed, would mark the line of procedure he was to follow in a mine that he was to open; and his guide showed him how it led down more than a thousand feet to a very hard capstone, beneath which was a large body of rich, white quartz containing leaf gold. Then continuing on from this capstone some 175 feet down through this chimney of ore, they came into a vast body of ore containing nine large caverns that had been mined out ages ago by a vanished people of an ancient civilization. They had left many mute relics of their civilization in the form of implements, ornaments and artifacts which they (cont.)

(cont.: "Angel reveals mine")

had concealed in these large underground rooms, together with other treasures and precious records that would be of eternal value to those who found them and learned their contents.

--And there these great treasures had been sealed up for almost two millenniums by a caved-in tunnel that his guide conducted him through to Water Canyon.

John Koyle was to open this mine, not by way of this old tunnel, but down through the mountain according to the directions given to him, that other valuable ore deposits might be reached, and certain ideal social conditions be achieved in regard to the mine's organization and future beneficiaries, who should be many, --tried and true. --This wealth then to be diffused to others through them.

This mine would be richer than anything like it in the whole world, but the big, rich deposits of ore he had seen would not be reached and released to them until a time of great world crisis had come when all the people would be sorely in need of relief, --for this was to be named THE RELIEF MINE. Many would thereby be enabled to abide the lean years of a famine and financial chaos that would come in the land, and they would also be able to alleviate the distress of many others less fortunate. But more important than this was the great spiritual and temporal mission the mine and its good people would have in helping to redeem Zion, (cont.)

(cont.: "Angel reveals mine")

building up her waste places, and providing many who would survive the tests to come with the riches of eternity from the precious records concealed here.

This would be in a day, he was shown, when horseless carriages, some as big as railroad cars, streaked the highways at great speeds and with brilliant lights. He saw that such vehicles would also be used in place of streetcars in Salt Lake City. Otherwise, there was not much hint at that time as to how remote his final vindication would be, and how long it would take to achieve success.

THE DREAM MINE

Tale: "Angel reveals mine" N596.1, V235.0.1, V232.5
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 6-7.
Private publication, 200 copies printed July, 1958.
Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested. See page 17.

Here, in substance, is the story of Bishop John H. Koyle as he told it to hundreds of us so many times in his own straight forward homespun way that cannot be imitated [sic] in print:

"When I was taken through the mine for the first time in 1894, after being shown the body of rich ore beneath the capstone, I was told that the ancient inhabitants of this land had at one time discovered these riches, and had mined out these nine large caverns which form the southwest portion of this great body of gold ore. Then the valves had been shut off from them, and would be shut off from us, too, if we also became lifted up in pride and hardhearted, using this wealth for self-gratification only.

"The messenger then showed me how this great wealth could be lost to us. 'Look!' he commanded, and immediately there followed a tremor of the earth, and a shifting took place in front of us.

"'Now, set your men to work,' he said, and I saw that dig as we would, we could find nothing but valueless rock. (cont.)

(cont.: "Angel reveals mine")

The white ore filled with gold, which had been there but a moment before, could no longer be located. 'Now you can see,' said the messenger, 'how easy it is for the riches of the earth to be taken from you; yet there is more here than you can take out in several generations.'

"The messenger then showed me the nine large rooms from which the ore had been mined. The pillars standing in the middle of the rooms, supporting the roof, were beautifully carved and ingraved and were also filled with gold. There was other gold, both mined and refined, and there were implements and relics which they had left there, as well as great treasures, --and many precious records containing the word of God in great power.

"Then I was taken southwest through a steep tunnel, that had been made by this ancient people, coming out in Water Canyon. It is there now. Some of our men have been up there and have seen where the caved-in entrance is located. --And some have been able to crawl in it a ways with a long stick and judge the diameter to be about ten feet. They made better tunnels than we make.

"There is another old caved-in mine just across the canyon from it with some ancient petroglyphs or hieroglyphs by the entrance depicting a string of peculiar pack animals coming out of the mine with packs on their backs, (cont.)

(cont.: "Angel reveals mine")

and another string of them going down into the mine without any loads. Someday you will see that there is an underground connection between these two mines, and how both hold unusual treasures that will be of great benefit to us.

"Then there is an ancient Nephite highway, built like a railroad grade, running from the mouth of Water Canyon over to Payson mountain where there is an old slag dump where it looks like they refined their ore. Some say this old grade was made by the ancient Lake Bonneville, but no one is able to explain how this old lake could have made a borrow pit along the upper side of this grade.

"The really important objectives are those which the messenger showed to me, and they were impressed so vividly on my mind it was as though I had spent a life time then and there working tunnels through them. --Yes, I know them off by heart. That is why I have been able to tell the men about places before we get to them.

"The messenger showed me those great strata breaks inside the mountain that tip back to the west instead of to the east like the rest of the mountain, and which Dr. James E. Talmage has told me I would never find in this mountain. These large strata breaks were to mark just about the end of a long tunnel that we were to make to connect with our deep shaft from the top where we started. And near these (cont.)

(cont.: Angel reveals mine")

breaks we would also find two natural walls which would be in line with the walls of our long straight tunnel, and these walls would also be near the turn-down place leading to the capstone where the formation would be so soft that we might have to square-set the shaft for the 90 or 100 feet leading to the caprock. --But this caprock itself would be so hard, that even though it was only three or four feet thick it would require a month or two to drill through it, and there would be almost a continuous chain of sharp drills coming in to replace the dull ones going out.

"Under this caprock, we will find a very rich chimney of white quartz containing leaf gold, dipping down about 175 feet and coming out into the nine large caverns that contain these great Nephite treasures that are beyond your belief to imagine.

"This messenger talked to me freely, and answered my questions as one man would talk to another. He was exceedingly anxious that all the details of the mine be fixed clearly in my mind, and as we went along he pointed out all of these ore bodies so plainly that I can never forget them, nor where they are located. He promised me success according to my faithfulness. He did not fully identify himself to me, but I am positive that he was the Angel Moroni, because he fits the description of him in every way."

THE DREAM MINE

Tale: "Angel reveals mine" N596.1, V235.0.1, V232.5
Collector: Joe Graham
Informant: Taken from a hand-written copy of an article
which appeared in the Salt Lake City Telegram.
See page 19.

I saw [Koyle speaking] the entire mine, the road, the workings, the mill, and the city that will soon have its beginning. Saw them all in my dreams. I knew absolutely nothing of mining before I started this mine. I follow directions of my dreams; they always come out all right. People used to laugh at Jesse Knight when he said a dream showed him where he would strike the Humbug Mine. They laughed at John Bestlemeyer when his faith through years of prospecting led him to where the Tintic Standard now is. Both mine's visions came true. Their scoffers and jeerers came back to pay them homage. So it will be with me.

When pressed for more information regarding the beginning of things, Mr. Koyle frankly replied, and believe it or not, he was in dead earnest, "My dream occurred in July or August 1894. Everything that the mine was to become was shown me, as well as exactly where the ore lay. But a certain procedure to follow was also laid out. Since I knew nothing of mining, my future course was vividly pictured before me. As a result, the mill, the mine, the road have been patterned exactly after what the dreams showed. (cont.)

(cont.: "Angel reveals mine")

Immediately under the cap-stone I was shown a rich ore shoot of white ore with leaf gold in it, so rich that one could see the gold very plainly. I was then taken down this vein for about 150 ft. to the main body which lies rather flat and strikes southeast and northwest. Our ore, however, as it was shown me, lies southeast of the place where we sink. I even saw the tracks and cars, the hoists, the crowds of visitors, and the general excitement that prevailed. Also seeing, as I told you before, the town spring up on the flat near the mouth of our tunnel. We shall have plenty of water to supply all our needs.

The person showing me through the mine told me it would take years of sacrificing and toil to make the strike.

THE DREAM MINE

Tale: "Angel reveals mine" N596.1, V235.0.1, V232.5
Collector: Joe Graham
Informant: Steele, Raymond D. Taken from a personal interview with Mr. Steele in his home in Payson, Utah, on Dec. 13, 1969. See page 19.

I was shown through the entire hill, and the turns and the twists and the different formations that we would encounter in going down and opening up this mountain of wealth. It was shown to me that we would open up, I could open up, I was directed to open up. So I went down and persuaded--asked--everybody I could and finally we got quite a few people that heard the story and believed it. And we began digging. That was, as I remember, in 1894. Now we begin digging. We worked mostly in the winter time, when the farm work was kinda slack, and didn't do so much in the summertime for quite a while. But all the way through--down-- I was shown where to make all of my turns and where I was to drill into this fissure or to that fissure, and how far I was to go. And I don't know how many feet he went down into the mine. But finally he went down to a point where there was something that indicated that there would be a tunnel down below.

THE DREAM MINE

Tale: "Angel reveals mine" N596.1, V235.0.1, V232.5
Collector: Joe Graham
Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

- Q. Was this vision by Nephites the first one, or was he, was it a dream in which he was conducted to the mountain? Do you remember?
- A. Oh, yes. It was a dream, but he was conducted through the mountain by Nephites. And, apparently, this occurred a couple of times, if I'm not mistaken--the same dream, sort of imprinted upon his mind. And in this he saw the vein of ore, gold, that was coming through the mountain. And he saw how you had to get there--to the vein--the route you had to take. And he saw all the different other veins of different kinds of ores, exactly as they were proportioned along it. And he saw--at another area of the mountain--it was a different part of the mountain--we started to talk about before, where there was a big huge cavern, which, apparently, according to some people, say, it was probably an old Nephite temple or something similar to it. At least, it was a palace or something used for regal purposes, and possibly a temple. And in it they had stored all sorts of gold things that they had excavated and carved. Pillars . . . apparently, there was several big huge (cont.)

(cont.: "Angel reveals mine")

pillars upholding this room and the rooms were lined with books--piles and piles and piles of books, of weapons and beautiful gold artifacts and what not. Then, he was just delighted with this. And then he was also shown many many other things that he didn't talk about then. He was shown these things several times again at different times and he was also shown that the gold of--the ore of gold was on a fault of some sort and that if the people ever became unrighteous and wanted to take the gold for their own purpose instead of for the Lord, sort of like with Joseph Smith and the plates, the same idea--that the Nephites or the Lord as the case may be, would shift the mountain just enough, and the vein would be knocked off to the side and they wouldn't be able to find it--just shift it enough that they would not be able to hit it in this direct route. So, this was sort of a safety catch for the Nephites, in case the people didn't live up to the things that they had been commanded to follow. So, apparently, he saw it again a couple of times so that he had totally memorized the different things that were necessary in regards to it by the time the thing was over.

Q. Did they give him any special word of warning at this time? Do you know? (cont.)

(cont.: "Angel reveals mine")

A. Well, what I mentioned about not doing it for their own sake, for if they did, it would be lost. And that's the main thing I can think about--that comes to my mind.

THE DREAM MINE

Tale: "Revelation begins mine" N531

Collector: Joe Graham

Informant: Harsh, Lemuel. Taken from a personal interview with Mr. Harsh in my office at BYU on May 1, 1969. See page 14.

Q. Do you recall how the mine got started?

A. I understand the, you know, Dream Mine, that he had a dream about it. He was to go up to this certain place and dig a mine and there he would find a lot of ore.

Q. Do you know any specific vision that he saw which was connected with this?

A. No, I don't. I just heard about the dream, the Dream Mine.

THE DREAM MINE

Tale: "Revelation begins mine" N531

Collector: Joe Graham

Informant: Pugmire, Lynn. Taken from a personal interview with Mr. Pugmire in his home in Provo, Utah. See page 18.

- Q. What about the actual beginning of the mine? Do you know anything specific about what got it all started?
- A. Nothing more specific--just the fact that the guy had the revelation and sent some people over and then they went there, kind of as a community and started working the mine. And, I think, also farming to kind of keep them from starving to death. I think there is also some kind of building. I don't know if it is a chapel or not up on the side of the mountain. I think I saw a picture of it some place.
- Q. What about the revelation that Koyle had, do you remember any specifics about it? Where there some dream . . . he just saw it in a dream, or what the situation was?
- A. I heard it was just a dream rather than any direct vision. I didn't hear that he ever saw anybody--like God or any angel or anything. . . . Well, I've never read the revelation or anything. I've heard that it is available. That you can get a copy for 35 cents or something like that. And lots of people have done this, you know, and really base a lot on the revelation, even people who are supposed to be good members of the Mormon Church.

THE DREAM MINE

Tale: "Revelation begins mine" N531

Collector: Joe Graham

Informant: Taken from a hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

This mission in connection with other experiences given to him prepared him to be chosen of the Lord to perform another mission, that which pertained to temporal affairs.

It was on the night of Sept. 3, 1894 that a messenger came to him in a dream telling him a rich gold mine that was in the mountain directly east of Salem, Utah.

THE DREAM MINE

Tale: "Revelation begins mine" N531
Collector: Joe Graham
Informant: Wood, Connie. See page 24.

Q. Have you heard anything about Koyle's predicting the end of World War II?

A. No. The only thing I've heard is about the Dream Mine, itself. And what it was that he dreamed. I know there's a lot of stories around this, but he dreamed that he saw all of the Nephites before the great war; you know, the last one they had. He saw them going into this mountain and burying all their gold in a cave and its supposed to be that he went up on this mountain and he found this very same mountain, and he said we'll dig here and we'll find riches for ourselves and for the Church. And it wasn't a completely selfish thing, and residents of this area say that what there is is this kind of plateau up there that looks like it might have had a cement road or something, and so this kind of verifies his dream--his establishment of this--but I've never heard more about it.

Q. Do you know how he knew where to begin digging the mine?

A. Well, of course he just said he was walking up on the mountain, you know, and he'd seen it, he'd seen this spot and he remembered it from his dream and he said this is where I'll dig. This is the place. (cont.)

(cont.: "Revelation begins mine")

We'll find riches for ourself and for the Church.

THE DREAM MINE

Tale: "Nine rooms" F 721.4, N512

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

- Q. Was the gold Koyle spoke of a part of the natural formation, or was it a part of a buried treasure?
- A. Well, as I understand, there's supposed to be a storage house for gold and records within the mountain where the Dream Mine is located. And I think that is one thing that has interested the people that are stockholders there. As I related earlier, they were supposed, at one time, to have encountered what they have referred to as the Nine Rooms of Gold. This is yet to come forth if it is a fact.
- Q. Do you know anything specific about these rooms of gold? What was supposed to be found in there, and did they ever find anything?
- A. Oh, they never found these rooms of gold. Never found any rooms. What I related to earlier was that they had drifted to the left and encountered an old tunnel that had been run years before. I understand that they had paralleled that for a number of hundred feet, then drifted over to the left and struck it again.
- Q. Did they think this was one of the rooms?
- A. Well, at that time they encountered a drumminess (cont.)

(cont.: "Nine rooms")

when they were drilling. All the drilling, as I've stated before, was done by hand with single jacks or double jacks, and evidently it sounded drummy and they anticipated striking into a cavern or these rooms. But what they did hit was these old workings that had been run years ago.

Q. What was supposedly the source of these rooms and their treasures?

A. Well, that I don't know. There are numerous stories, but to me these are nice listening stories, if anyone is interested in treasures that are tucked away by the Nephites. And this evidently is supposed to be one of those places where some of these records and treasures were stored away by the Nephites.

THE DREAM MINE

Tale: "Nine rooms" F721.4, N512
Collector: Joe Graham
Informant: Steele, Raymond D. Taken from a personal interview with Mr. Steele in his home in Payson, Utah, on Dec. 13, 1969. See page 19.

When we got in to the turndown, we were to get a little indication there, and I was shown, he said, that if we went down in that place, just a little bit to the west as we sunk, as we sank, and we could spade it all the way down until we come to a sort of a horn--a hard, hard rock. It was white, and I was shown that it was the beginning of a gold horn that would lead us into nine rooms that I was shown had enough gold in that it looked like it was striped like the American flag with gold. There were nine rooms. Now, I understood that it had been dug out by an ancient people. Perhaps the Nephites--as I remember the story--that it had been all dug out. So we tested it out to some extent, but I was working on a time pattern, and that wasn't the first thing I was to do. I had to come back and turn on a vein that turned to the right, which was to give me what was called the "right-hand drift." As I went into the right-hand drift I'd have five different indications, or five different veins leading off to the left. And they would have a white streak in them that I was to follow. And on the fifth vein, we would get the ore.

THE DREAM MINE

Tale: "Water well predicted as a sign" D1812.3.3

Collector: Joe Graham

Informant: Steele, Raymond D. Taken from a personal interview with Mr. Steele in his home in Payson, Utah, on Dec. 13, 1969. See page 19.

So finally the voice in the night told me, "Tomorrow you're going out to work, and if these men that are drilling that well down below your place should strike water at exactly noon, would that be a testimony that you'll get the ore from the Dream Mine?"

I said, "Yes, I guess it would." But that morning, some cunningness got into my mind and I told my wife Em, "Em, I'm going out to work today." I told her about my dream and that I was supposed to be home when that well came in down there where they were drilling. "But," I says, "I'm gonna fool that voice. I'm gonna fool it. I don't want it. I don't want it--to start a mine. I'm a farmer. I want to farm." So I told Em, "Em, I'll fool that. I'll beat that. You put my lunch up and I won't come home for dinner." So she put my lunch up and I went, just sure that I had the matter licked. I didn't want to open up any mine that the voice had told me I'd find up on the hill. I was a farmer and that's what I wanted to do, and I wanted to stay on my farm. So I went out to my work.

That evening, when I came back home, my wife (cont.)

(cont.: "Water well predicted as a sign")

met me at the door with a big smile on her face.

"John," she says, "I guess you're licked." She said, "About noon--just at noon today I heard a whistle down there blowing" --evidently had steam power for the driller down there-- "I heard a whistle out there blowing, heard some men shouting. When I went to the door to see what it was, I saw a gusher of water coming up out of the pipe where the men were drilling. And I saw them throwing their hats into the air with glee. When I looked at the time, it was exactly twelve o'clock, just as you've been told in your dream it would be."

So that settled that matter.

THE DREAM MINE

Tale: "Water well predicted as a sign" D1812.3.3
Collector: Joe Graham
Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah on Dec. 7, 1969. See page 13.

"Some of that story is a little vague to me; I will tell you as I recall it. I may be tripped up later on the real facts of it. But as I understand it, Bishop Koyle had a dream or vision pertaining to a rich deposit of gold. He would be shown where that was. He was farming at that time and was not in any way interested in mining properties whatsoever. But when this supposed messenger came to him, I understand he, at that time, was helping to drill a well or some neighbor was drilling a well, and he asked as proof of this supposed-to-be body of gold or ore that he would be shown in the mountain, that he'd have it made known to him if this neighbor would strike water, and if water was encountered there, it would be a testimony to him that this place he was shown on the mountain would someday produce the values that he claimed they would."

"They did strike water in this well that the neighbor, or the man I referred to, was drilling. So from that, it was a testimony to him that the person who visited or whoever had told about this location knew what he was referring to."

THE DREAM MINE

Tale: "Water well predicted as a sign" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 9-10.
Private publication, 200 copies printed July, 1958. Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested. See page 17.

Impressive as was this wonderful experience with the angel, John H. Koyle was still a farmer, and he knew nothing at all about how to operate a mine, so naturally he somewhat resented this supernatural assignment to undertake such a great task. But no peace came to his soul until he relented and made up his mind to accept this divine calling. In fact, repeated visits, three nights in a row, made it his imperative duty, as we shall see by his following experience:

On the third nightly visit on this day in late August, 1894, the messenger pointed out the necessity for beginning this work on the mine at once, and to give John a convincing testimony for the certainty of his mission, the angel pointed out an artesian well that Koyle's neighbor was trying to drill.

Said the messenger, "You see that artesian well your neighbor is trying to drill? It does not show any indications of water as yet, but tomorrow at twelve-noon, they will strike a good flow of water, and at four in the afternoon, they will take the drill and rig away. Just as this (cont.)

(cont.: "Water well predicted as a sign")

comes true, so also shall all that I have shown you about the mine come true. Now, will this be a witness and testimony enough for you to begin this great work?"

"Yes," said John, "if what you say concerning the flowing well comes true, then I will go on the hill. But that sure looks like its going to be a dry hole to me because they are already way below the known water table around here."

"Very well, when you have seen this thing, tell your experience to your friend, Joseph Brockbank, and he will go on the hill with you. Your work is very important and must be done."

That morning as John left for work, he told his wife to note carefully if their neighbor struck water in his well at twelve-noon, and if they took the drill and rig away at four in the afternoon, and then he left to do his farm work.

That evening when he came home from his field, he saw his wife waiting for him at the gate, all smiles and laughter. He was somewhat puzzled about it and asked, "What's the matter, Em? Are you laughing at me because of the way I look?"

"No," she said, "I just want to tell you that all you said this morning about our neighbor's well came true. At twelve-noon when I called the children to dinner, (cont.)

(cont.: "Water well predicted as a sign")

I looked over and saw that the men were shouting and waving their hats, and a big stream of water was flowing out of the pipe. Then I noticed carefully that it was four o'clock this afternoon when they took the drill and rig away."

"Now I will have to go up on the hill," was John's quiet comment. The angel had kept his promise about the well, now he must keep his promise and accept this most unusual mission.

THE DREAM MINE

Tale: "Water well predicted as a sign" D1812.3.3
Collector: Joe Graham
Informant: Tate, Linda. Taken from a personal interview
with Miss Tate in her home in Provo, Utah. See
page 22.

Q. Do you know how long this was after his first revelation
or vision about the mine?

A. Well, it was quite a while. It might have been a couple
of years, but I'm not positive. I wouldn't quote that
as a fact. I would have to refer back to my notes.
But anyway, he knew that his neighbor was planning on
putting in a well. And on praying about knowing whether
faith or science, so to speak, he told the time that the
well would come in and what would happen. So, he--
instead of telling his wife exactly what would . . . he
had seen, he just told her that he had to go out and
would she please check the time that the well came in
and then he said, "Now, I want you to check especially
around this time and then find out what was going on."
And so came back and she informed him that the well had
come in at 4 o'clock and that the people had moved away
and done such and such things with their equipment and
what not and everything had been abandoned totally by
the time he'd got back and both the neighbors and him-
self thought that would be impossible, because they had
been going through real hard rock and there just (cont.)

(cont.: "Water well predicted as a sign")

. . . there had been no sign or indication that they would even hit water at any time. And here, "Wham!" exactly at 4 o'clock, as he had been told, the artesian well came up and there it was. And they were all gone and everybody . . . the equipment was all moved within a very short time. And so, this to him was an indication that what he had seen before was true. This was supposed to be a sign to him.

- Q. Do you know if he prayed for this sign, or if someone came down and told him this would be a sign or how it came about? Did he want the sign?
- A. He wanted it, now, whether . . . I know he was receiving promptings at this time. This's what I was trying to remember. And it may still come to me. And it was sort of like Joseph Smith and the plates. He had to be prompted several times to do things that he ought to have done. And . . . this is sort of a close analogy. It's quite amazing sometimes. Whether it's brought on or whether it is real, I think, the analogy is quite amazing. I think there was promptings, but I cannot remember the exact details well enough to tell them.

THE DREAM MINE

Tale: "Water well predicted as a sign" D1812.3.3
Collector: Joe Graham
Informant: Taken from a hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

The messenger gave him to understand that he was chosen to bring about the development of the mine and awaited his decision to accept it or not. Bro. Koyle began to explain that he was not able to do that work by saying, "I don't know how to take up a claim or drill a round of holes or blast them. I don't have any money, and I don't see how I could ever accomplish that work."

The messenger replied, "If you will be true and faithful to the instructions given you, I will see that men and money come to your assistance."

Still Bro. Koyle was not willing to accept the mission. He was a very successful farmer and said, "I am a farmer and love farming, and I don't know anything about mining." He had never been in a mine in his life, having refused many times to go into the mines at Tintic when he was freighting butter, eggs, etc. to the Tintic Mining district. At this time Koyle's neighbor was digging an artesian well, the first well of its kind that was attempted in that part of the country.

The messenger said, "Your neighbor is digging a (cont.)

(cont.: "Water well predicted as a sign")

well. Tomorrow at 12 o'clock noon he will strike water. The well will be a glorious success, they will take up the machinery and leave during the afternoon having fully accomplished that work." He continued by saying, "If that all happens tomorrow as I have told you, will that be sufficient evidence and testimony to you that you will make just as glorious a success of the mine by being obedient to the instructions given to you?"

Bro. Koyle answered, "Yes, if that happens tomorrow, I will accept the mine mission." The morning after this eventful dream or vision, Bro. Koyle told his wife the story of the dream as he called it.

She said, "Well, John, you know nothing like that will ever come to us; we have to work for everything we have," and she discredited the dream. It was just too big for her to believe. Still she was ready to cooperate with him in any way she could.

He said to his wife, "Em, I'm going to the field to work today. Put me up a lunch. I don't want to be here at noon." He thought by this he could outsmart the mine job he was asked to take.

During the day Em heard a commotion from the direction of the well. A whistle was blowing and men were

(cont.: "Water well predicted as a sign")

shouting. She rushed outside to see what it was all about. And there at the well, sure enough, a stream of water was gushing into the air above the pipe. They had struck water as the messenger had said they would. She looked at her clock; it was just twelve o'clock noon.

That evening when Koyle came home she went out with a big smile on her face and opened the front gate for him to drive in--a thing she had never done before--and he wondered what she was laughing at. She turned her head and looked toward the well. Then John did the same and saw water flowing strangely through a two-inch pipe shooting the water several feet from the well. He put up his team and came into the house saying, "Em, I have got to go." I must first go get Joseph Brockband.

THE DREAM MINE

Tale: "Conversion of Doubting Thomas" D1810.8.2
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 10.
Private publication, 200 copies printed July, 1958. Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested. See page 17.

So a few days later on Sept. 3, 1894, having confided his wonderful experiences to his trusted friend, Joseph Brockbank, who believed it enough to want to investigate it, they set out together for the designated spot on the high mountain somewhat east of his home. When they had reached the mountain and had climbed for about an hour, John stopped and asked his friend if he could see anything unusual in the area just ahead of them. Joseph Brockbank replied that he could see a spot of ground with what seemed to be a halo of light over it, even though it was about high-noon.

Koyle then told his friend to see if he could walk over to it and locate the exact spot. Joseph Brockbank walked over and struck his pick into the ground in the center of the lighted spot and it loosened some black rocks on the surface.

"There," said John, "we'll dig on that spot, and if we do not find a cream-colored formation within three feet of the surface, then there is nothing to my dream." (cont.)

(cont.: "Conversion of Doubting Thomas")

They dug. At eighteen inches a cream colored, rocky formation was encountered. It was enough! They were convinced. A few days later on Sept. 7, 1894, John H. Koyle returned to this spot with five of his friends, and together they staked out seven claims. Then on Sept. 17, 1894, they came back again with grub-stake and equipment prepared to mine, and started three shifts going around the clock, with two men to the shift.

THE DREAM MINE

Tale: "Conversion of Doubting Thomas" D1810.8.2
Collector: Joe Graham
Informant: Steele, Raymond D. Taken from a personal interview with Mr. Steele in his home in Payson, Utah, on Dec. 13, 1969. See page 19.

Sometime after this [the experience with the cow], I had a dream that I was to go upon the hill and open up a mine. I was to take two members from Spanish Fork. One was one who would believe me, and one was a "Doubting Thomas" that wouldn't believe me. So I finally went down and after trying to convert them all day, I finally got one of them to go with me. We went up on the hill.

In my dream I had seen that there had been a bright spot and that would be the place where we were to begin our digging for the gold that was shown to me in this dream that I had. I tried very zealously to avoid doing this--to make out that the dream was false. But I didn't have very good luck at this. The harder I tried, the more persuasive the heavenly being was. I didn't see him; I heard him. . . .

So I persuaded one of them to go, finally--one of them wouldn't go, evidently, as I remember the story. So we went up on the hill, in not exactly the right direction that I wanted to go. But anyway, we got up to the hill and I asked the--my companion if he could see anything on the side of the mountain over there--I showed him where to look. The sun was shining--it was a bright day--the sun was shining.(cont.)

(cont.: "Conversion of Doubting Thomas")

I said, "Can you see anything different over there?"--over on the hill at a certain point.

"Oh, yes," he said, "I can see a bright spot, a very bright spot."

I said, "Could you go over there and put your pick in the center of that bright spot?"

"Oh, yes," he said, and so he did.

We both went over there and started picking. It was an unusual phenomenon. There was this bright spot right on the hill there. The sun was shining bright, but yet this spot stood out. We could see it. So we both began digging. We dug down about two feet, as I remember the story, and then we took some of the rock which looked good--and had it assayed. It gave a low assay in gold. That was the beginning of the Dream Mine, and that is the place we began the shaft. And later on, I was shown completely through the mine--through the hill.

THE DREAM MINE

Tale: "Conversion of Doubting Thomas" D1810.8.2
Collector: Joe Graham
Informant: Taken from a hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

The messenger had said, "You have a neighbor friend by the name of Joseph Brockbank whom you are to take with you when you go up on the mountain to start the mine." The messenger explained that Mr. Brockbank would be a "doubting Thomas" but if he would be very persistent, Mr. Brockbank would finally concede and go with him upon the mountain.

The next morning Sept. 4, 1894 John H. Koyle rode on his horse to Brockbank's and told him the whole story. Brockbank just laughed at him and told him he was crazy or words to that effect. He stayed with him and rehearsed with him many things time and time again, and finally Brockbank said, "Well, I see that I have got to go with you or I'll never get rid of you. Tie your horse up to my shed and we'll go in my buggy." So away they went to the mountain some six or seven miles away.

When they got up to the foothills, approaching from the north side of Knob Hill, they came to a gully. The water had washed it out so they could not cross it. Koyle had told Brockbank that they should go around to the south side of Knob Hill, but not being able to cross this wash-out, Brockbank said, "If I turn around, I'll go home; I will

(cont.: "Conversion of Doubting Thomas")

not go any farther."

Koyle said, "We can go up from this side, but I don't see anything here that is familiar, as he had not been shown the north side of Knob Hill at that time. So they unhitched the horses and proceeded to climb up the mountain. They had nearly reached the Knob Hill saddle, and Brockbank was so tired he would not go any farther and sat down. Koyle said, "Well, you wait here until I go up to the top of the saddle," which he did.

When he got over the ridge a little way, he saw a light spot right under a little green bush. He came back to where he could see Brockbank and yelled to him, "Come on up, here it is."

When Brockbank arrived at the ridge and got around to this place, Koyle said waving his arm in a semi-circle, "Can you see anything different over in this direction?" indicating where the light spot was.

Brockbank said, "Yes, I can see a light spot over there, probably a hundred feet." He said that it looked like it was lit up like there was a powerful light glowing.

Koyle handed him the pick and said, "Can you take this pick and strike it up in the middle of this light spot?"

He said, "Yes," and they proceeded to go over there, whereupon Brockbank stuck the pick upright in the (cont.)

(cont.: "Conversion of Doubting Thomas")

center of the light spot.

Koyle said, "That is exactly where I could see the light. We will dig down here a foot and a half and if we do not find the black leader, we will go home; there is nothing to it."

Incidentally the ground in that particular wash was of a creamy-clay color. They proceeded to dig, and sure enough, when they dug a foot and a half deep, they found a black leader about an inch thick. They dug in two or three feet along this leader, Brockbank becoming quite enthusiastic about it. They took some of the leader and it assayed \$1.00 in gold.

THE DREAM MINE

Tale: "Rebels find Koyle to be right"
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

This word [Koyle's discovery of the mine] went from friend to friend until they got a small group of men, including Frank Woodward who had had considerable experience in mining. Koyle and Woodward went up to the mountain and took up about 10 claims and had them recorded.

The messenger had told Koyle that the ore was deep down in the hill and that they would need to work a little at a time, and during the winter as they were able and not pursue the work beyond their ability to do it. They worked some three months during the winter time each winter for several years. They dug in the 40 ft. to the east and the 40 ft. to the south and went down into the "bulge" or turnover." Here Frank Woodward wanted to go with the "turnover" into the mountain and said every mining man would follow this turnover. Koyle told them that he was shown to go to the right on an incline. There arose a dispute, and Koyle finally said, "Well, you fellows can go any way you want to, but I won't work with you, until you are willing to go the way that was shown to me." So Koyle did not come on the hill for a long time, and the others worked down in there and they wound around until they had (cont.)

(cont.: "Rebels find Koyle to be right")

practically dug out a big letter "S."

They finally got lost and went to Koyle and said, "Well, we got lost; we gave up; we are ready now to go where you say." Then Koyle started down the way that he was shown and they followed on down to No. 1 Station. From here down, of course, was mostly downward. They followed the program outlined by the messenger very definitely. In fact, they could not make progress whenever they got off the track or off the leader which they were to follow. There were many very interesting incidents that occurred from time to time in their work.

THE DREAM MINE

Tale: "Guidance for the mine" D1810.8.2
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

When they [Koyle and his men] got down to No. 6 Station, June Pierce was drilling. Koyle explained carefully the exact direction toward the east they were to go toward to hit the wall that would turn them to the left. Koyle saw in a dream that June was bearing too far toward the right and that he must go upon the hill and put June back on the course toward the left. He arrived at the cabin on Knob Hill about noon. The first thing he said to June was, "June, you are going too far to the right."

June said, "How do you know? You have not been up here for more than a week."

"Well, I saw you in here last night and you are going too far to the right." They went down the mine and Bishop showed him wherein they were going too far to the right. Had June gone the width of the incline shaft they would have missed the wall entirely.

THE DREAM MINE

Tale: "Value of stock predicted" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 11.
See page 17.

The stockholders were given very clearly to understand that the stock which cost them \$1.50 a share, would, when the mine turned out, increase more than a thousandfold in value; --a hundred shares would be enough to make any family quite independent. Every stockholder was urged to have at least that much, and to secure more if he desired to help others and be an instrument of great good among his fellowmen during this time to come of great distress and famine.

THE DREAM MINE

Tale: "Dream directs second tunnel" D1810.8.2
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 12-13. See page 17.

But now it was a tremendous task to raise the muck through a series of eleven long windlasses 1,400 feet to the surface. The practical thing would be to drop down the mountain side and drive a tunnel in on the level of the shaft bottom. In his first dream, he had seen that such a tunnel should be made, but the exact spot for it was unknown to him, yet this was extremely important.

Various locations were suggested to him, but none of them was quite satisfactory; not even the eminent geologist and well-known apostle, Dr. James E. Talmage, who had visited the mine and denounced it as worthless, pointed out a location in Water Canyon which, in his opinion, was the best spot for a tunnel.

Then, as if in answer to this outstanding need, came an answering dream, clear and distinct. Tuesday morning, January 6, 1914, Bishop John H. Koyle (for he had now become a much respected Bishop in the small country church at Leland, Utah), Bishop John H. Koyle presented himself before the breakfast table of the little group of twenty or twenty-five perplexed miners at the mine and addressed them in substance as follows: (cont.)

(cont.: "Dream directs second tunnel")

"Well, men, I had a dream last night and I saw the exact spot where we are to start the long tunnel that I saw in my first dream; and it is not going to be in Water Canyon where our condemning geologist said we should make it. The place is over the saddle and in the gully to the north of us, and down toward the bottom. In my dream, I saw two bare spots in the snow on the side hill, one above the other. We are to begin on the lower bare spot and make a tunnel straight as an arrow for about 3,000 feet or so.

"In my dream, I went about 300 feet west of this lower bare spot and stood against some small trees and sighted toward this lower bare spot, and I was shown that if I would keep the workings in line with this point, we would get all the ore deposits that have been shown to me. This tunnel is very important.

"Now, we will strike the first water at about 300 feet, but it will only be a trickle that will supply us with drinking water. At about 1,300 feet we will strike an iron formation, which will drift a few feet southerly to a big, verticle, white vein. We are to sink a winze there between two and three hundred feet until we come to a rich ore vein of reddish-brown formation. There we are to drift on another tunnel just about parallel with the one above it and in the course of 40 or 50 feet we will strike a (cont.)

(cont.: "Dream directs second tunnel")

deposit of gold ore about eighteen feet high and eighteen feet wide of a loose sand. It will be rich enough to sack up because it has been shown to me to be like fish with their heads off and their entrails out, ready for the frying pan, --with hardly any waste material.

"Then at about 2,000 feet from the portal of this long tunnel, we will find a white vein about an inch wide on the north side and about eighteen inches wide on the south side of the tunnel. We are to follow this in a southerly side drift until it opens into five distinct veins or fingers of very rich ore in white quartz. This will produce first, the winze second, and the turn-down third.

"About 2,000 feet we will strike a stream of water big enough to fill a ditch and run out of the tunnel and over the dump, so we must have that ditch already dug and ready for it.

"Then at about 3,000 feet we will encounter the big breaks in the strata that reverse to the west, and the natural walls that are in line with the walls of our tunnel. At this point our tunnel should still be straight enough so as to see daylight out of it, and about here we will find the turn-down wall that dips down about a hundred feet to the capstone that covers the chimney of rich ore that leads down to the nine rooms and the main body of ore. (cont.)

(cont.: "Dream directs second tunnel")

This capping layer will be the hardest formation in the mountain, yet the formation in the shaft leading down to it will be almost soft enough to spade, and we may have to square-set the walls with timber.

"At the point where the big strata breaks to the west come, we can stope up about a hundred or a hundred and fifty feet and make contact with our shaft here that we have been digging so long, and through it we will have perfect ventilation as well as an escape shaft, and also be able to take out the low grade ore in it."

And thus, in blue print fashion, he described the entire plan of the mine, as he has done it hundreds of times since, telling them if one thing proved to be true, it all would be true. He indicated, however, they might ship ore from the upper workings and claims before they shipped out of the main tunnel, but that all of these places would come in close together. That from the time the first shipment from the tunnel was made until they had reached the nine rooms would be only about a nine months period. However, he impressed his stockholders with the necessity for a great reformation which must come before they would be permitted to enter into these nine rooms and have access to the great treasures there.

THE DREAM MINE

Tale: "Dream directs second tunnel" D1810.8.2
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

Back from the tunnel [see tale, "The bare spots"]
to the west about 150 ft., a little ridge stood out. Koyle
was shown and told to stand on this little ridge and lean
out by holding on to the brush, and the direction of the
tunnel was to be directly from him into the mountain. He
came to this spot every few days to sight and give them
directions into the mountain. If they moved to the right
or the left, he could tell by sighting from this point.
The tunnel was to be straight into the mountain.

They dug a hole on the east side of this "turndown"
fissure about 10 ft. deep. It seemed to satisfy the Bishop
as this wall continued down. There being water in the tun-
nel, they did not go any farther as they were not able to
cope with the water situation at that time. They dug the
tunnel on in to the 3400 ft. point. At the end of the
tunnel one could kneel down and see daylight at the mouth
of the tunnel showing the tunnel to be straight.

Here, we say that if the tunnel had not been
straight, they would never have found these required con-
ditions. The Bishop had no instrument to go by to (cont.)

(cont.: "Dream directs second tunnel")

make the tunnel straight, and mining engineers declared that it was an impossibility to run a straight tunnel without mechanical instruments. They marveled at the possibility of it, as it had never been done before for such a long distance. The Bishop was guided by inspiration in his direction.

THE DREAM MINE

Tale: "Dream directs second tunnel" D1810.8.2
Collector: Joe Graham
Informant: Taken from a hand-written copy of an article
which appeared in the Salt Lake City Telegram.
See page 19.

Set high on the mountain side, plainly visible from the State Highway between Spanish Fork and Salem, is a great snowwhite mill. There are four levels to the mill, each with a road leading to it. Behind the mill is the main tunnel portal. Straight as an arrow this tunnel runs 3400 ft. through solid rock into the mountain heart. From the dark tunnel face one can look back through the distance and see a tiny spot of daylight. This long line of single-jacking follows no vein or contact. "I drove this during all these years," declared Mr. Koyle, "and I have now reached the point directly over my main gold body, which begins about a hundred feet below here, with rich white gold ore and then carries rich values down to the main gold ore body, some 150 ft. farther down. These slick walls we have here and the soft "low grade" between was to be my key for sinking. Here is where we go down. I told everyone," he continued, "that when this tunnel was finished they would be able to look back and see daylight. I used no surveyor's instruments or miner's guides to keep it straight. My guide posts (cont.)

(cont.: "Dream directs second tunnel")

along my course were found and followed exactly as told to me and shown in my dream or vision. My men will all testify to that, even to striking the water about 2100 ft. and my long paralleling walls on either side. I have known all the way through here that I was on the right course.

THE DREAM MINE

Tale: "The bare spots"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 14.
See page 17.

"Now you, William Pierce," continued the Bishop, "and you Lars Olson, and you, William Gammel, get your picks and shovels, drills and powder, and we will go down and find those two bare spots and start our tunnel." And with many misgivings, the designated men followed him over the saddle and down the gully, wallowing in the deep snow up to their waists, all the while disbelieving that any bare spots would be found in the deep mid-winter snow on the shady side of the ridge where the winter sun seldom reached.

And they began to reason among themselves about the futility of expecting to find any bare spots in that deep snow. The rest of the dream might be O.K., but this was certainly a mistake. The Bishop should not have made such bold statement in front of so many witnesses, he would only have to take it back. Even Bishop Koyle wondered about the validity of his own words, but it had all been shown to him that way, so that was what he had to say.

So they pushed on through the deep snow down toward the bottom of the gully, when soon Lars Olson, who had gone on ahead, came back waving his hat and shouting that he had found the two bare spots just as the Bishop had (cont.)

(cont.: "The bare spots")

predicted, one above the other.

THE DREAM MINE

Tale: "The bare spots"
Collector: Joe Graham
Informant: Steele, Raymond D. Taken from a personal interview with Mr. Steele in his home in Payson, Utah, on Dec. 13, 1969. See page 19.

So finally I told the men we were going down the side of the mountain and that we would begin a tunnel into the side of the mountain. And they said, "Well, there isn't any chance of your going down there and finding any bare spot there."

"Yes," he says, "we'll find a bare spot there." It was in a little ravine on the other side where the sun couldn't get to it. I said, "There'll be a bare spot there. And that'll be a sign that we are to start there." So one of the men ran ahead to make sure that that was there, because he was sure it wasn't there, and he didn't want me to be embarrassed. So he ran ahead--he was going to come back to tell me that the spot wasn't there--but when he got down there, he said, "Yes, it's here. It's here. And the snow hadn't lain on that spot."

And they began that long tunnel on the level that it is on now, which was considerably below where the original bright spot had been shown.

THE DREAM MINE

Tale: "The bare spots"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

- Q. You were telling me that one of the stories I told in class kind of had a variation to it. This is one of the stories about going up into the mountain and among the snow . . .
- A. Right. Now, this time the snow had fallen in the mountains, and this is, well, it's not really high up in the mountain. It's about in the midway, about . . . not any higher than the "Y" would be--I guess--it seems really such to me from down the ground. Anyway, so, the snow had fallen and he was gonna show them where the mine was supposed to be, and, of course, he couldn't remember, so he was shown in a dream or some such thing, that he would find . . . in climbing up there he would be all snow. He has several dreams . . . I wish I could remember them all--about the snow and some of the things that would happen in the last days in regards to the snow and hiding in rocks and stuff. But this particular one indicated that he would find a bare spot and then so many, so much . . . a certain distance below that there would be another bare spot or some such thing. And this would indicate the area for the mine. But they (cont.)

(cont.: "The bare spots")

would look for this certain kind of bare spots and then something around in them. And there wasn't anything else similar to this design anywhere else. And, of course, the people, when he told the men, "This is what we are looking for," they sort of laughed at him and said, you know, "You won't find anything like this up there this time of the year. It's just impossible to find a bare spot." But they went out there--and lo and behold!--there were the bare spots. And he said, "This is where the mine is supposed to be." And there those spots enabled him to pinpoint exactly where it was supposed to be; but this was sort of his sign to them from whatever power he had, and also to him to be able to locate it more distinctly. It was sort of a sign to all of them.

THE DREAM MINE

Tale: "The bare spots"

Collector: Joe Graham

Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

It was on the 10th of January 1914 that Bishop Koyle had a most remarkable interview with two of the three Nephite Apostles. Among other things they showed where the tunnel was to be. We knew of the tunnel but did not know just where it was to be commenced. There was three feet of snow at this time on the north slope of Knob Hill. Bishop Koyle was shown that down at the bottom of this north slope right in the gully there were two bare spots of ground, a smaller one just a little above a larger one. He was to commence the tunnel just where the large spot was. He was working at the mine at the time, and he told us that morning about the tunnel and about the bare spots, and that he was to go down there that morning and begin the tunnel. He chose the two oldest men, William Pierce and William Gammell, as he thought it would be easier for them to work the tunnel than to climb the ladders. Lars Olsen, the Shifter, asked if he might go down with them. We could not imagine how there could be any bare spots of ground with all that amount of snow.

As they waded down the mountain from the (cont.)

(cont.: "The bare spots")

cabin located at the top of Knob Hill near the old workings, the snow came clear to their waists. Lars Olsen went ahead sort of breaking the trail. As they neared the place where the bare spots were designated, Olsen went on ahead. William Gammell said, "Bishop, how can there be any bare spots with all this snow? You can't see a bare spot anywhere on the mountains."

Koyle reassured him that he would find them because he said he saw them there and, "I know they are there."

Gammell said, "I wish you had not told them that we would find those bare spots, because if we don't, they will all quit as the snow is always deepest in the gullies."

Koyle confessed to Gammell he did not see how there could be any bare spots with all that snow. Soon Lars Olsen got down to the little bluff where he could see the gully where the bare were supposed to be, and there, sure enough, there they were. He took off his hat and swung it around his head and shouted, "Here they are."

He remained where he was until they got down to him. They stood and looked at the bare spots and surveyed the whole neighborhood. There was not a track of any kind to be seen. The snow had just simply melted and left the ground bare, where these two bare spots were, without (cont.)

(cont.: "The bare spots")

any apparent reason for the snow melting on these two spots. They dig out the face of the tunnel, and Koyle gave them instructions as to which way to go.

THE DREAM MINE

Tale: "Koyle forsees what is in new tunnel" D1810.8.2
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

At about 300 ft. they [Koyle and his men] were to strike a little water which he [Koyle] was told would be good to drink. By this water there was to be a smooth dark rock about 3 ft. high. The color of the tunnel from the beginning was to be a light yellowish hue. They were to go on in this straight tunnel and come to the dark streak on the left-hand side and as they got farther many hundreds of feet. They were to come to a hog's back which was a dark rib of rock which would cross the tunnel coming to a little peak in the center of the tunnel which would be about 2 ft. high from the bottom of the tunnel. He was told this little peak would be an assurance that they were exactly in line. Therefore, he called it the "hog's back." (Koyle said the Hog's back reminded him of a big black hog in the tunnel.) All these things they found as they dug the tunnel exactly as the Bishop had explained.

From this hog's back the rock would get dark and blacky, and farther on a red streak would cross the drift. This red streak was to lead off to the right which they were to follow a short distance until they came to a (cont.)

(cont.: "Koyle forsees what is in new tunnel")

big east and west cross break (which undoubtedly is the Ajax fault that extends from Tintic into the Wasatch Mountains). Then they were to go down on this fissure which would be known as the "Winze."

THE DREAM MINE

Tale: "Tunnel predictions come true" D1810.8.2
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 20-21. See page 17.

With the mine reopened again after the six-year shut down, the work went on apace and unhampered as fast as miners with hammers and hand drills and powder, could drive a tunnel into solid mountain rock that needed no timbering. Meanwhile, hundreds of people visited the mine to see if the foretold formations would appear at the places where Bishop Koyle had seen them and had foretold them so often.

As the work progressed, the miners were even more surprised than the visitors, when the trickle of drinking water came in at about 300 feet; and more so when the red iron formation was encountered at the 1300 foot mark, which they followed southerly for some 20 feet and came upon the large, white, vertical vein pointing down to the "fish" that were ready for the frying pan. Then when the odd shaped vein was discovered at 1950 feet that was an inch wide on the north side of the tunnel, and eighteen inches wide on the south side, which marked the position to make their side drift into the five fingers of rich ore, the Bishop's dream seemed truly convincing. --To think that the miscalculations of even the width of their tunnel to either side would have lost for them those sign posts! (cont.)

(cont.: "Tunnel predictions come true")

They had kept it straight as an arrow, and that, too, without the aid of a surveyor or any surveyor's instrument.

When I asked Lars L. Olson, who superintended the workmen, how they did such a good job, he chuckled and said: "We lined up with the tree to start out with, but soon we had to cut the tree down for the track and dump. But we still had a good trick left. When you looked out of the tunnel you could see Bishop Koyle's house in the valley in the center of the picture. We suspended some string from the center of the tunnel ceiling back away from the face and then I would stand by the center of the face, and if that string bisected Bishop Koyle's house in the valley, then we knew that we had the tunnel straight in line."

But equally marvelous was the gentle grade of the tunnel floor. --Just enough drop to it for a gentle flow of water as they dug on for 2,000 feet through dry hard rock and maintained their dry ditch along the side of the tunnel. At 2,000 feet one of the miners put Bishop Koyle on the spot by driving a drill in the side wall and saying that if the ditch wasn't full of water in the next hundred feet then there was nothing to the Dream Mine.

THE DREAM MINE

Tale: "Guidance for the mine" D1810.8.2

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate on May 20, 1969. See page 22.

Well, the one thing that they were supposed to [do specifically in the tunnel] was to make a straight path. They weren't to deviate one way or the other and there was many reasons for this. One was so that the sunlight would always be coming in directly and also air. This was one main reason for it, and the reason being, you know, even if you cut off, even if you start going on a slant an inch, by the time you've got in half way through the mountain you no longer have any light. So they had no tools or any way to measure this. All they had was what the Bishop told them and so they started drilling and cutting and . . . he told them, "Aha, you are half an inch to the left too far or to the right." And many of the men would work this way . . . they had seen a nice little pocket of what seemed like nice ore or and they'd start digging at the ore. And yet, sometimes he'd say, "No, don't you dare!" And ". . . because something will happen if you do!" And one time it actually did happen. They were told not to dig and they did and I believe they hit a water pocket and the mine filled up with water and had to be drained. And . . . so they had (cont.)

(cont.: "Guidance for the mine")

to drain it first. Apparently, one thing that amazes the miners is that no matter how far back they get they haven't, at least for a good portion of the time, as long as the miners were working with Bishop Koyle there, the mine never filled up with water. They were also told that they would have to dig eventually farther down. That there would be a need for having a second shaft for both safety purposes and also for drainage purposes, partly. And he wouldn't constantly direct them and say, "Now, don't do this and don't do that." And even when he moved, he phoned them up and said, "Now, you've done it! You have been moving too far the one way." or "So and so is taking ore out of certain pockets and he's not going to get very far. He's being misled." And sure enough, so and so was taking ore out of the pocket that he thought looked really valuable. But it didn't mean anything really. It was just a tiny pocket. And it wasn't what they were hoping for eventually. Oh, also the shaft should have eventually come in, too, I believe, not into the ore, but one of the shafts should also come into the big cavern, the one with all the gold in it, but I think, this would be probably for a different purpose. At least, as . . . all the things indicated, and all the people I've talked to this far, indicate that it was the gold that they wanted to sell and not the valuable (cont.)

(cont.: "Guidance for the mine")

trinkets, this may have been for a different purpose altogether. Perhaps ornamentation within the Church, but this is a guess, that's all.

THE DREAM MINE

Tale: "Guidance for the mine" D1810.8.2

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. Do you know how Bishop Koyle decided to work on the new tunnel--how he came to decide on that particular point?

A. You mean on the tunnel that recent work has been done in?

The old workings--I don't know just how he happened to locate up there, but I do know that the old workings had many levels. First, they went in with a drift, then possibly a winze or an incline, another drift, another winze or incline. It's my understanding from people that have been in the mine that it took eighteen men to hoist a bucket of muck from the bottom of that mine to the portal of the tunnel.

Q. This would indicate that it is fairly crooked?

A. Oh, yes. I'd say that it's the most crooked piece of mining work that's ever been done.

Q. Do you think that this might indicate that it came from a lack of perhaps knowing what they were doing, or what would you give as the possible reasons for that crooked piece of work?

A. Well, I think each time a change in direction either vertically, horizontally, or on an incline was (cont.)

(cont.: "Guidance for the mine")

made, that Bishop Koyle had a visitation from a being, telling him where to go, or in a dream he would be shown of a certain formation they would strike and possibly they should make a change in direction. These things I can't say are really authentic; they're things I've heard.

Q. I've heard, too, that Bishop Koyle received revelations concerning the mine while working in the fields of his Idaho farm. Have you heard anything about this?

A. Oh, yes. I've heard that on numerous occasions that he received an impression that they were veering to the right or the left and he would write them a letter and tell them to get back on the beam again. I might say that to my knowledge there's never been a transit used in the course of the tunnel at the Dream Mine. As I understand it, he would take hold of a bush at the portal of the tunnel and sight through lights or whatever means he had of surveying the straightness of the course they were to follow. But at the time June Pierce and I were back in the tunnel at about 4,000 ft. distance in the mountain, we could kneel down and see a pinpoint of light. The tunnel is just that straight.

Q. This is the second tunnel, is that correct?

A. This is the main tunnel. I've never been in the (cont.)

(cont.: "Guidance for the mine")

old workings; although when I was just a youngster, on two occasions I was taken up to the old workings up in the saddle.

THE DREAM MINE

Tale: "Koyle's prediction of geological strata comes true"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 21-22. See page 17.

The miners and the stockholders who were now watching developments with considerable interest, became even more certain of the veracity of the Bishop's dream when at about 3,000 feet they saw the strata reversing to the west in huge breaks, just as Bishop Koyle said it would do, and not as Dr. James E. Talmage had declared.

Then in a short space from this point, a natural wall came in line with one of the tunnel walls, and as they advanced along it for some forty feet or so, it crossed the face of the tunnel and continued straight along with the wall on the other side of the tunnel. Here again, only the arrow-like precision of their tunnel could have hit this foretold target so exactly, a few feet to the right or left and they would have missed it.

Following the direction of the natural wall, they soon came to a slick, smooth wall which dipped downward and which Bishop Koyle believed was either the place for the turn-down to the capstone, or at least it was very much like the place he had seen. Also they saw that at this point you could still see daylight out of the tunnel by kneeling down, proving they had held to a straight line. (cont.)

(cont.: "Koyle's prediction of geological strata comes true")

They sank a shaft about ten feet deep here and found that the formation had become much softer, which seemed reassuring to them. Now, however, the work had to be diverted elsewhere, because the ore under the capstone was to come last. So now they pursued their work in the side drift and also down in the winze as many more years passed away. But when they had sunk the shaft at the winze some 250 feet and discovered the iron-red formation which was to mark the level for their lower tunnel, they were obliged to stop again although they were just 40 feet short of their eighteen foot vein of rich sacking ore that could be shoveled up like sand; --ore that he compared to fish with their heads off and their entrails out, all ready for the frying pan, --no waste rock in it. Here the water came in faster than their best electric pumps could take it out, so they had to abandon the winze. But the Bishop reassured them that when it was time to return there, this water would escape through an open fissure and would no longer hinder them. The winze was to come in second, anyway.

It seemed that only the side drift, which he had so often declared would produce first, could now be successfully worked. Here they would find five fingers or veins of white gold-bearing quartz. And as they followed their lead in the side drift, they found that it elbowed (cont.)

(cont.: "Koyle's prediction of geological strata comes true")

around like a bent arm and developed into five separate veins that seemed to point back toward the tunnel and the turn-down place, and at the last report before another long shut-down put a halt to their work again, finger No. 4 was coming in white.

THE DREAM MINE

Tale: "Prophecy of shiny black stone wall" D1810.8.2
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

While sitting on this station [No. 10 Station] Koyle was telling me about the beautiful north wall which would come in on the north side of this No. 10 Run. It would be black and slick and very shiny. This was so much different than any other place we had found that it looked almost impossible of fulfillment. I said to Koyle, "If we find that black wall just as you have described it, I will be well satisfied that we will find all the rest of them." Koyle reassured me that we would get the north wall exactly as he explained, which we did in 53 ft. This wall came in exactly on line. If we had missed the right direction one degree to the right, we would never have found the wall.

THE DREAM MINE

Tale: "Prediction of shiny black stone wall fulfilled"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, pp. 11-12. See page 17.

Twenty years passed away, and the shaft had now been sunk some fourteen hundred feet along the leader they were to follow. The foretold formations were encountered, including several bodies of low grade ore. Of special interest was a shiny black wall with a mirror-like surface, which like several other places, they reached with almost hour and minute accuracy, and accounted for the highly sustained enthusiasm for the project throughout the years.

There were several occasions when the miners became recalcitrant and determined to follow their own judgement in pursuing the course they thought they should follow instead of Koyle's directions, --and every time, to their great chagrin, a blind sack in the formation forced them to return and follow the instructions given by John Koyle, who proved unerring, for he had been there before.

THE DREAM MINE

Tale: "Dream reveals subterfuge" D1819.2

Collector: Joe Graham

Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

Another interesting incident happened as they [Koyle and his men] went down No. 8 Run. After going straight down for 12 ft. looking for the footwall which would turn them to the east on an incline, Frank Woodward was very much interested in a little spot on the west side. He dug in there a little way and told the men that this was the right way to go as that looked very promising from a mining standpoint. He persuaded the men to accept his design to dig in there aways saying, "We must not let Johnny know anything about it," meaning Koyle. They had a general understanding to that effect. So they worked putting a round or two of holes in the place and covering it up with boards so that Koyle would not know anything about it. About that time Koyle had a dream wherein he was shown exactly what they were doing. He saddled his gray mare and went up to the mine arriving there as usual about noon. He said to Woodward, "Frank, what are you doing back behind the ladder on the west side there?" Frank decided to play innocent and ignorant and said, "Oh nothing," trying to sidetrack Koyle. (cont.)

(cont.: "Dream reveals subterfuge")

"Oh yes, you are," Koyle said.

Woodward said, "Ask these if you don't believe me."

There was not one of them that would admit it.

Koyle said, "I saw that you are going in the wrong direction behind the ladder on the west side and that there are six of you implicated in it." So they went down the mine and Koyle went behind the ladder, threw the boards off the hole and exposed their doings. They did not have much to say about it, but years later two of the men told Koyle the whole story and there were six of them implicated in it.

THE DREAM MINE

Tale: "Water flows out of rock" D1810.8.2

Collector: Joe Graham

Informant: Steele, Raymond D. Taken from a personal interview with Mr. Steele in his home in Payson, Utah, on Dec. 13, 1969. See page 19.

They began the long tunnel and they went in there about 3,400 ft., as I remember him telling the story. The remarkable part about it was that the Bishop was shown every turn and every angle that he would encounter. One of the striking things about it was that as he proceeded along in the tunnel toward the east he ordered the men to dig a little ditch, and this was very difficult to make because it was in the rock. The men hated to do it, and they said, "You'll never find water in here--it's too dry. There isn't a chance of your finding water."

But he said, "You make it."

And finally the men got to worrying about it and they said, "How much farther do we have to go, Bishop?" Well, he--I think he told them exactly how many feet.

"You go to that point and you will strike water."

"Well, will the water fill this ditch, eventually?"

"Yes," he said. "It will fill this ditch you're making, but no more."

So he received a lot of jeering. But somebody, as I remember his story, went and put a drill up that same distance where he was supposed to strike that water. (cont.)

(cont.: "Water flows out of rock")

They drove a drill into the tunnel side, with the idea that if he didn't strike water at that point, then there wouldn't be nothing to it, that he wasn't inspired. But lo-and-behold, when they reached that point--I don't remember if they got a few drops at first or not; I believe they did--finally, they reached the part there as they went on in, the water came out of there sufficiently to fill the ditch that he had ordered the men to build. All the way in there, it was, aw, a hundred or so feet in that dry hard rock, and it was very difficult to dig with their hand tools, and their old-fashioned method of mining. It was all they knew at that time and it was the only way he was directed to mine.

THE DREAM MINE

Tale: "Water flows out of rock" D1810.8.2

Collector: Joe Graham

Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

He [Koyle] was shown that they would come to water in the tunnel. The working men were continually asking, "When will we come to the water?"

Koyle said, "When we find the water, there will be a nice little stream which will run out of the tunnel and over the dump. They were required to dig the ditch from the beginning of the tunnel for this water to run out in. This little ditch was a veritable nuisance to dig. It caused them more trouble apparently than the rest of the digging. The workers tormented the Bishop about finding this water a great deal. On one occasion when they were pestering him about getting the water, the inspiration of the Lord came to him and he declared to the shift boss, "We will get the water in 100 ft. from here and it will run over the dump."

The shift boss had them drill a hole in the side of the drift at that point and drive in a wooden peg to mark the spot. They went on in a straight line 70 or 80 ft. and it was still dry as powder. When they got 90 ft., it commenced to get damp. When they got (cont.)

(cont.: "Water flows out of rock")

95 ft. the water ran down the ditch about 200 ft. but they could not coax it any farther. But just before they got 100 ft., they struck quite a water fissure and the water ran out over the dump. The fulfillment of this prophecy was a great boon to the continuation of the working of the tunnel.

THE DREAM MINE

Tale: "Water flows out of rock" D1810.8.2
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 21.
Private publication, 200 copies printed July, 1958. Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested.

One morning as they neared the 2,200 foot mark, Bishop Koyle addressed the miners at the breakfast table, and directed his remarks to his nephew, who also bore the same name: "John, watch the breast hole that you put in the face this morning. When you get your hole in 14 inches you'll strike the water we've been waiting for." His nephew watched that hole ever so carefully, and kept a running measurement of it. At thirteen inches he was still spooning dry dirt out of it. But at fourteen inches a stream of water burst forth from it like the flow that would come out of a garden hose under pressure, and with a shout the nephew invited the other miners to come and get a good drink of it!

When that round of holes was shot off, the workmen had to put on fireman helmets and rain coats and put a tin sheet overhead for protection from the rapid flow of water as it came in and began to fill the dry ditch they had waiting for it, and after the ditch was soaked good, the water began to flow out of the tunnel and down over the dump, even as it does today, filling a three-inch pipe to (cont.)

(cont.: "Water flows out of rock")

full pressure capacity.

THE DREAM MINE

Tale: "Water flows out of rock" D1810.8.2

Collector: Joe Graham

Informant: Pugmire, Lynn. Taken from a personal interview
with Mr. Pugmire in his home in Provo, Utah.
See page 18.

- Q. Have you heard stories about the mine itself--not necessarily about the prophecies of the Bishop, but about the mine? In other words, how it got started, etc?
- A. Well, I've heard that after the prophecy was made, people went over to that side; a group of them started working the mine. And the story, well, part of the prophecy was supposed to be that there was water inside and if they were careful and dug a ditch along side as they were digging the tunnel, that they would be O.K. . . . And this was supposed to have happened after they got in a ways, that they hit water, but as soon as they'd already prepared the ditch, you know, it didn't flood out the whole tunnel.

THE DREAM MINE

Tale: "A map" D1810.8.2

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. I have heard quite a bit about a map located in the mine.

Could you tell me something about it?

A. I was told that he told the people working in the mine that they would encounter a map of the United States (now it had some significance in the direction or the time or the place that something was supposed to happen) and he explained that the map of the United States (maybe it was North America, I don't remember) but rightly I can testify that I saw the map on the slick surface of the wall about a third of the way up the wall, the day Mr. Pierce and I went into the mine.

Q. Was the map a part of the natural formation, or what?

A. It's just a formation there. It's just a little freak of nature. It refers the coastal line of the United States. Now, don't get me wrong; there are no states subdivided in that map, but it showed a map there and you had the Gulf of Mexico and the California Peninsula and the coast along California and the Eastern Coast. It's about as good as could be drawn.

Q. Is it on the wall, on the end, or exactly how (cont.)

(cont.: "A map")

is it located there?

A. It's on a rather smooth, slick surface on the right-hand side of the wall. I had heard the story about it years and years before, and on this particular day when June Pierce and I went to the mine, as we passed by it he said, "Oh, there's the map of the United States on the wall." And we went back and shined our carbide lights' reflection on there, and it was quite a revelation to see it there.

Q. Does this appear in the formation as he dug it this way? If it's on the side of the wall, he must have uncovered it a little at a time as he went in vertically.

A. Yes. Possibly a full round was shot, possibly two rounds, in uncovering it. Possibly at the time they went by it, it wasn't exposed, I don't know. But there's a slick surface there that's on a little slope I remember it, and possibly whatever formation that was on it slipped off. There's a ditch right under that that takes care of the water that comes out of the mine now.

THE DREAM MINE

Tale: "A map" D1810.8.2

Collector: Joe Graham

Informant: Hone, Lee. Taken from a personal interview with
Mr. Hone in my office at BYU on May 12, 1969.
See page 15.

- Q. Have you heard about any stories about what they have found in the mine as far as maps, gold, anything in there?
- A. I did hear that that Bishop said there was supposed to be a map of the United States or something. And that this was supposed to be one of the mines that was supposed to produce some gold or something to save the world.

THE DREAM MINE

Tale: "A map" D1810.8.2

Collector: Joe Graham

Informant: Koyle, Stanley. Taken from a personal interview with Mr. Koyle in his home in Spanish Fork, Utah, on Nov. 27, 1969. See page 16.

Q. I've heard that back in the mine, somewhere, that there's a map of the United States. Have you heard anything of this?

A. There's a map of America--whether it was North America or the U.S., I'm not sure on that part--but it wasn't carved, it was just a formation in the rock. There was a flat wall of rock there; this is what I understand. It was a different colored rock--just a natural formation.

THE DREAM MINE

Tale: "A map" D1810.8.2

Collector: Joe Graham

Informant: Sudweeks, Blake. Taken from a personal interview with Mr. Sudweeks in my office at BYU on May 12, 1969. See page 21.

Q. I've heard something about the United States map being there somewhere. Have you heard anything?

A. I've heard that there is a map of the United States in the very back on the back wall. I don't know who put it there, but it's supposed to be there.

Q. Do you know what its significance is?

A. I don't know.

THE DREAM MINE

Tale: "A map" D1810.8.2

Collector: Joe Graham

Informant: Wood, Connie. Taken from a personal interview with Miss Wood in my office at BYU on April 29, 1969. See page 24.

Then another legend that's built up around the mine is that somewhere in the mine they were digging they found a kind of cavern and in this cavern there's a map of the United States carved on the wall, and it is in perfect form, just exactly as it is now and that--I guess they [the boys who went into the mine] didn't see it. They said that the reason might be that they didn't get close enough into the mine.

THE DREAM MINE

Tale: "The Five Fingers" D1810.8.2
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

Bishop Koyle told the men that they would come to a place in the tunnel where a leader would turn off to the right. This leader would be an inch wide on the north side of the tunnel and widen out to 18 inches on the south side. This fissure or leader would widen out in a few feet to more than the width of the ordinary tunnel or drift. He was to follow this fissure off to the right and keep on the west wall of this fissure. He said that this fissure would be a light creamy color for approximately 60 or 70 ft. when they would come into some black. The fissure would turn black and the leader would go along the top of the drift he called the "manway" and it was just a very little uphill.

This fissure was to have side drifts in it at various places along the line and in the main there would be five of these drifts which he compared to five fingers taking off from the hand. In each of these fingers or drifts they would find very good ore.

He was not given specific details of this program and was told he would have to work that out by the (cont.)

(cont.: "The Five Fingers")

inpiration [sic] of the "Spirit." Suffice it to say, they have gone into some 500 ft. of this black rock which is highly mineralized.

THE DREAM MINE

Tale: "Bro. Weight's ten points"
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

In driving the main tunnel the Bishop told them they would come to a wall on the north side that would go right along with the tunnel. It would be black in color, and it would extend about 50 ft. They would also find a wall on the south side which also would go along more than 100 ft., and part of it paralleling this wall on the north. They found these walls exactly as described, the tunnel going right between the two. The Bishop had told them there would be a fissure coming across the tunnel from the north side diagonally across until it hit the south side. This was to be the "turndown" in the main tunnel. At this point there was to be a number of definite conditions which Bishop afterwards referred to as "Bro. Weight's ten points":

1. The fissure itself
2. The fissure was to be in a white rock
3. It was to go diagonally across
4. There was to be another fissure standing straight up and down in the middle of the face of the tunnel
5. This fissure was to be white (cont.)

(cont.: "Bro. Weight's ten points")

6. The fissure crossing the tunnel was to have a slight dip back to the west
7. It was to be about three inches wide
8. There was to be a hanging wall on the north side of this place and
9. A low black foot-wall on the south side
10. And a sloping hanging wall coming in overhead sloping to the east down toward the bottom of the tunnel on about a 20° slope.

All of these definite requirements or measurements were there. This occurred about 2350 ft. in the tunnel. Note the tunnel is 3400 ft.

THE DREAM MINE

Tale: "Date of mine production predicted" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 49-50. See page 17.

Flushed with praises and honors heaped upon him by his friends and followers, Bishop Koyle now [after accurately predicting the end of World War II], under much coaxing, attempted to make another prediction which he based on a very garbled dream that seemed to be a throwback on his very successful August 27th, 1945, date. All his other dreams had been clear and sharp as broad day, but this one was not; nevertheless, he stuck his neck out and used the very same date for 1946, to mark the striking of the first rich ore in the Dream Mine.

His unthinking followers ate it up like candy, completely forgetting the many signposts that must come before and with the ore. Now the Thursday night meetings were sparked with greater interest than ever. His house was filled to overflowing and benches had to be put out on the lawn so that the overflow crowd could hear the speakers through open windows.

But August 27th, 1946, came and went without the appearance of any glittering gold to vindicate this dream, but nevertheless, the great interest whipped up among his ever increasing following of stockholders did not (cont.)

(cont.: "Date of mine production predicted")

diminish. They were ready and willing to make allowance for this error, and others, too, if necessary, if only he could bring successful vindication to the Dream Mine.

On the faces of some there was more the look of cupidity, or an inordinate desire for wealth for the sake of having wealth itself, rather than a burning desire to alleviate the needs of their fellow men. Yet, there were others whose motives were above reproach in desiring this wealth. Bishop Koyle also observed to us on many occasions that very few of the stockholders would be able to stand the test of riches; --that most of them would do as Brigham Young predicted they would do; --Get rich, kick themselves out of the Church and go cross-lots to Hell, but yet our people must have the test of riches, for they were to become the richest people on earth, not only from the riches of eternity, but from the riches of the earth; therefore, beware lest ye become as the Nephites of old who once had these riches and lost them and their lives too!

THE DREAM MINE

Tale: "Dream: Stockholders to honor Koyle" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 48.
See page 17.

And then there is the matter of another dream that would require his presence here to have a literal fulfillment. He saw that when vindication came, a group of about twentyfive stockholders, while celebrating their victorious jubilation, danced a ring around him and Sister Koyle, and one lady tried to pin flowers on them. The main body of stockholders, however, remained calm and collected. And oddly enough, none of the twentyfive was able to stand these great tests that soon would follow, he declared.

THE DREAM MINE

Tale: "Time mine is to produce"
Collector: Joe Graham
Informant: Taken from a hand-written copy of an article
which appeared in the Salt Lake City Telegram.
See page 19.

As I [Koyle speaking] have repeatedly declared, everything we have accomplished and what we are now doing, were shown me. I know that it can't be long now until our strike is made. Conditions are getting ripe. A few of our stockholders have lost heart because of the long wait, but most of them are still very confident of the outcome helping in every way possible.

THE DREAM MINE

Tale: "The flag of the Kingdom of God to fly over mine"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 50.
See page 17.

Bishop Koyle made frequent reference to the Kingdom of God to bear rule over the mine, and he referred to a time when we would see the Ensign of Nations, the Kingdom's flag, flying high on Knob Hill above the mine, when this Parliament was established in strength here on the earth.

THE DREAM MINE

Tale: "Work in mine accounted for righteousness" D1810.8.2
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

The time came that we were required to come up out of the upper workings and quit the work there because the church had served notice on Bishop Koyle that if we did not quit they would cut us all off the church. So rather than be cut off the church, we conceded to their unjust demands. Soon after this, Bishop Koyle was told in a dream that all this work, toil, and sacrifice was accounted to us for righteousness' sake.

II

KOYLE'S DREAMS, VISIONS AND REVELATIONS
CONCERNING THINGS NOT ASSOCIATED
WITH THE DREAM MINE

THE DREAM MINE

Tale: "Vision of a cow" D1810.8.2

Collector: Joe Graham

Informant: Steele, Raymond D. Taken from a personal interview with Mr. Steele in his home in Payson, Utah, on Dec. 13, 1969. See page 19.

I shall start from the very beginning, as far as I know it. The story of the Dream Mine, I think, begins with the conversion of John H. Koyle and his wife to the Church of Jesus Christ of Latter-Day Saints. He and his wife were in a stake conference in the year about 1894, I think. And one of the speakers said that if you want to know whether this church is true or not, he said just go home and pray about it, and the Lord will make it known unto you whether it is or whether it isn't. So I took his word for granted and went home, went out alone and prayed--I prayed a long time, but nothing happened. I didn't get any answer at all. So I went home and told my wife that the visiting brother had made a mistake--I didn't get any testimony, any more than I had when I prayed, which was nothing. But as the months went by, another stake conference was held in Spanish Fork and we attended it. And this speaker said, however, if you want a testimony of the Gospel, you have to ask the Lord for it. But before you ask the Lord for it you should ask the Lord to forgive you, and you should forgive others. I said, "Em, that makes a big difference." So I went out and prayed again. (cont.)

(cont.: "Vision of a cow")

And this time . . . about this time we had lost a heifer. I had been hunting for the heifer for about ten days or two weeks and I couldn't find her nowhere. I hunted day after day, but I couldn't find her. But that night after I had prayed I had a dream, and in the dream, a voice told me, or a heavenly being, I don't know which, but anyhow I was told that "If you went out and found your heifer today, would that be a testimony to you that the church was true?"

"Well," I said, "yes sir, it would be." So that morning I saddled up my horse and I told my wife, Em, "Em," I said, "I'm going out and find the heifer this morning."

"John," she says, "you'll never find her. You've been hunting two weeks already. You can't find her."

"Well, I'm going out and find her anyhow, Em." I told her about my dream. I was to go out by the railroad track about the time the ten o'clock train passed there, when it whistled. And if I'd do that, and be there the time when it whistled, I would find my heifer. Then that would be a testimony to me that the Gospel was true and that my prayer had been answered. So I went out as directed and waited for the train to come a little while, and finally it passed and I went across the track and didn't see anything that looked like my heifer anywhere. I saw a miserable looking critter down by the rushes a little way, (cont.)

(cont.: "Vision of a cow")

but it didn't look like my heifer. But I got up closer and closer and found that it evidently was my heifer, but she'd been fighting and broke her horn and the dust and dirt had collected from the tears and from the broken horn went down the side of her face so that I couldn't recognize her.

Finally, after I saw that it was my heifer--it had my brand on it--I drove her home, and my prayer, therefore, was answered. That was the beginning of my faith and the truthfulness of the Church of Jesus Christ of Latter-Day Saints.

THE DREAM MINE

Tale: "Vision of a cow" D1810.8.2

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

Q. Linda, have you heard the story about his [Koyle's] experience with the dream of the cow?

A. Yes. Apparently, when he was quite young, he was concerned about knowing for an assurity, so to speak, whether the Church was true or not. He believed a great deal of it, but he was after what you might call a more sure word. And apparently, he'd read enough about visions and revelations to other people, that he wanted to have some more experience. He felt . . . not--partly because he was sceptical, you know, I suppose, and wanted this sort of a sign, and partly because he felt that it was his right to have a sign like this as other people had had. So, apparently, one night he was praying about having such a sign to know if this was true or not . . . this, all the Gospel, and perhaps something in specific about the Gospel. And he saw in his dream a cow that he had lost. And, I believe, it had been lost for quite some time. And he had assumed that it would not be found again. And in the dream he saw one horn that was turned upside down like pointing in its eye and (cont.)

(cont.: "Vision of a cow")

the other horn . . . was caught or something, I cannot remember. . . . Anyway, he woke. He decided that if this came to pass, if he really found his cow this way after seeing this dream that night, that he would believe that this was a sign. And so he got up the next morning and, lo and behold! There was his old cow. I think it was . . . had one horn caught, the other one in the eye, just exactly as he had seen in the dream. So, he told his wife about it and he decided: "Well, yea, this must be, this is probably true. This is probably a sign." And apparently this is one of the first things. He had had some promptings and things like that before, but this was the first real dream, apparently, he had, at least, I had ever heard of recorded also. I haven't heard of any major dreams or revelations before this one.

THE DREAM MINE

Tale: "Vision of a cow" D1810.8.2
Collector: Joe Graham
Informant: Taken from a hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

Bro. Koyle said that when he was a young man, the brethren at the church used to preach about getting a testimony of the gospel. At this time he was married and had one or two children. On one occasion when the brethren were preaching about getting a testimony of the gospel, he turned to his wife and said, "Em, I don't believe a word of it." He went on to say that he had prayed many times for a testimony of the gospel and had never got one. Just at that moment the speaker said, "Now, if you do not get a testimony of the gospel when you pray for it, it is because you have not repented and made all things right between you and your brethren and the Lord."

Bro. Koyle said to his wife, "Oh, that is different. I have never heard them preach it that way before."

He said he determined within his mind that a few disagreeable things that existed between him and a few of his friends must be settled and straightened out. He went and saw all these friends and settled all of the differences. That night he went out into the willows to pray for a testimony of the gospel and told the Lord that he had (cont.)

(cont.: "Vision of a cow")

straightened up all of his differences and asked to be forgiven by the Lord also. He prayed long and earnestly for a testimony of the gospel.

Bro. Koyle's words were plain and simple, as his father had been killed in a rock quarry when he, Bro. Koyle, was 9 years old and had little opportunity for school privileges. He got up off his knees and said he didn't feel a bit different than when he started to pray. He went into the house somewhat disappointed.

In those days Bro. Koyle had a few cattle on his farm, one a red heifer, which he had not been able to find. He had hunted the fields three weeks without finding her and had given up hope of finding her, thinking that she was stolen or dead. That night he had a dream in which he saw his heifer in a field down by the Western Pacific Railroad track standing in Willie Wood's field facing east. One horn was knocked down and was interfering with her eye causing it to run and collect dust around its eye.

He was shown that he was to go down the next morning, and just after the passenger train went by he was to cross over the track and go into the field and there he would find the heifer just as he had been shown in the dream, in which it was said to him, "Will this be a testimony unto you that the gospel of Jesus Christ is true?" (cont.)

(cont.: "Vision of a cow")

He answered, "Yes."

The next morning he told his wife of the dream and said, "Em, I'm going down there and get my heifer. I know she is there, for I saw her."

His wife laughed at him, as she didn't have much confidence in his dream. She said, "John, you've hunted those fields over and over, and if your heifer had been there you would have found her."

But John said, "I'm going down there and get her." He saddled his horse and waited a little while so that he would get down to the track about 10 o'clock, when the train passed by. He went out into the field after the train had passed and there, sure enough, was the heifer as he had been shown in his dream. He went all the way around her as she stood there, checked the brand, and marveled at the wonderful circumstances. He then drove her home, where she was willing to go. While on the way home Bro. Koyle thanked the Lord for the dream and the safe return of his heifer. There and then he made a covenant with the Lord that if the Lord would give him dreams and visions from time to time to help him on his way, that he would serve the Lord all the days of his life.

THE DREAM MINE

Tale: "Vision of a cow" D1810.8.2

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 3.
Private publication, 200 copies printed in July, 1958. Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested. See page 17.

The scene opens in 1886, on a young newly married farmer and his wife as they return from a Mormon religious service in a small community tucked away in the heart of the Utah Rockies.

"Em," said young John Koyle, for that was this farmer's name, "You know, I could believe in the supernatural things of religion and the scriptures, like that man preached tonight, if I could only have some experience or manifestation of my own for a testimony."

"Well, the speaker said anybody could get a testimony if only he would pray about it," returned his wife.

"That's fair enough," admitted John, "and I'm going to give it a good test and see if it will be true in my case. Goodness knows I haven't much of a testimony of the Gospel now."

So that night young John Koyle put the preacher's words to the test just before retiring. But nothing happened. He tried it again and again for many weeks and still nothing happened. Finally the admonition of another sermon (cont.)

(cont.: "Vision of a cow")

taught him that he should not only forgive everyone else, but that he should always seek forgiveness of his own sins before ever expecting the Lord to heed a prayer.

Obediently, he subjected himself to a more contrite spirit and humbly prayed for forgiveness of his sins as well as for a testimony of the Gospel. Then he dreamed a strange dream in which he saw that his cow, which had been lost for several days, had wandered down by his lower field, and that somehow she had been into some trouble so that her right horn was broken and bent over, with the point of it sticking into her eye. And there he could see her now in this vivid dream, in a place that he at once clearly recognized. Then a voice spoke out of the dream and said, "If you find your cow at this place tomorrow, will you believe that the Gospel is true?"

And unhesitatingly, John seemed to say "Yes!" in his dream.

The next morning, before arising, John spoke to his wife and said, "Em, --our cow that has been lost so long is down by the lower field with her right horn broken and crumpled so that it sticks in her eye."

"Well, how in the world do you know that?" asked his wife somewhat in surprise.

"I dreamed it last night, and if it is true, (cont.)

(cont.: "Vision of a cow")

that is all the testimony I'll need to believe all of the gospel."

Surely enough, the stable revealed that the cow was still missing, so saddling his horse, he rode at once to the place he had seen in his dream, and there, placidly chewing her cud, was the family cow with her right horn broken and crumpled so that it was sticking in her eye.

This was enough for John Koyle, and silently looking toward heaven, he murmured, "God, --now I believe!"

Then, and many times subsequently, he made it known to his God that he was willing to serve Him the rest of his life in any way that his humble services would be acceptable.

THE DREAM MINE

Tale: "Mission call" F966

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

Q. Do you remember how he got his mission call?

A. Apparently, he'd felt that he shouldn't go. He didn't have any particular prompting. And . . . and if I remember correctly, some people had told him that, well, "when you want to go on a mission, it is time." And everything else. And in those days it was quite proper for even a married man to go. He was married then. But he had just . . . he hadn't been very long before he really received a testimony of it. He would not have gone if he hadn't received a testimony. In fact, this may have been some sort of a prompting for why he'd really wanted to know. For he was not that kind of a man to go out and teach something that he didn't firmly believe or know was true. So, I believe he, oh, he was out in the field and . . . working on his little farm. He had a small farm there. And he'd been quite concerned, but I can't remember . . . I don't think he was thinking about it to any great deal. And, apparently, a voice came and told him, you know, just to go on a mission. And he continued working and the voice said, you know, "Go on a mission." And the voice (cont.)

(cont.: "Mission call")

said something else, too, but I can't remember what it was. Somebody else probably could tell what it said, but I can't remember what it was right off hand.

Q. Then he went in the mission field? Is this true?

A. I think he had been called before. And he didn't want to go, because he didn't feel like he should go. And as a result, if he was called, he accepted. . . . "I'm ready to go now." And that's all I can remember. I'd have to read some of my old notes, or something . . .

THE DREAM MINE

Tale: "Mission call" F966
Collector: Joe Graham
Informant: Taken from a hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

Some time after this [Koyle's vision of the cow] while he was plowing in his field, a voice behind him asked, "Would you go on a mission if you were called?"

Without hesitating, Bro. Koyle said, "Yes."

He stopped his team in the middle of the field and looked around to see who had spoken to him, but there was not a soul visible in that whole 10 acre field. This was very remarkable. When he had driven to the place nearest his home, he tied up his team and went into the house. He said to his wife, "Em, I'm going on a mission."

As she turned and looked at him she said, "Why, John, how can you go on a mission? You haven't got a dollar to your name."

He said, "I know it, but I'm going anyway; I just promised I'd go." He then related the incident of hearing the voice speak to him. Some few weeks after this, some members of the bishopric came to see him about going on a mission. When they asked him if he would go, they were greatly astonished at his unhesitating answer, "Yes."

They said, "We didn't think you were able to go on a mission, but we felt constrained to come and see you (cont.)"

(cont.: "Mission call")

about it." They sent his name into the church, and about three weeks later, he got a call from "Box B" which was the church's mailing address. The call said, "If you accept this call to go on a mission, be ready in about three weeks to go on a mission to the Southern States Mission."

He told his wife to answer the letter and tell the church authorities that he would be ready to go. She refused to answer it because she didn't see how it was possible for him to go. His sister was there at the time visiting and she said, "I'll answer it, John," and she did so. (Sister's name "Lect.")

Bro. Koyle tried every way during that three weeks to get means to go on his mission. Three days before the time expired he did not have a dollar. At this time it was manifested to him that he could butcher two of his steers and obtain some money in that manner by selling them by the quarter. It was also manifested to him that some of the Icelanders who lived in Spanish Fork whom he had befriended and defended against the slurs and jeers of other men, would buy a quarter of beef each.

He butchered a beef and took it up town and sold all four quarters to these Icelanders, and got orders for four more quarters from others of the group. They were glad to buy from him because he had befriended them in time of need, and also to help him on his mission. Thus he was (cont.)

(cont.: "Mission call")

prepared the very last day to get to his mission field
leaving his family of two or three children in the hands of
the Lord to get along the best way they could.

THE DREAM MINE

Tale: "Mission call" F966
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 4-5. Private publication, 200 copies printed July, 1958. Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested.

Three years passed, and then one day as he was plowing his field, with no other human being in sight, a thing stranger than ever happened. A voice from nowhere, clear and distinct said, "Will you go on a mission?"

And again, as in the dream, unhesitatingly John said, "Yes, Sir!"

Shortly thereafter, as if in response to this divine communication, visiting authorities from the headquarters of the Church called at his home during their stay in that village, and they asked him how he would like to go on a mission to preach the Gospel. He at once expressed his willingness to go, and in due time he received his official call from the head of the Church to go and labor in the Southern States Mission Field.

In those days it was not at all uncommon for these unsalaried missionaries of the L.D.S. Church to labor two or three years in the ministry, going from place to place "without purse or scrip," entirely at the mercy and kindness of the people among whom they preached, and from whom (cont.)

(cont.: "Mission call")

they made no collections, accepting only the shelter and entertainment that someone was kind enough to offer; otherwise, they left themselves to the mercy of God and nature.

So, selling his two cows, which brought him barely enough funds to get to his mission field; and renting his farm to support his wife while he was gone; he said his fond farewells, and set out for East Tennessee and the neighboring Southern States, to become one of the wandering ministers for a very unpopular faith at that time.

THE DREAM MINE

Tale: "Mission days" D1810.8.3.2

Collector: Joe Graham

Informant: Taken from a hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

He arrived at the Southern States mission which was presided over by J. Golden Kimball. While in the mission field Elder Koyle had some very remarkable dreams and manifestations. One occasion while staying at the home of a good friend who had not yet joined the church, he had a remarkable dream. He was shown two elders staying at a home that night a few miles distant. He saw that a mob gathered to mob them. They fled from this home in the darkness of the night and made their way to the home of another friend. The mob followed and chased them out of that home throwing rocks and such things as they had at the elders as they ran. They knocked the hat off one of the elders which he did not recover and hit one of them on the ear with a rock, which made it bleed very freely. He saw the elders flee toward the place where he and his companion were sleeping. He saw them come to the house all excited and nearly given out and shout, "Get up, the mob is coming; get up and flee for your lives."

He saw that they were not to go away from home; they were to stay regardless of the mob. He saw the mob, composed of 2 or 3 hundred gather and surround the (cont.)

(cont.: "Mission days")

house. They did not burst into the house or cause any trouble; and he saw himself and his companions get up and go down stairs (they were sleeping in the attic), and the man of the house armed with his gun declared that the mob would not take the elders unless it was over his dead body. As they did not make any special attempt to disturb Elder Koyle, he saw that he went out doors in his shirt sleeves to see what was going on. It appeared as though the mob was divided, as some of the men did not think that they should commit murder. While they were discussing their plan of action, he saw a woman step out in front of the mob. This woman commenced to tell the mob of their wicked devilish intentions. She told them of their wickedness and asked them to disperse and leave the elders alone, referring to the judgements that would come on them for such sin. This seemed to cause a greater division and soon they commenced to slink away, until finally they all left without any disturbance.

No sooner had the dream finished than they were awakened by these two elders who came shouting, "Get up, the mob is coming." In a moment Elder Koyle's companion jumped out of bed and was dressed in a very short time, and he all the time was saying to Elder Koyle, "Hurry up, hurry up or we'll be mobbed." (cont.)

(cont.: "Mission days")

Elder Koyle threw his feet out of bed and sat on the edge of the bed very little concerned and in no hurry at all. He said, "Hold on a minute, I want to tell you something." By this time the other elders had come into the house and wondering why they didn't get up and run for their lives. Elder Koyle related this dream which they acknowledged in detail, then he said, "Now, if all that happened exactly as I saw it and have told you, then the rest will happen."

By this time the mob was surrounding the house. Elder Koyle dressed and went down stairs, and sure enough, there was the mob. After waiting a few minutes, Elder Koyle went outside bareheaded and in his shirtsleeves and saw and heard the very things that were shown to him in his dream, even to the woman that gave the men a talking to that they had never had before. In his words, "She sure did lay down the law to them."

THE DREAM MINE

Tale: "Mission days" D1810.8.3.2
Collector: Joe Graham
Informant: Taken from a hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

There were a number of other instances similar to these ["Koyle saves J. Golden Kimball"] which happened in the mission field. His life and the lives of others were undoubtedly preserved through his divine dreams and manifestations. Suffice it to say that Elder Koyle filled a very good and important mission.

THE DREAM MINE

Tale: "Mission days" D1810.8.3.2
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 4-5. See page 17.

In those days, these Mormon missionaries were a misunderstood lot, who often faced severe persecution and injury at the hands of enraged mobs. But here again, his strange gift of dreaming manifested itself, and served, both him and his companions, on many an occasion to avoid and escape these angry mobs who plotted their destruction. Many other less fortunate missionaries in this same section fell victims to this early practice of "mob justice" and were tarred and feathered, driven and beaten, and in some cases, became martyrs to their faith. John Koyle's companions, however, learned their lesson early, that it was always best to pay heed to his dreams and warnings, that only proved to be too true, much as they regretted when they failed to heed them. His district or conference president at this time was J. Golden Kimball, who became well aware and fully convinced of John Koyle's unusual gift.

THE DREAM MINE

Tale: "Mission days" D1810.8.3.2

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

Q. Then, after going on a mission, I understand that he was known as kind of a visionary missionary. Do you know any specifics about any of the dreams he saw while he was on a mission?

A. I wish I could remember some of the names, but apparently, he became widely enough known that many of the missionaries came to him with their problems. Or wanting to know what was going on. There was a lot of mail problems at that time . . . and . . . problems with the country economically. People could not get their mail for many many months. And they were worried about what was going on. They'd come to him and say, you know, "Well, what's going on at home? Are they safe? Is everything all right? What can we do?" And he was--as far as I know all the tales--he was always correct in what he told them. Consequently, this is but one reason why he began to have these dreams, apparently.

THE DREAM MINE

Tale: "Dream of railroad" D1813.1

Collector: Joe Graham

Informant: Taken from a hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

While in the mission field he received a letter from his wife stating that the Denver and Rio Grande Railroad was surveying land right through the middle of his farm which would practically ruin most of his farm. Elder Koyle was much concerned about this. He made it a matter of prayer and asked the Lord to cause them to change their survey. He had a dream wherein he saw that the surveyors would change their survey and cut across the corner of his farm, cutting off about two acres of his farm. In the dream it was said to him, "You are no better to have the railroad go through your farm than to go through your neighbors' farms." But this change would not injure him so severely.

He immediately wrote a letter to his wife telling her of this dream stating that they would change the survey and that it would cut off only the northwest corner of his farm. At that time the surveyors had already made a new survey placing their railroad line exactly where Elder Koyle said it would go. Before Elder Koyle's letter reached his wife she had already written to him stating (cont.)

(cont.: "Dream of railroad")

that they had changed the survey and had cut off about two acres from the northwest corner of his farm. Each letter passed the other in transit. Elder Koyle rejoiced that they had changed the survey as it was shown to him. He said it would hurt him worse than any other farm on the line.

THE DREAM MINE

Tale: "Dream of railroad" D1813.1

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 5.
See page 17.

On one occasion John Koyle wrote home to his wife, telling her that a dream had shown him railroad men surveying a right-of-way through the middle of their farm, cutting it in half; and for her to see if this were true. This was a great surprise to her, for just two days previously she had mailed this very information to him. The letters must have passed each other on route.

When he received this confirmation, he at once petitioned his Heavenly Father that the railroad route might be changed so that his farm would not be ruined. An assurance came to him so that he wrote to his wife not to worry, the railroad route would be changed and the farm would not be injured. Truly enough, the railroad surveyors came after a few days and pulled up their pegs, and the survey was changed to another location completely away from their farm.

THE DREAM MINE

Tale: "Dream of railroad" D1813.1

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

Q. Do you know any specifics about any of the dreams he saw while he was on a mission?

A. One of the first things that became widely known in the mission field was the one you mentioned before, about the railroad. The railroad track. And he was asleep one night and dreamt, or felt, that a railway was going to be placed through his property, and this really concerned him, because, you know, it is just not very nice to have your property divided. So he wrote back to his wife and said, "Is this happening?" Well, as his letter was going in transit to his wife, a letter was coming from her to him saying that such was happening and so they got the letters approximately the same time. It could have taken a few days. And, of course, then when he found out for sure that what he'd felt was correct, he prayed about it and said, "Now, please help me, Father. Don't let this happen to our farm. You know, this would be very very bad for us if this should happen." And he received a testimony, then or shortly thereafter, that the railway would not go through his homestead and would be diverted. And he got (cont.)

(cont.: "Dream of railroad")

a letter shortly thereafter from his wife again indicating that such had happened and that she was very glad about it.

THE DREAM MINE

Tale: "Stock market crash predicted" D1812.3.3

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 27.
Private publication, 200 copies printed July, 1958.
Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested. See page 17.

Throughout the many, many long years of struggle and persecution, Sister Emily Koyle stood by her prophetic husband like a strong and silent pillar of faith until her death February 24, 1942, in her 75th year. She seldom had much to say, but still it was clear that she was Bishop Koyle's strongest support.

Back in July of 1929, some stockholders noted the following story with considerable interest as they visited the Koyle residence on the outskirts of Spanish Fork, Utah. It was only a small adobe house with the plumbing on the outside, which the Koyles rented from their stake president and banker, Henry Gardner. Bishop Koyle was absent on this occasion, so they interviewed Mrs. Koyle, asking her how she felt about her husband's dreams, if they were true or not.

"Yes, John has had quite a few dreams prove true, so I don't see why the one about the mine shouldn't prove to be true," she said.

"Has he had anything unusual given to him lately?"

"Yes, he saw that a financial crash would come (cont.)

(cont.: "Stock market crash predicted")

over the nation in just four months from now."

"Does Mr. Gardner, your banker, know about this?"

"Yes, the other day John went down to see Mr. Gardner and told him about it, and advised him to get as many of his loans back in as he could before October, because that was when the trouble would come."

"Would you mind telling us," suggested one of the visitors, "if your husband has ever had one of these unusual dreams that has ever failed to prove true."

"I have never seen one of them fail yet," she affirmed.

THE DREAM MINE

Tale: "Stock market crash predicted" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 27-28.
Private publication, 200 copies printed July, 1958.
Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested. See page 17.

An interesting sequence to Bishop Koyle's informing Mr. Gardner of the forthcoming market crash was as follows: As the four months rolled by, and nothing of the sort had yet happened, Henry Gardner hailed Bishop Koyle into his bank as he was passing by, saying that he had a bone to pick with him. He then rather facetiously upbraided Koyle for being a false prophet. He pointed out how he had taken his advice and had tightened credit, and had not extended some of the loans which now appeared to have been good risks; --and now no sign of any market crash. How come?

Bishop Koyle faced up to him squarely and insisted that his prediction still stood without any changing; --that Mr. Gardner was jumping the gun on him for he still had one more day before the four months were up. He could call him back in after the next day, if he thought there was still any bone to pick then; --but this dream was a true one, and make no mistake about that!

Needless to say, the following day the newspapers carried big headlines about the history-making stock (cont.)

(cont.: "Stock market crash predicted")

market crash, while Henry Gardner had good cause to marvel at his unusual tenant.

THE DREAM MINE

Tale: "Stock market crash predicted" D1812.3.3
Collector: Joe Graham
Informant: Tate, Linda. Taken from a personal interview
with Miss Tate on May 20, 1969. See page 22.

He did warn him [about the stock market crash] and he was a good friend and consequently, that [the Spanish Fork Bank] was one bank that didn't have to go down. It didn't lose out a great deal, because they were all able to forestall things and to prepare in the event that it did happen. Apparently, the man was a little bit sceptical, partly . . . because it seemed so unusual, because everything was just rosy. And so he didn't really want to do it. And at the same time he felt in his mind, "Well, Koyle's never been wrong. Maybe we better listen to him." And even though the bank president hesitated, because of this sort of . . . his image, how would it seem if he went and followed Bishop Koyle and then it didn't happen. And he realized that. And that's a normal businessman's trait. That even if you believe in a man, you know, there is this social pressure. And it didn't just seem logical, but he did follow what he said . . . partly on an impulse and partly on faith in Bishop Koyle. And against his "business intuition" which indicated that it was impossible, and then it fell and he was very glad that he'd followed it . . . He had been sceptical.

THE DREAM MINE

Tale: "Stock market crash predicted" D1812.3.3
Collector: Joe Graham
Informant: Bullock, Vern. Taken from a personal interview
with Mr. Bullock in his home in Provo, Utah, on
Dec. 7, 1969. See page 13.

Q. Do you know anything concerning his [Koyle's] prediction
about the stock market crash?

A. Well, only hearsay. That he said that the market would
crash. I think that something was involving a personal
friend I had by the name of Henry Gordon, a big stock-
holder and possibly the president of the bank over in
Spanish Fork. I think that Brother Koyle had arranged
for a loan or had tried to get a loan, or something, and
he told something of the crash to Mr. Gardner, in his
talk with his talk with him. I can't relate the whole
story about that; I've heard it talked about quite a
bit. But I do know that he said something about it.

THE DREAM MINE

Tale: "Stock market crash predicted" D1812.3.3

Collector: Joe Graham

Informant: Harsh, Lemuel. Taken from a personal interview with Mr. Harsh in my office at BYU on May 1, 1969. See page 14.

- Q. What prophecies about the end of World War II or the stock market crash have you heard?
- A. Oh, yeah. I heard that he [Koyle] had predicted, oh yes, that there was going to be a depression, that's right, that there'd be a depression within the next few years. This was also in this letter giving advice to his son and that there'd be a depression.
- Q. How accurately did he prophesy the depression or the stock market crash?
- A. I don't know. I don't know how accurate it was. I just heard that he'd predicted that there'd be one.

THE DREAM MINE

Tale: "Stock market crash predicted" D1812.3.3

Collector: Joe Graham

Informant: Pugmire, Lynn. Taken from a personal interview with Mr. Pugmire in his home in Provo, Utah. See page 18.

Q. How about the stock market crash?

A. Well, I remember that vaguely in connection with the gold that is supposed to be found. I've heard that the gold is to be found just as the stock market crash is and this will save the country. Nothing more specific than that.

Q. What about the last stock market crash?

A. I haven't heard anything about that.

THE DREAM MINE

Tale: "End of World War II predicted" D1812.3.3
Collector: Joe Graham
Informant: Tate, Linda. Taken from a personal interview
with Miss Tate on May 20, 1969. See page 22.

He's prophesied this a long time ago . . . the war ending on a certain time, and at least it gave an approximation of the time that it would end. And, apparently, this one day, there was this big article in the paper about how the war was going on so badly and everything else. It was a really big front page coverage thing. And he was out working on his fields and one of the men from town came out and said, "You promised that if I let my boy go to fight, that he wouldn't have to fight and that he would come home safe and, now, look, look what is happening in the war. He's going to have to go to battle. He's going to be in the front line. You've lied to me, you told me this is going to be all over. And Bishop Koyle sort of turned around over and said, "Now, look! The war . . . when you go back to town, within an hour, they will announce the end of the war. And your boy will be able to return safely exactly as I prophesied." And the man said, "Oh, sure. You, you . . . I just really believe that. That's . . . you're just a false prophet. I used to believe in you, but I don't any more. You're just a false prophet." So he went back to town. And on the way back to town he turned (cont.)

(cont.: "End of World War II predicted")

on his radio. And, just as he was coming to town, lo and behold! peace was declared. And the end of the war had come. So, he felt like a bit of a heel, after he'd upbraided Koyle. But he went back and apologized and told the people that he . . . what he had indicated was true . . . Pierce tells this and so have other, several people, that I've heard told it . . .

THE DREAM MINE

Tale: "End of World War II predicted" D1812.3.3
 Collector: Joe Graham
 Informant: Pierce, Norman C. The Dream Mine Story, pp. 48-49. Private publication, 200 copies printed July, 1958. Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested.

On August 27th, 1942, while Bishop Koyle was visiting with his dentist, Dr. Alfred Brooksby, in Fredonia, Arizona, he received another of his unusual dreams in which the time element for the end of World War II was clearly set forth. He was shown that in just three years from that day the war with the Axis Powers would be all over and won. Mark it down, he said, --August 27th 1945!

He unhesitatingly declared this dream in the subsequent Thursday night meetings at the mine, at several of which I was in attendance on furlough in an army uniform, hoping it was true, but finding it hard to believe. The stockholders lost no time in circulating the story, but as the third year rolled around, the war with Germany was at an end, but the war with Japan seemed to be far from ended. Nevertheless, those familiar with Bishop Koyle's dreams, knew that they had a wonderful way of getting fulfilled. Fred Fink, an iron worker at Tooele Ordnance [sic] Depot, wrote the date on a large boiler together with the words, "War's End", while his fellow workers ridiculed him (cont.)

(cont.: "End of World War II predicted")

as balmy. Steve Wood made an eagerly accepted dinner bet with Les Goats, the columnist. --And still others tossed this date around with considerable concern and wonderment as to how it could ever be fulfilled by that time.

Little did any of them know that it would take the terrible atom bomb to vindicate Bishop Koyle on this major prophecy. When it was dropped on Hiroshima August 5, 1945, it was practically all over but the shouting. The Japanese signed an armistice August 14th, and V day for formal surrender was set for Sept. 2, 1945, on the Battleship Missouri. So August 27th, 1945, did, indeed, find the war against the Axis Powers over and won!

THE DREAM MINE

Tale: "End of World War I predicted" D1812.3.3
Collector: Joe Graham
Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Well, I remember during the war, a number of people had asked him concerning the outcome of the war, whether or not their son would have to be involved in battle. As I understand it there was one gentleman who lived in the vicinity of Spanish Fork that had a son that was in, supposedly, in the trenches. But Bishop Koyle told him that the war would end before his son ever went to battle. And, I can't recall the gist of that, but the war did end before the regiment that his son was in was called up to the front.

THE DREAM MINE

Tale: "A light on a mountain top"

Collector: Joe Graham

Informant: Koyle, Stanley. Taken from a personal interview with Mr. Koyle in his home in Spanish Fork, Utah, on Nov. 27, 1969. See page 16.

Bishop Koyle once pointed to the top of that mountain [the mountain just north of Loafer] and said, "One day there'll be a light up there." There's now a relay tower up there, and you can see the light up there. Another interpretation is that this is not the light that is to come.

III

KOYLE'S DREAMS, VISIONS AND REVELATIONS

REVEALING THE FUTURE

THE DREAM MINE

Tale: "Angel reveals future" D1812.3.3, V235.0.1
Collector: Joe Graham
Informant: Taken from a hand-written copy of an article
 , which appeared in the Salt Lake City Telegram.
 See page 19.

I [Koyle] was shown many wonderful changes that would take place during those days of hardships, even seeing the first automobile as it came snorting down through the country. I saw these horseless carriages develop until they became as large as street-cars and box-cars running through the streets.

I saw mortgages increase until everyone seemed greatly hampered by debt. I also saw that at the time we got the values on the Hill, Utah Lake seemed nothing but a big pond. I saw a prolonged and terrible drouth in the country lasting for several years. I saw this depression, saw the money crash, saw the little banks going broke and the big banks filled with money; saw them stand practically worthless, refusing to lend money. The confidence of mankind seemed shattered. I saw silver lose its value and the mining industry practically at a standstill. . . .

I saw various industries tied up until the automobiles even ceased running. Men's faces were grave and perplexed. Just as sure as Utah Lake is headed toward the condition I saw it reach, then just so sure will all the other predictions, I have made, come to pass.

THE DREAM MINE

Tale: "Relief Bank predicted" D1812.3.3

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 35
See page 17.

As early as 1911, his prediction about the economic decline and collapse was recorded by Carter Grant. At that time he told about how he saw the Dream Mine establish a bank on a certain corner in Spanish Fork, and later on he spoke of another one at the mine in White City. He saw groups of people coming to this bank with long, sad faces, their pleas for help having gone unheeded by the other banks; but they left with happy faces because here they had found relief, and their homes and farms were saved from foreclosure.

THE DREAM MINE

Tale: "Prediction of nation's bankruptcy" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 11.
See page 17.

By 1909 it became advisable to incorporate as a stock company under the laws of the State of Utah, so articles of incorporation were filed for "The Koyle Mining Company." Although it followed the usual pattern of incorporation papers, John Koyle explained to his stockholders that we were principally interested in the four "M's," that is, Mining, Milling, Manufacturing, and Minting. That last "M" would be a need created by the complete bankruptcy and collapse of the nation's monetary and financial structure, wherein a supply of gold for minting would be of prime importance.

THE DREAM MINE

Tale: "Banks to become useless--price of gold over \$100"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 35-36. See page 17.

The other banks seemed to be useless and, although filled with money, they would lend hardly any of it for fear that it could not be paid back. And when they did lend any of it they were after high interest rates of around eight and ten percent. Unemployment was widespread, and many people were losing their farms and homes because most of them would be mortgaged at this time. The other banks, he [Koyle] said, would arise against our bank, demanding that we cease letting money out at four percent with little or no security. But since we had plenty of gold back of us from this mine, there was nothing they could do about it. Gold would increase in value to a hundred dollars an ounce or more at this time, and we would be doing a big business with the Denver Mint. He said that people blessed this company for what we were doing, because their burden of distress was so great that nowhere could they find relief except here. Yes, "The Relief Mine" would be its rightful name then.

THE DREAM MINE

Tale: "The rise of the Relief Bank predicted" D1812.3.3
Collector: Joe Graham
Informant: Taken from a hand-written copy of an article
which appeared in the Salt Lake City Telegram.
See page 19.

I will tell you something else that is in the future.
[Koyle speaking] I saw a large banking establishment raised
up in Spanish Fork by our company. I guess half the people
in Spanish Fork as well as all our stockholders have heard
me say this. I have even given out the very corner on
which it will stand.

I saw that when this bank was established people came
from far and near and we were liquidating their mortgages,
letting them have money at 3 or 4% or thereabouts, sending
them on their way rejoicing. I saw how happy they were to-
ward the Relief Mine. I saw that our resources seemed un-
limited, for back of us were our rich bodies of ore; and
this ore, I was told, would never run out in my day or the
days of my children's children.

I not only saw individuals coming for relief, but I
saw us helping large business concerns, many of which seemed
looking toward us for aid, thankful, indeed, when we gave
them relief. I saw that there was a purpose for our getting
the ore at this Relief Mine; and the doubters would soon
understand, knowing something better than they do now.

THE DREAM MINE

Tale: "House type predicted" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 36.
See page 17.

He [Koyle] was amused at how some of the new houses would look at this time. [This was when the country would be in a virtual state of collapse.] He said that they seemed to be patterned after chicken coops. They would have almost flat roofs and a big window in front, and cost so much that the people who lived in them would be worried as to how they could ever pay for them. When we first heard this, it seemed ridiculous that people would ever build houses like that, in fact, it still appears that way whenever I see one.

THE DREAM MINE

Tale: "U.S. Army to come" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 38-39. See page 17.

This dugway would also be of great importance to the people who would inhabit the beautiful White City on the foothill of this holy mountain during a time of trouble. He saw that a time would come when it would serve them as a means to places of refuge on and in this mountain, where they could take needed supplies and find protection from a U.S. army, larger than Johnston's Army, that would come against the Mormon people to destroy them.

Such an army, he said, would be sent here to Utah to annihilate the Latter-day Saints. They would offer protection to everyone who would surrender to them, and threaten destruction for the rest. But divine intervention would cause this army to utterly fail; and following this, an even greater trouble for the whole country would arise from another source. He explained that this other source would be an invasion from Russia and her allies. --But with the aid of Heaven, this invasion would also be put down, and the Kingdom of God would prevail.

This prophetic utterance about the army was first made in my presence, and I noticed that Bishop Koyle was so shaken by it that he had to sit down on the hillside (cont.)

(cont.: "U.S. Army to come")

to recover from it. It was in the summer of 1934, and we were constructing the dugway at the time.

THE DREAM MINE

Tale: "Transportation to stop--great disaster predicted"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 35.
See page 17.

We would have our gold and be able to buy our wheat supplies barely in the nick-of-time, he said, because in a short time the situation would grow so bad that all of the automobiles and trains would stop running, and manufacturing would cease because of a complete breakdown in our economy. They would have to put the horseless carriage back in the barn and get the horse out, if they still had a horse. (He made this prediction so far back that the terms "automobile" and "garage" were not yet in popular usage.) Back in the early part of the century, when the automobile was still a novelty, he would tell his listeners that these vehicles would be so numerous before long, that almost everybody would have one and they would get to be as big as boxcars, and be filled with people going at great speeds up and down the highways with brilliant lights. They would be lined up so thick along the curb on business streets, that it would be difficult for one to get from the street into the stores and back again. But about this time transportation would stop all over the country, and manufacturing would cease, and the people would have to return to their horses, if they had any, or go on foot. (cont.)

(cont.: "Transportation to stop--great disaster predicted")

Then we could no longer buy any wheat because there was no way to get to where the big supplies were located, nor could it be brought to us; and those who did have any wheat on hand would not sell it for a bushel of gold. Then the really big troubles began with famine, warfare, plagues and judgments, and we would have to make White City and the Dream Mine into a fortress to protect ourselves from ravaging mobs. In many places, he said, the dead would outnumber the living, while in others there would not even be enough living to bury the dead.

THE DREAM MINE

Tale: "Muddy water in the streets like rivers" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 50-51. See page 17.

About this time [1946] Bishop Koyle had another of his prophetic dreams which I heard him relate, saying: "It looks like it won't be long now before we'll be having some of the big troubles we've been expecting. I saw in a dream the other night that muddy water would flow in the streets like rivers in almost every community from one end of this state to the other. When it comes, it's going to cause a lot of trouble for a lot of people around here."

THE DREAM MINE

Tale: "Drouth" M359.9

Collector: Joe Graham

Informant: Pugmire, Lynn. Taken from a personal interview with Mr. Pugmire in his home in Provo, Utah.
See page 18.

Q. Do you know of any other prophecies that have come true, either in the past or that might concern the future?

A. Well, I think there is one that says something about the same time as well, you know, when there is not supposed to be an election, but there is supposed to be a drouth in this area.

Q. Well, you say there is supposed to be a drouth?

A. Yes, I've kind of forgotten the details on that, but I think that it was something like after seven years of drouth and according to this Norman Gates this was supposed to start this year. Yes, last year was supposed to start the drouth. But that hasn't . . . come true yet. We have had more water this year than in the last several years.

THE DREAM MINE

Tale: "A seven-year scourge" D1812.3.3, M359.9
Collector: Joe Graham
Informant: Taken from a hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

The messenger told him that the purpose of the mine would be to bring relief to the Lord's faithful people at a time when great tribulation and distress would be in the land. The mine was to be called "Relief Mine". He told him of a period of four years of famine and explained that the first two years the saints would be able to get by, but the third and fourth years they would have nothing to eat unless it was prepared and stored up against that time. Then there would be two more years which would be a recovery period.

The messenger explained that there would be a winter of heavy snow and big snow-drifts after which there would be a mild open winter, but whether that winter was to follow immediately or whether some other winters would be in between, he never explained. However, immediately following the mild, open winter, there would be a hot dry summer. The crops would come up in the spring and there would be considerable moisture and the crops would be glorious (that is the word Bp. Koyle used to use). He saw the wheat would grow up and head out beautifully, and the (cont.)

(cont.: "A seven-year scourge")

irrigated wheat would mature, but the dry land wheat would not have enough moisture to fill out. By harvest time the heads would curl over in a sort of crescent shape. This was shown to him in another dream wherein he saw he went into the fields when they were binding the grain which looked like it would be a splendid crop. He picked up a bundle of wheat by the binding twine and the heads' end of the bundle hanging down. Realizing that the head end should have gone down if there had been good wheat in it, he examined the heads of the wheat by crushing them in his hands to bring out the kernels. He found that the wheat was terribly shrunken and not fit for food. He was told by the messenger that this condition would bring about a shortage of food during the first year of the harvest.

The second year, he was shown, would be the same only much less food raised. Still, the irrigated grain would be good. He was told we would need to store up the first and second year's grain to supply food for the third and fourth years. The third year the shortage would be so great that there would hardly be anything raised for food. The fourth year they would not be able to raise anything for food.

He was shown in another dream that during the fourth year there would be plenty of money to buy food, (cont.)

(cont.: "A seven-year scourge")

and he with others went up and down the country seeking to buy food and they could not buy any. Any people who had a little food would not sell it at any price. During this time of famine there would be no rain to do any good. He saw the clouds would come up, and it would look like it was going to rain, but a wind would come up and blow the clouds away. If there was any rain at all, it was just a few drops which were not sufficient to do any good.

The purpose of the mine was to build storage bins and store up wheat and other foods like Joseph of old who was sold into Egypt. He saw the rains would come in the fifth year, and they would be forced to spare a little wheat for seed but would be sorely pressed to raise enough to eat during the fifth year and save enough seed for the sixth year. The rains continued to come, the crops grew, and at the harvest time of the sixth year they would have enough food to carry on.

He was told by the messenger that there would be a great crash in the land before the famine began. This crash would be brought about by prices going up, which condition was illustrated to him as being like a person on high stilts. When prices became extremely high, something happened in the land like knocking the stilts from under a

(cont.: "A seven-year scourge")

person and down came everything. Business closed down and labor was thrown out of work. People were hungry and great tribulations were in the land. He saw that the best place to live and work would be at the mine. Those who worked there would be the best off. He was told by the messenger that the church program to care for the poor would all be used up during the first and second years of the famine and that the mine would bring relief during the third year and would carry on the relief from the third year on.

THE DREAM MINE

Tale: "A seven-year scourge" D1812.3.3, M359.9
Collector: Joe Graham
Informant: Taken from a hand-written copy of an article
which appeared in the Salt Lake City Telegram.
See page 19.

I saw the devastation that would come upon the crops of the country. I saw four years of crop failures. The first one was not so very hard. I think that 1934 was the second year. Now, if you want the future, here it is: I saw the third year was almost a complete failure with prices shooting skyward on every hand. But in the fourth year the crops grew in the spring, and then they commenced to go and go and there was no harvest at all. I think that will be 1936. Then the next year because of scarcity of seed, people on every side were still in the breadlines.

I have told these things in the ears of thousands of visitors to the mine. I have been telling these matters constantly for almost forty years. So much so that 2,000 people have believed and secured stock in the Relief Mine as it is often called. College men and church men are among them, all watching and checking my various predictions, and as many statements have come true, these people have come to see our aid in a marvelous manner. I tell you it is wonderful, for our workings have cost us almost a half million dollars. But our supporters will be well paid for staying with us.

THE DREAM MINE

Tale: "A seven-year scourge" D1812.3.3, M359.9

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, pp. 36-37. See page 17.

Associated with this time of distress and one of the principal things that would compound it beyond endurance for many, was a four year drouth, attended by great crop failures and famine, which would require from two to three years for recovery, depending upon where one lived. There would be seven distressful years filled and compounded with drouth, plague, famine, warfare, and other divine judgment that would sweep the wicked from off the face of the earth, and prepare the earth for a New Age of peace and plenty under the United Brotherhood of Man, when war and the distress and trouble of people and nations would be no more. He had a favorite expression to characterize these events when he would say: "A setting-in-order will take place, and the Church, the State and the Nation will be brought up a standin' to judgment like a wild colt to a snubin' post." Yes, there would be a setting-in-order develop right along the line to prepare the whole earth for the coming of Christ. It would hurt plenty, but the outcome would well be worth it.

He always described this series of drouth years and crop shortages as follows: The first year would not (cont.)

(cont.: "A seven-year scourge")

be felt very much; but the second year would be worse with less crops; and the third year would also produce very poor crops; while in the fourth year, he saw the grain come up around here like it was going to make into a bumper crop, and then something made it all wither and die like a blight or a terrific heat and taken it, leaving the people without harvest and in famine. And there was famine all over the country, not only because of these crop shortages, but because of the great troubles that had come causing manufacturing and transportation to cease. In fact, he saw that, although we had plenty of gold available, try as we would everywhere, we could buy no wheat with it. Further, that in the fifth year, there would be plenty of moisture again, but there would still be a shortage of food in the land because of the lack of seed to plant, --most of the seed having been eaten for food. And that only after the harvest of the sixth year, and in some places not until after the harvest of the seventh year, would crop production revert to abundance again.

THE DREAM MINE

Tale: "A seven-year scourge" D1812.3.3, M359.9
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 37.
See page 17.

Some have quoted Bishop Koyle as describing the progress of the drouth years about as follows: The first year, --about a seventyfive percent crop; the second year, --about a fifty percent crop; the third year, --about a twentyfive percent crop; the fourth year, no crops! He pointed out that we should secure our wheat from the first and second years, because that raised in the third year would not be fit for human consumption because of its very poor quality. When these years arrived, he said, there would be very little doubt as to their being the right years, for RELIEF would be the biggest and most important issue of the day. As time went on, we would be reluctant to listen to the news, because it would all be so awful distressing and vexing and that we would prefer not to hear about it.

Hence, the great need for us to build a series of large grain bins on the side hill near the mine, and get them filled up against this time of great distress and famine. And this we would do, he said, barely in the nick-of-time before it would be too late when no more food supplies could be purchased at any price.

He urged us to look forward to the fifth year (cont.)

(cont.: "A seven-year scourge")

when a great change would take place in the earth and it would be much different so that "the former rains and the latter rains would return moderately," and the earth would no longer be a thirsty land, but would yield richly from its seed. It would only be because of a shortage of seed that we must still eat sparingly. But more important yet than this, would be the establishing of the UNIVERSAL BROTHERHOOD OF MAN among us and learning to live together as the Children of God in a grand UNITED ORDER.

THE DREAM MINE

Tale: "Food shortage" D1812.3.3, M359.9
Collector: Joe Graham
Informant: Taken from a hand-written copy of an article
which appeared in the Salt Lake City Telegram.
See page 19.

When Mr. Koyle was questioned regarding how he expected to meet the food shortages he predicted, he said, "I was shown that in the fourth year of the "Great Shortage" that I went forth with plenty of money trying to buy wheat and other food, but none was to be secured. I was then shown that by storing great quantities I could give relief to the stockholders, and others as far as possible. This I shall do.

For more than two years I have had the ground all cleared, about two acres on our property, waiting to build my storehouses. I know that we shall need them in the fourth year of the crop failure, and also until we get back to normal."

THE DREAM MINE

Tale: "Oak brush not to grow back" D1812.3.3

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 42.
See page 17.

Already in 1930, steps had been taken to prepare for the famine when Bishop Koyle directed his workmen to level off ten large terraces on the hillside near the mine to accomodate the grain bins and storehouses. He really wanted to follow through with the project, and erect these bins and fill them as the drouth and depression of the early thirties developed so seriously. But this kind of an operation required greater means than were available to him without release of the rich ore to finance it. He made a prediction about it, however, saying that the oak brush would not grow back on these terraces again as it did on other clearings they had made; and this would be an additional witness to them of the truth of this project. --And for twenty years the oak brush has not returned. The mine will come in time to finance the bins and wheat, he said.

THE DREAM MINE

Tale: "End of the U.S. Government" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. June 22, 1967. Appeared in pamphlet form. It circulated quite widely and, with one or two exceptions, no one actually knew who wrote it. See page 17.

Bishop John H. Koyle, Prophet of the Dream Mine, had the gift of prophecy to a higher degree than anyone I have ever known. His remarkable gift first came to my attention when he predicted World War I, and said that the 145th Field Artillery of Utah boys would be called to the colors, but would never see action on the front.

This prophecy had a last hour fulfillment. In fact, the day came when newspaper headlines in Salt Lake City papers announced that THE 145th SEES ACTION TODAY!

An old friend of mine by the name of Fred Squires, who had a barbershop on the corner of 9th East and 9th South in Salt Lake City, saw the headlines, and remembering the prophecy, was very disturbed about it. So tossing the newspaper into his old Model T Ford, he set out for Spanish Fork to find Bishop Koyle and present him with the evidence that would make him appear to be a false prophet.

Fred Squires found Bishop Koyle doing his fall plowing and at once confronted him with the newspaper and declared in a loud voice: "Bishop Koyle, you're a false prophet, the 145th is in action on the front line (cont.)

(cont.: "End of the U.S. Government")

today!"

Koyle looked at him thoughtfully for a moment, and then with careful deliberation declared, "Fred, that newspaper is telling a lie! Not only that, the war is over and won!" There were no radios then and Fred Squires knew that Koyle did not have anyway [sic] of knowing this other than by inspiration.

As the bewildered Fred Squired made his way back to Salt Lake City, he noticed that in all of the towns on the way bells were ringing, dynamite was being set off, and some groups were hanging the Kaiser in effigy in a wild celebration. It was Nov. 11, 1918. The 145th Field Artillery of Utah boys had been ordered to the front line, but they had only been able to pack their equipment and get ready to roll when their orders were cancelled by the armistice.

Another remarkable prediction was in July of 1929, when he predicted the stock market crash 4 months to the very day ahead of it. He not only told various groups about this, but he warned his banker, Henry Gardner, who was also his landlord and stake president, to be careful with his loans because after October 29th, he might not be able to collect some of them because of the big financial crash that would come at that time.

One day as he was passing the bank, (cont.)

(cont.: "End of the U.S. Government")

Mr. Gardner hailed him in, saying, "Bishop Koyle, come on in here, I have a bone to pick with you. I have been over-cautious about our bank loans because of what you said, and now four months have gone by, and nothing has happened. What have you got to say for yourself now?"

Koyle paused a moment and then replied, "Bro. Gardner, I've got one more day. If you still have a bone to pick with me after tomorrow, just call me back in again." Of course the next day the newspapers carried big headlines about the Wall Street Crash of Oct. 29, 1929, in which it is estimated that investors lost over 40 billion dollars, and the whole nation went into the Great Depression.

I remember during the late summer of 1942, I was home on furlough from service in World War II, when John H. Koyle was addressing a group of his stockholders, and he declared that he had just been shown that World War II, would be over and won in three years from August 27, 1942. That was a great comfort to me, being one of Uncle Sam's soldiers, so I watched it carefully to see if it would come true.

Fred Finch, a pipe fitter working at nearby Camp Kearns, was also watching it carefully in the summer of 1945, and he wrote the date in white paint on a boiler, Aug. 27th, 1945. His co-workers asked him what it meant, and he said, "It means that the war will be over and won by that (cont.)"

(cont.: "End of the U.S. Government")

date." Of course, no one believed him nor his source of information. It all appeared very impossible and ridiculous.

Steve Wood was also watching it carefully, and was bold enough to make a bet with Les Goates, the Deseret News sports writer about the same thing, and Les Goates published it in his column and labeled it as very ridiculous. There were no sport events allowed in those days and so Les Goates had to write about other things. Well, as you all know, the Atom Bomb was dropped on Hiroshima and Nagasaki August 6th and 7th, which resulted in an armistice on August 14th. Then the formal [sic] surrender took place on the Battleship Missouri, September 3rd, so that August 27th, was well centralized in that group of dates.

There were numerous other prophecies that John H. Koyle made, but perhaps the most far reaching and of greatest consequence is one that he made about 1930, that some of us refer to as "The Republican Elephant Dream." It covered every election for president from the Hoover-Roosevelt contest to the end of the U.S. Government, and it covers a span of about 40 years.

He was shown that Hoover would not win the election, but that the man on the Democratic Donkey would win, and that he would go back into the White House more times than any other president for he would be re-elected (cont.)

(cont.: "End of the U.S. Government")

again, again, and again.

He saw that the Republican Elephant would become very sick and go over on to its side, and that the best the Republican supporters could do at election time was to get the Elephant up on its knees, but not up on its feet to win. This would happen each time for four or five elections as was subsequently fulfilled in the defeat of Alf Landon, Wendell Wilkie, and Tom Dewey.

Then he saw that the Republicans did get the Elephant up on to his feet to win, and the Elephant seemed to be placed quite solidly because it stayed up for two terms, as was fulfilled with Dwight Eisenhower, who defeated Adlai Stevenson both times.

Then he saw the Elephant go down on his knees again to loose, [sic] as was fulfilled in the Kennedy-Nixon election.

Then he saw the Elephant go over onto its side again and become buried in a landslide, as was the case with Goldwater, and that this would be the last presidential election, there would not be another one because of the chaos and tribulation that would follow.

In the Democratic Administration which followed, there would be a severe over-night price crash down to 20¢ on the dollar. It was as if someone or something had kicked (cont.)

(cont.: "End of the U.S. Government")

the props out from under our entire economic structure over-night. Prices of everything would be greatly inflated beyond their real value, but this crash would bring wages and prices down to 20¢ on the dollar over-night, and it would happen without warning while business was still at a high volume level. Needless to say, fixed indebtedness such as mortgages and loans would be difficult or impossible to pay off and result in numerous foreclosures.

The president of the United States would die in office at this time, and there would be no one who could cope with the financial chaos, although they would search the length and breadth [sic] of the land to find a man who was strong enough to hold the government together. But such a man could not be found, and the U.S. Government would collapse. The paper dollar and currency at this time would become worthless, and every bank in the country would fail except one, and this one would be backed by enough gold bullion to survive. He related this crisis as partly due to the loss of gold from the United States, and predicted that at this time the price of gold would be increased to more than \$100 an ounce.

We would know in Utah when this time approached by the following signposts: There would be a rough winter in the country, and then we would have a wet, (cont.)

(cont.: "End of the U.S. Government")

water-logged spring, and then a dry, hot summer, and then the Dream Mine would turn out, although another mine with which he was associated in Mountain City, Nevada, would turn out a jump ahead of the Dream Mine. We would take our gold and silver to Denver to get it coined. But east of Denver all was in chaos, the rails rusty, no cars on the highways, and refugees were coming in on foot to our valleys.

He noted that in the same newspaper that would carry a small paragraph about the first gold shipment from the Dream Mine there would be 4-inch headlines about a national disaster. He did not say what this national disaster was, but to make a guess, it probably could be about the overnight price crash, the death of the president, or war in the Balkans, or all three since they are close together.

He also said that at this time there would be trouble in Palestine or the Mid-East, which in turn would cause war to erupt in the Balkans as Russia made a great military push toward Palestine and practically wiped Turkey off the European part of the map in an effort to secure the Dardenelle Water Way to insure a military supply line to the Mid-East. He also said that after the Reds took over Europe, Asia and Africa, they would invade the United States and Canada, and get as far as the Missouri River before they were stopped by divine intervention. (See "THE 3½ YEARS" on the war (cont.)

(cont.: "End of the U.S. Government")

of Gog and Magog in America.)

Perhaps more serious than all this would be a 4-year drouth and crop shortages which would be introduced by this wet, water-logged spring and dry-hot summer, and result in a severe famine right here in Utah during the last two years of it. He indicated that the first year would result in about a 25% crop loss, the second year about 50% crop loss, the third year a 75% crop loss, and the 4th year a total loss; and that then you could not buy a bushel of wheat for a bushel of gold. However, during the first and second years following the price crash wheat could be purchased for 50¢ and 60¢ a bushel, and we would be able to get enough to survive the famine.

The purpose of this great wealth, among other things, was to build Cities of Refuge and stock them with food supplies, so that a righteous population could be segregated out as in the parable of the wheat and the tares. --A people who would be willing to share their resources so that there would be no rich and no poor, no haves and no have nots, and that in these cities there would be no rioting and mob actions such as would prevail everywhere else. A dedicated people with dedicated and inspired leaders would arise to accomplish this. Then, after the 4th year, the drouth would stop and conditions would gradually improve (cont.)

(cont.: "End of the U.S. Government")

until by the end of the seventh year we would have a great abundance of all good things, and have a much, much better world in which to live, even though only a small fraction of about 10% survived to pioneer this New Age in which Christ, Himself, would reign.

THE DREAM MINE

Tale: "End of the U.S. Government" D1812.3.3
Collector: Joe Graham
Informant: Tate, Linda. Taken from a personal interview
with Miss Tate on May 20, 1969. See page 22.

This is the one that I read first [article in newspaper passed around] . . . the one that you probably got at work. Down at Geneva, isn't it . . .? Yeah, that's where my friend got it first . . . And I'd seen it once before then. My friend's first contact was this Geneva Steel . . . Well, he [Koyle] just talks about the different presidents all the way through, and, of course, you have to remember that this was way back, you know, years ago, that he was talking about this before there was any indication of who would go where. As far as that matter, we've got Jean Dixon, she is pretty good at that of those presidents, too. And better, quite accurate. But he talks about the elephant and the donkey and he says, "The elephant will rise up for the last time--kind of a thing and will make a final stand. And when he falls, both will fall and there will be nothing left . . . will be the end and they will have to start a new party, which is almost . . . these prophecies on a large can almost be validated in another form or the bits and pieces if you read through the Prophet Joseph Smith and Brigham Young, you can almost validate almost everything. And whether he's piecing together or whether he's had (cont.)

(cont.: "End of the U.S. Government")

direct revelation will be up to the individual again. But he did indicate that this would be a final fall. And I read Pierce's account and I talked with some other people who knew Koyle personally, and they said that he did not end there, that that's not the final thing in his statement. As far as Pierce goes and this happening is correct, he did say things like this, but he did not stop there. So Pierce is incorrect, for what reason is anybody's guess, whether it was a lack of communication or what. But these other people that knew him indicate that this was not exactly how Koyle told it to them.

THE DREAM MINE

Tale: "National elections predicted" D1812.3.3
Collector: Joe Graham
Informant: Tate, Linda. Taken from a personal interview
with Miss Tate on May 20, 1969. See page 22.

But Pierce does talk about some of the things that he received in this revelation [the Nephite visitations] and in it is included many little stories and things like this about the last days and about the role the government is to play and who is to become president, or, that is which could stand, Democratic or Republican, or when they finally would stop. The only problem is that according to Pierce's account, it is contradicted, it is . . . very strongly by both factions. Pierce's own, in his assertions, because both groups indicate, that this is not what Koyle said, that some of the things are mistaken and have been written down wrongly, which . . . it's a saving grace that they've always believed this of Pierce and his work, because, after the last elections it would have been wrong, up until then it would have been perfect, but the last elections would have proved to be false.

THE DREAM MINE

Tale: "National elections predicted" D1812.3.3
Collector: Joe Graham
Informant: Pugmire, Lynn. Taken from a personal interview
with Mr. Pugmire in his home in Provo, Utah.
See page 18.

But, well, the thing I remember most about the prophecies is in connection with the government of the United States and the fact that, well--in the time between the time when the prophecies were given and now, things have been coming true according to the prophecy, at least depending on how you interpret the prophecy. That is, up to the time of this last election when, I think, according to the way it was supposed to be interpreted, Hubert Humphrey was supposed to become president. Not because he was elected, but because the country was supposed to be in such a bad shape that you could not hold the election, but he was supposed to take over. So that's as far as I know. You know, the first thing that's gone wrong, according to the prophecy. It goes back and talks about the donkey and the elephant which is supposed to be the Democrat and the Republican parties and how one is dominated by the other and the vice-presidents and so forth. . . . It's supposed to be correct up until this last time.

THE DREAM MINE

Tale: "National elections predicted" D1812.3.3

Collector: Joe Graham

Informant: Harsh, Lemuel. Taken from a personal interview with Mr. Harsh in my office at BYU on May 1, 1969. See page 14.

Q. Do you know any stories connected with the mine itself, say that passed back and forth when you were in high school and even here at school?

A. Well, just recently, in fact it was last fall, now this has to do with the Bishop. He wrote a letter to his son and it was supposed to have been he was prophesying in connection with all these things that were to happen in 1968. That there would be no one run for president and that there'd be a famine and this Bishop who had-- was connected with the mine, was supposed to have written this.

THE DREAM MINE

Tale: "National elections predicted" D1812.3.3

Collector: Joe Graham

Informant: Koyle, Stanley. Taken from a personal interview with Mr. Koyle in his home in Spanish Fork, Utah, on Nov. 27, 1969. See page 16.

Q. You were telling me how he [Koyle] had predicted the presidents. What do you recall of this prophecy?

A. Now, only from what I heard in this paper [a letter circulated among people interested in the mine--it was supposed to be a series of prophecies made by Bishop Koyle], whether it's true or not. He predicted each one of them from Roosevelt, or I'm not too sure. My interpretation is that this last election was never supposed to happen. Now, my Dad's interpretation was that it was supposed to happen, but this president would die in office. [At this point his wife, Sue Koyle, made the following remark: You can read that paper and get so many different interpretations.] Now, my thing on this is that it's kind of hard for me to understand what--it's just whoever read this paper has added a story onto the end of it. That's what I don't know. That's kinda the way I felt; somebody just added this onto the end of it. Now, he talked about this war in the Balkans. This was another of the prophecies that hadn't happened. In the last days there is supposed to be a war in the Balkans. It's supposed to be a crash or famine. The price (cont.)

(cont.: "National elections predicted")

crash because of the government supposed to collapse.

Q. Who wrote this paper?

A. I don't know who wrote it.

THE DREAM MINE

Tale: "National elections predicted" D1812.3.3

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. What do you know of any predictions Bishop Koyle made about future elections?

A. From Bishop Koyle, I know nothing of that. All I know is hearsay concerning the elephant and the Democratic donkey. One was that the Republican party, supposedly the elephant, would be defeated--go down--and never rise again, evidently at the time of President Eisenhower's election. After that, it was supposed to lie down and die and not come back into prominence at all. But the story that has been told, I'd have to say it was fiction because the Republicans bounced back with President Nixon having been elected.

THE DREAM MINE

Tale: "National elections predicted" D1812.3.3

Collector: Joe Graham

Informant: Wood, Connie. Taken from a personal interview with Miss Wood in my office at BYU on April 29, 1969. See page 24.

- Q. Connie, do you know any of the legends or stories about Bishop Koyle and some of the dreams he had had that came true?
- A. Well, one of the things is that he predicted every president up 'til this president now, and he predicted them not as John F. Kennedy, but as Democrat or Republican. They all came true except this president now, and on this president he said that there would be no more presidents after the last one--after Johnson. There wasn't supposed to be a president after this year. And he gave no reasons for it and so around this last story there were really a lot of stories, wondering, well, maybe it'd be time, or he'd be killed before he'd been nominated and the Communists would come in, and so this itself has a lot of legends built up around it--this very last prediction of his. And that's all the dreams I've heard about.
- Q. Do you know any more particulars about this prophecy he'd made?
- A. No, I don't. From what I understand he's written all of these down and you can see them, but I don't (cont.)

(cont.: "National elections predicted")

know where.

Q. How did you find out about this prophecy?

A. Well, there was a math teacher in high school that--his name was Brother Kemoan--he said that he had all these prophecies that had been written down by Brother Koyle and he told this whole class about them. He told everybody in the whole class and I guess he was trying to make fun of them, but I don't know if he meant it; but there were quite a few kids who were really interested in it. You know, we were all sitting on the edge of our seats, waiting to see what was going to happen because it really did stir up our curiosity, but he'd been right so far, so maybe he'd be right again.

Q. Was there a prophecy of disaster with this?

A. No. All he said was that he predicted all the presidents like Republican--Democrat, and then he said that after this Democrat, there'd be no more presidents.

Q. And he didn't say what would happen after that?

A. No. That's all he said, was that. Well, at least that's all the teacher said.

IV

RESULTS OF KOYLE'S PREDICTIONS
OF THE FUTURE

THE DREAM MINE

Tale: "Introduction to the mine"

Collector: Joe Graham

Informant: Personal experience of J. S. Graham.

In the last two months prior to the 1968 presidential election I was working at the Geneva plant of the U.S. Steel Corporation. One day one of my fellow workers brought a pamphlet entitled "The End of the U.S. Government" to work and about everyone read it. It described Bishop Koyle as one with a great gift of prophecy.

This pamphlet enumerated various prophecies which Koyle had made and their subsequent fulfillment. One of the prophecies which Koyle had made foresaw the results of the national elections from the time of Roosevelt to the 1968 election. It claimed that there would be no election in 1968, but that the U.S. Government would collapse and chaos would reign across the nation.

The pamphlet caused quite a stir of excitement among the workers, who spent much time in discussing it and the prospects for the fulfillment of the prophecies it contained. It was especially interesting to note the effect it had on the "Jack Mormons." They were in great doubt as to what to believe or who to believe--the Church leaders or the Bishop.

Like many of the others, I, too, was excited about this, because I had never heard of Koyle. It was (cont.)

(cont.: "Introduction to the mine")

some comfort to find that one of the men responsible for these predictions had been excommunicated from the Church because of his heretical views. It was unclear at the time whether this person was Norman C. Pierce, the author of the pamphlet, or John Koyle, the "prophet."

Much discussion centered around the importance of getting a two year's supply of food stored up as the Church Authorities had advised. I began to do so, and when my brother from Nevada came through on his way to Texas, I told him of this bishop and his prophecies. I warned him to make sure he had his supply of food.

I must admit that it was with some anticipation and no little concern that I observed the events preceding the election. Several things, such as the assassination of Robert Kennedy and of Martin Luther King, the upcoming steelworker strike, etc., gave credence to the prophecies.

THE DREAM MINE

Tale: "A scare"

Collector: Joe Graham

Informant: Harsh, Lemuel. Taken from a personal interview with Mr. Harsh in my office at BYU on May 1, 1969. See page 14.

Q. When did Bishop Koyle write this letter predicting the future elections?

A. I don't know. I was just told that he'd prophesied this and there was quite a scare. In fact, my one neighbor's brother called up from Arizona in October and said that the scare was going around down there, that there was going to be a famine as a result.

Q. Were there other prophecies connected with this?

A. Well, like I said, those prophecies about the famine and that there would be no president run and that's all I know. I guess the reason the scare really got up was because Robert Kennedy was shot and Martin Luther King was shot and there was a lot of assassinations and he was saying that all the men would be assassinated and there would be nobody to run, but this election proved him wrong on that angle.

Q. How did this scare effect your neighborhood?

A. Well, in April when the scare came around, well all of the families in the neighborhood, we were sort of started to believe it, but then, of course, the prophecies were so radical that they didn't come true. (cont.)

(cont.: "A scare")

But then we heard that this scare had been started by, so as to sell this thesis that this man had written and it was just a sales gimmick to start this scare so that everybody would buy this thesis and read it so he could make some money off of it. [Thesis written by James Christianson, available in BYU Library.]

Q. You said that this scare was quite widespread in Arizona?

A. Yeah. Well, it was widespread all over. It went around in extremist groups, such as the John Birch Society. It was discussed in one of their meetings. It just so happened that my aunt and uncle were members of it and they came home with this scare that had been discussed there, that these things'd happen and then the very next week my neighbor's brother from Arizona called her up and said that it had been around down there and [asked] were we getting our two year's supply and everything.

Q. How widespread was it in the area where you live?

A. Oh, quite a lot of people--there was a lot of discussion for a month. Quite a bit--quite a bit of talk about it. In fact, it went through all the summer--the talk about the presidents, the coming elections.

Q. Did people really believe that something was going to happen? (cont.)

(cont.: "A scare")

A. Well, personally, the first month I heard it, I did. Then afterwards, I thought about it and of course my family thought about it. We checked into this; this is what got us interested in the Dream Mine. We began checking in and finding out about this Bishop and we decided it was fallacious and that it couldn't be true because of the source that it came from.

Q. Do you know anybody it scared badly enough to get the two year's supply?

A. Well, it didn't scare us into getting it; we were already getting ours, but we hurried and got our and I know some neighbors did too. We'd been going to get ours anyway, but we hurried and got it. It was a scare to us and especially in our neighborhood.

THE DREAM MINE

Tale: "A scare"

Collector: Joe Graham

Informant: Sudweeks, Blake. Taken from a personal interview with Mr. Sudweeks in my office at BYU, on May 12, 1969. See page 21.

Q. You were in Payson this last summer, weren't you? I understand that there was a little scare going around about the two years supply of food, just prior to the election? Is this true?

A. Yes. This in the wards. The people were urged to get the two years supply of food, as far as stressing that the supplied food might be needed.

Q. Do you have any idea why?

A. I don't know. I guess some people were kind of worried.

Q. Do you know if it had any connection . . . anything to do with any of the prophecies that Bishop Koyle had made?

A. No. I have no idea.

THE DREAM MINE

Tale: "Food supply"

Collector: Joe Graham

Informant: Sudweeks, Blake. Taken from a personal interview with Mr. Sudweeks in my office at BYU on May 12, 1969. See page 21.

But people who are presently residing in the area, who are taking care of it, as I was told a couple of days ago, that they have a supply of food and stuff there, you know, in case something happened.

THE DREAM MINE

Tale: "A scare"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview
with Miss Tate on May 20, 1969. See page 22.

I know a lot of good Mormons, and a lot of . . .
like you say, half baked Mormons, both . . . that were wor-
ried about this. And I don't think too many people at the
mine that are involved with it now, were particularly wor-
ried about it, because they . . . most of them would be
aware that this was not exactly correct. Although some of
them, perhaps, that may have been around the mine for some
time, or may have known Koyle personally, may have been
affected, but I know many people who because of this and
because of some other prophecies that were roaming around
at that time, which may or may not be related to the mine
. . . but involved Nephites, were concerned enough to get a
good deal of their supply of food. And certainly, it af-
fected me in the respect that if it was true, I mean,
whether it was him or somebody else saying it, it didn't
really matter. The idea that we were supposed to have the
food anyway, it has always been paramount in my mind. Not
because he wanted us, but because this is something that
we've been told a long time ago to do. And that this also
acted as a reminder for some people . . . it affected them
in different ways.

THE DREAM MINE

Tale: "Attitude toward mine"

Collector: Joe Graham

Informant: Pugmire, Lynn. Taken from a personal interview with Mr. Pugmire in his home in Provo, Utah. See page 18.

Q. You said that you got lots of information from Norman Gates. How did he feel about the mine, as far as you could tell?

A. It's hard to say exactly what his attitude was. He was a good Mormon, and you'd kind of suppose that he wouldn't take much stock in it, but nevertheless he did. Last summer, when I talked to him, he was going up to Ricks to teach, he was telling me about . . . he was going to take 10% off his paycheck, every other week's paycheck, and buy up food and not only food, but other kind of supplies--ammunition, for example, and he was going to build a house, a kind of like a fall-out shelter and store all kinds of dried meat and stuff there, because he somehow, at least partially because of the prophesy, he believed that--I don't know . . . the end of the world was coming, or . . . at least that the country was going to be attacked. I don't know, I think this was also in connection with the prophesy--the fact that the United States would be attacked from both coasts and then be driven into this intermountain (cont.)

(cont.: "Attitude toward mine")

area . . . would be the only place that wasn't under the rule of communists--either Russian communists or Chinese communists. So, this is another reason why he was staying in the Intermountain West to teach and preferably up close to the mountains where he could just get away, fast, you know, and go to his hut shelter and have plenty of food and ammunition there in case somebody tried to attack him. And it seemed kind of ironic that a good staunch member of the Church would go to that extreme, you know, where he'd base that much of his life upon a prophesy of someone who supposed to be some kind of a heretic according to the Church.

THE DREAM MINE

Tale: "National elections predicted" D1812.3.3
Collector: Joe Graham
Informant: Pugmire, Lynn. Taken from a personal interview
with Mr. Pugmire in his home in Provo, Utah.
See page 18.

- Q. Do you know of anyone else who was affected this--just prior to this last election by these prophecies, you know, anyone else, who might have stored up food or something?
- A. No. I remember a couple of people saying something about they thought Humphrey would win because of that prophecy, but even then, see, there was not supposed to be any election. A couple of kids I talked to thought Humphrey would win because of the prophecy.
- Q. Did the prophecy, as far as you know, say that there would not be an election and that Humphrey would win?
- A. Oh, actually the fact that they would not be able to hold an election, but that Humphrey would be put in by some other means, by appointment, or . . . I never did hear exactly how that would be, but by some other means besides a general election.

V

KOYLE'S DREAMS, VISIONS AND REVELATIONS
CONCERNING CHURCH AUTHORITIES

THE DREAM MINE

Tale: "Koyle saves J. Golden Kimball" D1810.8.3.2
Collector: Joe Graham
Informant: Taken from a hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

On another occasion there was a conference appointed by Pres. Kimball, and the saints gathered to attend the conference. Elder Koyle had a dream the night before wherein he saw a mob gather with the intention of getting Pres. Kimball. The plan was to get him for no good purpose, but they did not intend to mob the others. Elder Koyle saw that it would be the right thing for Pres. Kimball not to appear at that meeting and that the mob would be disappointed and not do anything further because their plans would be frustrated. Elder Koyle saw that the mob came and looked in at the windows and looked all around to find that "long, lean, red-headed Pres. Kimball," for that was the way they spoke of him. When they were not able to find him they went away. Elder Koyle told Pres. Kimball his dream and suggested that he make himself scarce during that meeting which he did. The mob came during the meeting and was greatly disappointed that they were not able to find Pres. Kimball. They looked in at the door and the windows and all around the building but couldn't find him, and then went away. (cont.)

(cont.: "Koyle saves J. Golden Kimball")

Probably Pres. Kimball had heard of other instances concerning Elder Koyle's dreams and decided it would be wise to take notice.

THE DREAM MINE

Tale: "Dream of Mexican saints" D1813.1
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 16.
See page 17.

Somewhere around 1910 and 1911, President Joseph F. Smith had made a visit to the Mormon colonies across the border in Old Mexico. This was the last stronghold of the faithful Latterday [sic] Saints who wanted to live Plural Marriage with Church approval beyond the time of the 1890 Manifesto. To thwart the U.S. laws, plural marriages were performed in Mexico and Canada and beyond the 3-mile limit at sea. But now the Church had issued what some called the "Second Manifesto of 1910" which ruled against plural marriage in all the world, and these Mormon colonists in Mexico had obediently submitted to it. They had been prospering and increasing extremely well in these colonies, and some had grown rich and proud to the extent that they now deemed themselves too good to allow the Mexican children into the same schools with their own children.

Although the primary purpose for the existence of these colonies had now ceased with the 1910 Manifesto, President Smith felt that these Mormon colonists in Mexico should be entitled to have the next Temple that the Church was able to build, and he declared this publicly.

But when Bishop Koyle heard this announcement, (cont.)

(cont.: "Dream of Mexican saints")

he was puzzled. Said he, "President Smith wouldn't have made that promise if he had seen what I saw in a dream. I saw Mexican soldiers driving these Saints out of Mexico, and they were allowed to take only one piece of baggage each with them. There won't be enough of our people in Mexico to support a Temple if this happens."

Word soon got to President Smith that Bishop Koyle was calling him a false prophet; which was not at all true. But it did not help matters much when the revolutionary forces of General Francisco Madero and Pancho Villa actually came and drove these Mormons out of Mexico and allowed them to take only one piece of baggage each with them. Madero had no use for the Mormons who wanted to remain neutral, and besides the U.S. Government had not been favorable to the revolution. So in 1912 Koyle's dream saw literal fulfillment, but somehow it just didn't pay to be right and the president wrong.

THE DREAM MINE

Tale: "Visions of grandeur" D1812.3.3

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 15.
See page 17.

Somewhat later [after January 10, 1914] he had a dream that symbolized this, in which he saw himself and his associates occupying seats of honor in the Salt Lake Tabernacle, while those who had opposed him were not in the seats of honor but were dispossessed. By the time this dream got a few twists in the telling, he was quoted as saying that John Koyle would become president of the Church while those in authority would be kicked out, which is a far cry from the simple vindication actually indicated in this symbolism.

THE DREAM MINE

Tale: "Mark E. Petersen to become mine's worst enemy"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 46.
See page 17.

In 1944, Mark E. Peterson was made an apostle. When the event was announced, Bishop Koyle remarked to his friends: "That man will become the worst enemy the mine has; but he will go down, and down, and down and out. Watch what I have said."

"Oh no!" protested one of Koyle's directors, "Mark Peterson is a good friend of mine. He's a fine fellow and will never give us any opposition." But Bishop Koyle reaffirmed his prediction.

True enough, Mark Peterson, seemed to have a burning desire to take upon himself the mantle of the late James E. Talmage as chief opponent of the mine, and he soon spear-headed attacks against the Dream Mine, both in sermons and as editor of the Deseret News. In December 1945, and again in September 1946, front page editorials appeared in the Church Section of the Deseret News against buying stock in the Dream Mine. The old "WARNING VOICE" was revived from the days of James E. Talmage and President Joseph F. Smith, and was now presented over the additional signatures of George Albert Smith, J. Reuben Clark, Jr. and David O. McKay, while sermon after sermon was specifically (cont.)

(cont.: "Mark E. Petersen to become mine's worst enemy")

directed against the Dream Mine.

THE DREAM MINE

Tale: "Koyle predicts fall of Mark E. Petersen" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 53-54. See page 17.

When he [Koyle] called out, "Where are my accusers?" No one stepped forth. But ere his judges left the room, they heard him state that they all must answer for this, and that Mark Peterson, whose orders, he said, they were obeying, would go down, and down, and down and out. Although Mark Peterson was not in the room at the time, he knew that he was in an adjacent room listening carefully to every thing, and that he heard this statement; --a statement not made in the heated wrath of the moment, for Bishop Koyle had made it once before when Mark Peterson was made an apostle.

THE DREAM MINE

Tale: "The fall of the Church Leaders predicted" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 46.
See page 17.

It soon became clearly evident to John H. Koyle that never in his lifetime would he receive a hearing by this administration of churchmen, and consequently he knew that they, likewise, would never receive a knowledge of those greater things which the Nephite Messengers had told him during the hour and a half, and which he could tell only to these men, if and when they would listen to him. Now it would have to be up to the Third Member of the Nephite Quorum to deal with the Church whenever the time was right.

Nevertheless, he was given to understand by the Powers guiding the mine that these men would, in the due time of the Lord, be removed from their high offices, and others would replace them who would cooperate hand-in-hand in complete harmony with the operators of the mine, so that this great work of the Lord might see a full and complete fruition of all its destined purposes, and the mission of this sanctified project would not fail, but all the sacred and special causes would be served for which these choice records and treasures had been reserved throughout so many generations of time by a Wisdom above that of man's.

He was shown that when vindication came a man (cont.)

(cont.: "The fall of the Church Leaders predicted")

named "Richards" would be in charge of the Church. The implication seemed to be that "Richards" would just be senior officer rather than president of the Church, although the matter was never made clear to me. Then a setting-in-order would follow in which "Richards" and all of the others would be removed without exception; --and then an entirely new set of general authorities would be installed. This, he said, was shown to him by the Prophet Joseph Smith himself, who is the highest authority of this dispensation next to Jesus Christ, and is quite capable of accomplishing it. He also declared that Joseph re-affirmed all the things about the mine that he had been shown previously by the angel and the Nephite Apostles.

THE DREAM MINE

Tale: "They go to lay hands on me and die" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 47-48. See page 17.

About this time John H. Koyle approached his men on the hill with another dream which he was very reluctant to tell, but since it had the same clear cut characteristics of all his other dreams, he felt that he had to tell it regardless of how impossible the fulfillment of it might appear. He told them that in this dream he was addressing a meeting of the stockholders at the mine when two of the Church apostles drove up to the mine with two officers of the law, their objective being to arrest him and expose him as a fraud. When the law officers came into the meeting and tried to lay hands on him to seize him and arrest him, they both suddenly dropped dead at his feet as if killed by a stroke. Some of those in the meeting started to pick them up, when he said, "Stop! Let the ones that brought them take care of their own dead!"

He then asked each one of the miners in turn, if he believed this dream. And each one of them in turn said that he did believe it. When he came to his nephew, young John H. Koyle, the nephew reminded him that it was he who drilled the breast hole and struck water at exactly fourteen inches, just as the Bishop had foretold it, (cont.)

(cont.: "They go to lay hands on me and die")

although he was still spooning out dry dirt at thirteen inches. After that had happened to him, any dream the Bishop had would receive his full belief and approval.

THE DREAM MINE

Tale: "Woe unto the persecutors of Koyle" D1812.3.3
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 54.
See page 17.

When Bishop Koyle repeated this statement [that Mark E. Peterson would go down, down and out] before some of his assembled stockholders that same Thursday night at the mine, a most solemn feeling took hold of them. They had seen him before, when he would rise up in all the majesty and dignity at his command, and declare, "Woe unto any man who fights and persecutes John H. Koyle and the Dream Mine, for they are fighting and opposing the work of the Lord! Anyone who does it will have to answer for it before the Eternal Courts of Heaven; and some of them will be called home to answer for it sooner than they expect!"

Many had seen what they believed to be dramatic fulfillment of this in the sudden demise of Francis M. Lyman, after this apostle had so swiftly and unceremoniously dismissed him from the Bishopric. They saw it possibly in Johnathan Page, his stake president, who had ordered the mine closed in 1914, by threat of excommunication. They wondered about it again in the case of Dr. James E. Talmage and Dr. Fredrick J. Pack, whose tirades in the press and pulpit had caused no end of trouble. Then it seemed to be repeated again in the case of Melvin J. Ballard and (cont.)

(cont.: "Woe unto the persecutors of Koyle")

Rey L. Pratt, whose oratorical eloquence had been turned against the mine, --And there were lesser ones on the stake and ward level whose days seemed to be shortened after they had fought this great work.

THE DREAM MINE

Tale: "Joseph F. Smith appears to Koyle" V235.0.1
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

In digging the main tunnel the men were always asking, "When will we get to the Turndown?" During these days the Bishop was still living in Idaho. On one occasion Pres. Jos. F. Smith came to him in a dream and gave him special instructions about seeing that all the stock accounts were had on the books in perfect order so that he could give an account of all the stock belonging to the Company and who owned the stock. He illustrated this by saying that when a president of the church was voted on by the church membership, it was necessary to use the words: "We sustain President ? (whoever he may be) as prophet, seer, and revelator."

He used this expression to illustrate it was just as necessary for the Bishop to have a full account of the stock as it was to use those words when voting for a president of the church. Then he asked the Bishop if he would see to it that all this business was properly entered on the books, and the Bishop said, "Yes."

Pres. Jos. F. Smith went over these instructions three times very similarly as Jesus told Peter to (cont.)

(cont.: "Joseph F. Smith appears to Koyle")

"Feed my sheep," which quotation the Bishop thought of at that time. Then Pres. Smith said, "Now come with me." In a moment they were all at the mine tunnel. Pres. Smith said, Now bring your men up here, (meaning to the turndown) and put a round of holes in here.

This the Bishop had the men do, then they all moved back a little way while the blast went off. Then they returned to the spot and shoveled out the rock from the hole which the blast had made, and there was the soft ore revealed. Bishop Koyle got down on his knees and looked out of the tunnel and saw daylight outside, showing that the tunnel had to be straight.

Pres. Smith said, "Does this satisfy you that you will get all the rest of it as it has been shown to you, and just as definitely as you have found this soft ore?"

"Yes," answered Bishop Koyle.

This ended the visitation or dream.

THE DREAM MINE

Tale: "Moses visits Koyle" V235.0.1

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 47.
See page 17.

He [Koyle] also spoke of Moses visiting him through the night, and it was the same Moses who led the children of Israel out of Egypt and gave them the Ten Commandments. Moses explained to him the mission the mine would have in the gathering of Israel under another man, "like unto Moses." In fact, little did we realize how great, how far, the influence of this mine would reach in the affairs of man. It would be famous throughout the world.

VI

KOYLE AND THE CHURCH

THE DREAM MINE

Tale: "Support from J. Golden Kimball"
Collector: Joe Graham
Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

The last I was at the mine and saw Bishop Koyle was about 1937. I visited the mine with a gentleman that was quite closely connected with the mine, by the name of June M. Pierce, who at that time lived in Springville. Mr. Pierce passed away a couple of years ago. But the last time I was there . . . I might state here, though, that the visit I made up there, J. Golden Kimball, his wife, and a grandson happened to be at the cabin at the mine, and as I passed by he was about to leave and he said, "The Lord bless you, Bishop Koyle, and may you have success," or something to that effect. Mr. Pierce asked if we might go to the mine, and Bishop Koyle said yes, go ahead, and if we hadn't a light maybe you can find one in the shop, but we had our own lights with us.

Q. Do you know if J. Golden Kimball ever became disenchanted with his connection with the mine?

A. No, I don't think he ever did. The only thing I know is that before he died he said he welcomed the day when he found out for sure whether all this stuff he had been preaching had been the truth.

THE DREAM MINE

Tale: "Support from J. Golden Kimball"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 17-18. See page 17.

And there was still another humble, but very popular Church Authority from the Seven Presidents of Seventies, who believed in Bishop Koyle's story completely and became a loyal supporter of his work almost from its very inception. He had been in the mission field with John Koyle, and he knew the unfailing character of this man's dreams and visions. He not only made a good sized financial contribution, but gave it his moral support by writing several fine letters of strength and encouragement to Bishop Koyle, and remained loyal to this project up to his sudden death in an auto accident on Sept. 2, 1938.

This man was of such a character that the Nephite Messengers instructed Bishop Koyle to give this man 500 shares of stock even if he could not pay for it. --But this man did pay for it, although greatly surprised to see his certificate already made out for him as soon as he ordered it. This man was J. GOLDEN KIMBALL, who had the will to follow his own inspiration instead of the mandates of his colleagues in this matter.

THE DREAM MINE

Tale: "Koyle visits Church Authorities"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

- Q. Do you know if the mine itself, the future of the mine, was linked with the future of the Church by the Bishop, or the people after him?
- A. Yes, he was a very religious man. And he believed everything he was doing would ultimately be for the best of the Church. And this was his firm belief. He didn't do it for himself. He didn't do it for the small group. He did it finally and ultimately for the Church, or for --this is--the Savior and His people.
- Q. Do you know how he explained the fact that, well, the Prophet is supposed to receive the revelations pertinent to the Church as a whole? How did he reconcile this? Do you know?
- A. Yes. I mentioned before that he had gone to the Prophet with this revelation. He believed that he was given a specific calling, because of the power that he had. And we are told that we have these gifts. We are told in Sections 46 and 52 of the Doctrine and Covenants that the gift of prophecy and revelation can be ours. The only problem comes in over what jurisdiction we are allowed to receive these revelations and dreams (cont.)

(cont.: "Koyle visits Church Authorities")

for. This seems to be the problem, but he believed that because of this gift he was designated a certain role or task. And he was told by the messenger to take this to the First Presidency and to give the information to them. And that they would . . . they should, I presume, accept this and then it would come under Church jurisdiction. And he would work under the First Presidency, not as a sole personage. There are other instances in our history where similar things have happened. And perhaps this may be one reason why he felt or could feel more reasonably sure of himself in this role. These little things like this that happen where a person has received revelation and brought it to the First Presidency and then they had acted upon it. And this may be one.

THE DREAM MINE

Tale: "Apostle Talmage inspects mine"
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

In the early fall of this same year [1913] Bishop had a dream wherein he saw that James E. Talmage would come upon the hill. We were all wishing for him to come which he did. There were a dozen or more men working at the mine at the time. Most of us went down into the mine with Dr. Talmage. He paid high tribute to our solid and safe ladder and the very safe manner in which the mine was dug out. At this time we were digging another sump hole in which the Bishop had been shown an open fissure which would also take the water away. Among the many questions by Dr. Talmage I explained to him what this sump hole was for and I asked him, "Do you think we will ever find an open fissure down in that hole?"

He said, "Very possibly."

This was the only encouragement he gave us that I remember of and the only thing that we were worried about. We did find this open fissure exactly as it had been shown to the Bishop.

THE DREAM MINE

Tale: "Koyle released as bishop"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 17.
See page 17.

Nevertheless, President Joseph F. Smith sent Apostle Francis M. Lyman as his representative to investigate the situation and to take any necessary action. Francis M. Lyman did this with dispatch. Without allowing Bishop Koyle a word of defense, he reprimanded him severely and dismissed him from his office as Bishop of the Leland Ward. Bishop O. B. Huntington of the Springville First Ward, who witnessed it, said in my hearing that never in his life had he seen a man handled so roughly and swiftly as Bishop Koyle was handled and given no chance whatever to defend himself.

Soon after this another demand was made on Bishop Koyle by and through his Stake President, Johnathan Page. It was to the effect that he cease all operations at the mine forthwith or suffer complete excommunication from the Church. This despite the fact that this same stake president, together with Apostle George Teasdale, had given the whole project an official blessing, and declared it to be the work of the Lord for His people.

THE DREAM MINE

Tale: "Church opposition"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 22.
See page 17.

Some of the most powerful and most eloquent speakers among the general authorities of the Church raised their voices in vigorous condemnation of the Dream Mine and used it as a target for their fiery arrows of ridicule and denouncement. Among them were such authorities as Apostle James E. Talmage, Apostle Melvin J. Ballard, and President Rey L. Pratt of the Seven Presidents of Seventies. And then there were many lesser powers on the stake and ward levels who eagerly added their verbal fuel to the fires of this witch burning, and even more vehemently than their leaders, they would pound the pulpit in stake and ward conferences, and consign Bishop Koyle and the Dream Mine to the depths of Hell, from whence, they declared, the Devil, their author, had spawned them! How often we heard them! --And how often that authorship was pinned on to the Dream Mine!

THE DREAM MINE

Tale: "False rumors circulated about mine"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 17.
See page 17.

Following the visit of the ancient Nephite Apostles, troubles really began to pile up just as predicted. Rumor after rumor and story after story of the most false and malicious nature were now circulated about the mine and its operators, which gave the whole thing a most unwholesome reputation. James E. Talmage had prepared "A VOICE OF WARNING" statement against the mine which appeared in the Deseret News over the signatures of the First Presidency, and things really took a turn for the worse. So many of these rumors came to the attention of President Smith, that they caused him no end of annoyance, but they were all from non-stockholders. Finally two stockholders also wrote in their complaints, although they regretted their action too late to make amends, --still one of them wrote a long eight page letter to President Smith completely reversing himself and praising the mine and its operators.

THE DREAM MINE

Tale: "Apostle Talmage chief opponent"
Collector: Joe Graham
Informant: Harsh, Lemuel. Taken from a personal interview
with Mr. Harsh in my office at BYU on May 1,
1969. See page 14.

The other story I heard from a boy who told me that this man [Koyle] had seen the mine and there was some dispute with James Talmage about it, and this Bishop had prophesied that he'd seen James Talmage come back to him in a dream and bow before him and that the Church was bowing to him and grateful, instead of against him, and they were sorry that they had excommunicated him.

THE DREAM MINE

Tale: "Apostle Talmage chief opponent"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, pp. 23-24. See page 17.

Chief opponent of the Dream Mine during many of these years was the learned Apostle James E. Talmage, also a recognized authority on geology. Apostle Talmage seemed to regard the Dream Mine as his own special project for annihilation, and in many a sermon he attacked it vigorously. An example of this was reported in the SPANISH FORK PRESS for July 19, 1928, which reports the speech of Apostle Talmage to the LDS Nebo Stake Conference at that time as follows:

"Apostle James E. Talmage denounced all stock-selling schemes in which the stock is sold with the idea that the enterprise is being directed by supernatural means, naming in particular the Koyle Mine or "Dream Mine" as it is generally called. He urged members of the Church to have nothing to do with such enterprises. He stated that he had gone through the Koyle Mine some twelve years earlier by appointment of the First presidency and at that time pronounced the property worthless. He was asked at the time if he was speaking as an apostle or a geologist. He declined to answer at first, but upon being pressed, emphatically declared that he spoke as an apostle and in the name (cont.)

(cont.: "Apostle Talmage chief opponent")

of God.

"He then said, '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 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; (yet Apostle Talmage was a key man in effecting the long shut down of the mine from 1914 to 1920, -N.C.P.), 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. (On this basis Apostle Talmage would have vigorously opposed the stock selling scheme the Prophet Joseph used to finance the building of the Nauvoo House mentioned in the Doctrine & Covenants, Section 124:55-82. -N.C.P.)

"'Don't raise your hand to sustain the prophets of the Lord and the authorities of the Church unless you are willing to follow their council and advice. If ever there was a day when the Church was led by the gift of (cont.)

(cont.: "Apostle Talmage chief opponent")

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.'" "

And thus more and more thru the years the Dream Mine became the prime target for the barbs and arrows of Church-wide condemnation and persecution, so that it was indeed a marvel that it could even survive and operate in the face of such opposition, especially when this survival depended largely upon the sale of stock to these same good Latterday [sic] Saints, who were continually being warned in this manner against buying any of this stock or otherwise helping out.

THE DREAM MINE

Tale: "Apostle Talmage chief opponent"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

Q. Why, as far as he was concerned, why was the Church against what he had to offer? [Speaking of Koyle].

A. Why the Church as a whole was against it--or the First Presidency?

Q. The First Presidency.

A. Well, it wasn't initially the First Presidency all totaled. Apparently, according to him--and I'm referring mostly to the things I've read in his account--it was Petersen and Talmage and maybe one or two others, but specifically those two. And here is a tale for you right now. Apparently these people believe, and Koyle also reports that when he went to the First Presidency about the mine, initially, and told them about it, Talmage was designated as overseer of the mine. And he was told to go out and find out what was going on here. Check it out. See, if it really was of value. See if it was of worth. And Talmage came out. And he took some ore samples and checked them and didn't find them to be of value. And then he went to Bishop Koyle--well--as soon as he arrived . . . going to get the ore samples, he said, "I've left my scriptures at home today (cont.)"

(cont.: "Apostle Talmage chief opponent")

and I've come as a geologist. That's all I'm going to check as a man. That's all I'm here for--or as." And apparently the Bishop was quite perturbed about this, because he was speaking to an Apostle and he was--or Talmage was an Apostle and he was going back giving a report as an Apostle. And Bishop Koyle felt that if this was so, he should have acted on revelation, not on man-made knowledge. Because Koyle didn't believe that the mine was going to come to existence right then. He didn't believe the ore they were coming to was necessarily to prove to be of value. That was not the point. The point was that when the time comes the vein would be opened up and presented. So it didn't matter, it didn't. It's like unconditioned learning or response learning, where you don't receive a reward, because you know it is somewhere in the distance. So, if you fail a few times, it doesn't affect you. Well, this is the same thing with the mining group. They didn't believe it was to come in. So, if somebody told you the ore was of no value, it had no affect on them. And the same thing with him. He felt that Talmage should have made a statement on the basis of revelation, not on the basis of man-made geologists, which this is what he apparently acclaimed to have done. And so he (cont.)

(cont.: "Apostle Talmage chief opponent")

went back and reported to the First Presidency, according to Bishop Koyle, that the mine was of no value. And it was after this the First Presidency came out with their statement. Now, whether the First Presidency received revelation about it, or not, one'd have to speak to them about it, or whether they made their statement on the basis of Talmage's man-made--if this is what it was--declaration or sampling. So, this is probably the problem that the miners see.

THE DREAM MINE

Tale: "No revelation available"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 24.
See page 17.

In view of Apostle Talmage's claim to the gift of revelation regarding the Dream Mine, it is interesting to note his failure to produce one, either from himself or from his colleagues, a few years later when Carter E. Grant, nephew of President Heber J. Grant and seminary principal at Jordan High School, inquired after one such revelation.

In September 1931, Carter Grant furnished Apostle Talmage with a rather detailed background report on the Dream Mine, which he had worked out in connection with a committee of other well informed men. Carter Grant, being a stockholder himself, made this defense of his position by saying: "I do not vouch for the other members of our committee, but I do for myself, that should President Grant or any other men sustained as 'Prophet, Seer and Revelator' in God's Kingdom, declare positively that the Lord had made it known to him that Brother Koyle's dreams and other manifestations and predictions, of which there is a multitude, were of the Evil Source, I should immediately set that down as Fact Material. I should then observe carefully the two conflicting revelations, watching the positive conquer (cont.)

(cont.: "No revelation available")

the negative. Truth is bound to prevail in this matter. Fact is fact, eternally so. Even the Gods would not try changing it. If John H. Koyle's inspirations are of the Devil, then he is doomed to destruction, being Lucifer's chief agent. Of course, this is stating the matter very clearly. But on the other hand, if he is directed as he bears the most solemn testimony, by the inspiration of Heaven, then he will succeed, let come what will."

Carter Grant freely admitted to his close associates that Apostle James E. Talmage could produce no such revelation, neither from himself nor from any of the other general authorities, and when he inquired of his Uncle Heber J. Grant, if he would allow an audition for Bishop Koyle so that he could really get his story first hand, the answer was: "If that man is brought to my office I'll have him thrown out!" Carter Grant still held on to his stock and followed events at the mine with some interest until the death of Bishop John H. Koyle some eighteen years later. Then he lost interest and faith in the project and sold all of his stock; --an event he admitted to this writer that Bishop Koyle had predicted would happen to him.

THE DREAM MINE

Tale: "Church closes mine"

Collector: Joe Graham

Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

By the time they had dug the tunnel 300 ft. the church shut the mine down. About this time, Koyle and his family had secured a ranch up near Burley, Idaho. Koyle sold his farm in Benjamin and moved to Idaho and lived on the ranch. The mine remained shut down for six years. While Koyle lived in Idaho, he was in first counselor to the bishop.

THE DREAM MINE

Tale: "Koyle loved Church"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 18.
See page 17.

John H. Koyle's faith in the Church was such that he valued his membership in it more than he valued all the treasures of the earth. And, although he was allowed no hearing or defense in the action against him, he obediently closed the mine, believing that in due time the same high authority that caused him to close the mine, would allow it to be reopened, and that perhaps he would also eventually be given a hearing wherein he could reveal and discuss with these high authorities the greater things told him in the hour and a half portion of the Nephite conversation, which he could tell to no one but them.

THE DREAM MINE

Tale: "Church opposition"

Collector: Joe Graham

Informant: Taken from a hand-written copy of an article
which appeared in the Salt Lake City Telegram,
See page 19.

I saw the opposition which had been waged against us. [Koyle speaking] I was told, nevertheless, not to retaliate but to go quietly about my business. This I have tried to do, holding my peace as best I could under perplexing and intolerant denouncements, all of which have been more or less embarrassing to me and our stockholders. I know, however, that all of these difficulties will vanish in the near future.

THE DREAM MINE

Tale: "Koyle sees mine to re-open" D1812.3.3
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

Toward the close of the six years, the Bishop saw in a dream that he was to open up the mine again and get the work underway. [The mine had been closed six years.] He had a letter written to Peter C. Carlston to start the work going. The letter should have been posted that day as the mail only came by twice a week, but it did not get posted. A few days after this, Peter C. Carlston with two or three other brethren came to the Bishop's home in the vicinity of Burley and asked if they could start the mine again. Bishop said, "Did you receive my letter?"

They told him "No."

"Well," he said, "I wrote you a letter telling you to start up the mine." Upon enquiring, he found out the letter had not been posted.

THE DREAM MINE

Tale: "Mine re-opened"
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

They [Peter C. Carlston and brethren] said that they didn't have any money to get powder and necessary equipment to work the mine with. Bishop told them to go and the Lord would open the way for them to get the necessary money.

On their way back to Salt Lake City they stopped to see Horace Brough at Bountiful, and he gave them \$700. He was the first man they contacted. With this money they started to work again in the tunnel. The work progressed very rapidly and very favorably. (The Burley incident occurred when they were only 300 ft. in the tunnel. The water came out about 1900 ft. in the tunnel).

THE DREAM MINE

Tale: "Church threatens excommunication"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 51-53. See page 17.

Although more and more people came to believe in the divine destiny of the Dream Mine, the authorities of the Church took an entirely different view, and stepped up their campaign against it in many sermons and in the Deseret News. In fact, everything was done short of excommunicating Bishop Koyle and his leading associates without even as much as denting the accelerated activities at the Dream Mine, nor diminishing the large attendance at the Thursday night meetings.

Finally, more drastic measures were decided upon to bring this thing to an end. So on January 7, 1947, Bishop Koyle was hailed in to a Church Court before a formal High Council. Witnesses who went with him declared that he was given no opportunity at all to defend himself, or tell his story. They pointed out that it was nothing more nor less than a pre-determined process of coercion, reminiscent of the early Roman Christians in Europe, who made many conversions at the point of a sword. It was become a Christian or die!

These lesser authorities, under the direction of Apostle Mark Peterson, now confronted Bishop Koyle (cont.)

(cont.: "Church threatens excommunication")

with prepared statements and questionnaires designed to produce but one of two results: COMPLETE REPUDIATION OF THE MINE OR EXCOMMUNICATION! --And the excommunication was not to stop with him, but was to take in all of the "ringleaders," as well. This was to be a showdown!

The issue, as presented to him, resolved itself to the following proposition: Koyle was to sign this prepared statement which completely repudiated all of his spiritual claims of divine guidance with respect to the mine, and requested his followers likewise to retract all statements they may have made to the effect that the authorities of the Church had ever been mistaken with regard to the mine. --That the First Presidency alone were the only ones chosen of the Lord to give divine direction on any subject pertaining to the Church at large, and the mine must be regarded as only a business venture with no religious significance whatever.

Furthermore, Koyle must henceforth cease his Thursday night meetings of a religious flavor, such as praying, hymn singing, and testimony bearing. His only other alternative was to face an immediate excommunication from the Church, together with a number of his foremost followers.

John H. Koyle now faced the most difficult test of his lifetime, for he had often sincerely said that he valued his membership in the Church more than all (cont.)

(cont.: "Church threatens excommunication")

the gold in the world. Yet, --he had seen a vision, many of them, and had received a divine commission to go and do this great work. He had even been instructed to hold these Thursday night meetings. What to do? What to do?

He was getting old now, in his 84th year, for a long time his health had been failing badly, and even now he had been on a sick bed. The years had taken their toll of his strength and vigor, filled as they had been with so much trouble and persecution, and now most of the fight was gone out of him. He knew that his days on earth were about over, and for the few that might be left to him, he did so want to cling to his membership in the Church for which he had been a missionary and a bishop, --a membership which so many believed was essential to salvation.

Three of his closest friends were with him by his side during this crisis; --but two of them, Quale Dixon and Wallace Strong, were doing their best to urge him to submit to the Church authorities and sign their prepared statement of his repudiation. They pointed out that all of his friends would know that he had been coerced into signing a lie at the price of his membership in the Church; --and besides, was not their own membership in the Church at stake, too, as well as his; and there were others, too, in the mine who would feel the Church axe if he (cont.)

(cont.: "Church threatens excommunication")

didn't sign this statement.

His third friend, Jack Trelawney, reminded him of the many wonderful divine events that had happened to him throughout the history of the mine, and asked him again if he knew they were true. And when Bishop Koyle affirmed that they were, Jack Trelawney said that it was his obligation then to remain true and steadfast to his holy calling, no matter what the cost.

The example of Paul before King Agrippa was far, far away, and so were, it seemed, the Nephite Apostles who had charged him with this work. Then John H. Koyle, sick and weakened, with the fight gone out of him, and his two closest friends urging him on, did that which his Nephite Mentors, long ago in 1914, had warned him never to do. --He signed this bold-faced lie and cleverly conceived repudiation to save his friends and himself from the Church axe which was hanging over them ready to drop if he didn't sign.

Herein was the full significance of the Nephite warning to him that he should never write anything, nor sign any written statement about the mine. To that warning he had always tried to be strictly obedient, --not even so much as writing a personal letter to anybody. He had even admonished this writer back in 1934, when I wrote the first draft of this story. He wanted to go to the extreme (cont.)

(cont.: "Church threatens excommunication")

that neither he nor anyone else should make any written statements about this great project.

But now the actual test was at hand, the sacrifice he must pay for not signing seemed too great; --the price of escape too easy; his closest friends were urging him to sign. So, like Peter of old, who denied Christ three times in the night, John H. Koyle denied his divine knowledge of this mine while under this duress, coercion, and threats from the one side, and much coaxing from his own side, and placed his signature on this notarized declaration from Hell; --and Quayle Dixon and Wallace Strong signed it, too, as witnesses.

That same night it was rushed to Salt Lake City, and the next day it was published to all the world on the front page of the Deseret News, second section, in full size reproduction, --signatures and all! And this contrary to a specific promise that it would not be published. Yes, Apostle Mark Peterson, editor of the Deseret News, had engineered this job very carefully every step of the way.

THE DREAM MINE

Tale: "Koyle is excommunicated"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 53.
See page 17.

John H. Koyle regretted deeply what he had done, and repented of it at once. He proceeded forthwith to break every promise that they had wrung out of him with their threats and coercion. Their work at the mine continued faster than ever. In a few weeks they resumed the Thursday night meetings also, and his faithful followers came out in strength, still true to him; --and there were no retractions from anyone; --no falling away. These meetings clearly followed the same pattern they had always followed, because it was next to impossible for a faithful stockholder to speak about this mine and their great objectives other than with the deepest fervor.

And all this, of course, was definitely not the anticipated results of this carefully conceived repudiation. There apparently remained one more step for Church authorities to take to crush it out of existence. --So on April 16, 1948, they took it. It was not much more than an announcement, swift and to the point, with no defense allowed, --just a formal declaration made before a handful of witnesses: JOHN H. KOYLE WAS EXCOMMUNICATED!

THE DREAM MINE

Tale: "Koyle is excommunicated"

Collector: Joe Graham

Informant: Wood, Connie. Taken from a personal interview with Miss Wood in my office at BYU on April 29, 1969. See page 24.

Q. What became of Bishop Koyle? Why was he excommunicated?

A. Well, when I was in high school, my speech teacher, who is the wife of the son of the stake president who excommunicated Bishop Koyle, told me that, of course, that he had this dream and that he developed this mine and the reason that he was excommunicated was not because the authorities did not believe the dream, but because he was leading the other saints away from the Church, like people who would go on foreign missions in other countries would preach about the Dream Mine and they'd say, "Well, join our Church and get stock in this mine and then someday you'll be rich and you can come to Utah." And the General Authorities thought that this was no way for these guys to be teaching the Gospel and it wasn't a very good thing. And they told the stake president what he should do is to excommunicate him, or at least have him have these people stop teaching this . . .

Q. How do those who have faith in the mine explain the fact that Bishop Koyle was excommunicated and still believe in the Mine? Do you know? (cont.)

(cont.: "Koyle is excommunicated")

- A. I've never heard anything except for what this lady [her speech teacher] said, and she said that he wasn't excommunicated because the dream was false, but because of the things that were developing around this and because of the fact that the General Authorities thought that this might someday draw people from the Church.
- Q. Do you know of any General Authority in Particular who was involved in his excommunication?
- A. I've never heard anything except that this Brother Christenson, who was a stake president in Salem, excommunicated him.

THE DREAM MINE

Tale: "Koyle is excommunicated"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. Do you know of any General Authorities who might have been against the mine?

A. Yes. I think Brother Talmage make a geological survey of the property. His report on it wasn't too encouraging. As far as I'm concerned, and from things I've heard, now this is just hearsay, I would say that all of the Church Authorities were quite down on the property.

Q. Do you know exactly why the Bishop was excommunicated?

A. The paper said insubordination. He had been instructed what to do, and possibly there was a retraction on that, and so the Church officials took action and he was excommunicated, as I understand it, because of insubordination. In fact, I, within myself, I hold my feelings as to his excommunication from the Church, but I wouldn't make it public.

THE DREAM MINE

Tale: "Church opposition"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 27.
See page 17.

"Why am I condemned so much for having been shown where a mine is located and how I should operate it to get the values out?" protested Bishop Koyle to those who would listen to him. "Of course, this wealth will be of great benefit to the people around here. How could it be otherwise unless it is misused; and if it is misused it will be taken away from us. That's all there is to it." But it was no use, --popular sentiment was against him. It availed nothing for prominent stockholders to seek a hearing with the authorities of the Church in an effort to clear up any misunderstandings. "Evidence" they had already received from their learned scientific men had been enough to convince them that this was a fraud, and their ears were deaf to all such pleas. As far as they were concerned, this thing should and must be stopped for the good of everyone.

THE DREAM MINE

Tale: "Bishop Koyle gets comfort from Section 111 of
the D & C"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 42.
See page 17.

Bishop Koyle derived great comfort from Section 111 of the Doctrine and Covenants, when it was made known to him that he could make a special application of it directly to himself and this work which was his life's mission. --Instead of it referring to Salem, Massachusetts, it, of course, would refer to Salem, Utah. --And the "more ancient inhabitants and founders of this city" were the more ancient Nephites who had lived here and worked this mine in their day and time, and had left "much treasure in this city for you, for the benefit of Zion. --For there are more treasures than one for you in this city." --And greater still, he had fulfillment in rich abundance of the promise of "the peace and power of my Spirit, that shall flow unto you." And that he "should not be concerned about Zion (the Church), for the Lord would deal mercifully with her." Yes, in every word, in every verse, there was comfort and special meaning for him to confirm the divinity of his great mission.

THE DREAM MINE

Tale: "Koyle's calling and election made sure"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 54.
See page 17.

A broken hearted old man now went down to his grave without being privileged to witness the vindication of his life's work while still in mortality. Like Moses, he had led his following to within sight of the promised land, and then was taken from them. On May 17, 1949, a great high priest passed away; --a man who had borne frequent and solemn testimony that he had communed with the Angel Moroni, from whom he had received this marvelous mission. --A man who testified that he had been visited by the translated Nephite Apostles, who had confirmed this mission to him and revealed unto him things that he was forbidden to utter. --A man who, in his declining years, conversed with the Prophet Joseph Smith, and with Moses and others. --A man who was important enough to the Powers on High, that about the time he was made a bishop (about 1910) he was visited by his stake president, who declared that he had been commanded by an angel of the Lord to recommend Bishop Koyle for his second annointings, wherein his calling and election was made sure.

THE DREAM MINE

Tale: "Koyle buried in temple robes"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, pp. 54-55. See page 17.

Bishop Koyle's one last dream was concerning his death. He was shown that not one straw would be placed in his way in being buried the way he wanted to be buried, --in his Temple garments and robes from his own ward chapel. He knew all too well that it was customary for anyone who had been excommunicated from the Church to be denied these privileges, and that the local Church authorities were only too eager to refuse this last courtesy to him and his family.

As his last days approached, he would have Dean Dallin take him down to the Second Ward chapel where he had last been a member. He could not see what was going on because eyes were dimmed from sickness and age, so he would ask Dean if the chapel was being torn down yet. When on one of these trips, Dean assured him that the chapel was now being torn down, the ward members were using the highschool auditorium for a chapel until a new one could be built, Bishop Koyle then felt that he was ready to die. In a few days, he took sick again and was taken to the hospital for the last time.

C. O. Clandin, his undertaker, was not afraid to dress him in his Temple robes and garments, and the school (cont.)

(cont.: "Koyle buried in temple robes")

board readily granted his family permission to use the high-school auditorium for his funeral service, which was filled to overflowing on the occasion. The local Church authorities had no jurisdiction over the highschool, so they were powerless to deny them the use of their "chapel", and from his friends there was plenty of Priesthood Authority to give the service all the sacred touch that it needed.

This case is all the more remarkable when one compares it with the well known case of Nathan Clark of Bountiful, Utah, where so much Church pressure was brought against the mortician there, that he stripped the body of its robes and garments and dressed it in a plain white Palm Beach suit instead, and, of course, the service was held in the mortuary.

THE DREAM MINE

Tale: "Church wants story hushed"

Collector: Joe Graham

Informant: Wood, Connie. Taken from a personal interview with Miss Wood in my office at BYU on April 29, 1969. See page 24.

Q. Connie, you mentioned that one of your friends said that the General Authorities had asked people not to tell what they know about the mine. Could you elaborate on that?

A. Well, I was asking different students what they know about the mine. Today I asked a boy, his name is Lemuel Harsh, and he said that he did know about the mine and he said, "Is your teacher doing research about this mine?" and I said, "Yeah." And he said, "Well, the General Authorities have said that they don't want people to delve into this thing, and that it's something that should be left as it is and accepted just in its present form, and that we shouldn't study these things." I don't know where he got his ideas or anything, but that's what he told me.

Q. And this was the first time you'd heard this?

A. Yeah. I'd never heard it before. In fact, if that was so, I couldn't understand why this speech teacher, who is the wife of the son of the stake president, is telling stories, or why the research has been done on it.

THE DREAM MINE

Tale: "Church wants story hushed"

Collector: Joe Graham

Informant: Harsh, Lemuel. Taken from a personal interview with Mr. Harsh in my office at BYU on May 1, 1969. See page 14.

Q. Back to this question about the General Authorities' not wanting anyone to talk about this thing. Could you tell me the story as you told it to me a little while ago?

A. Well, it all came up when we were . . . it was last summer and we were working on this little theater group of ours and we were talking about it. Brother Meese came in and we started talking about this Dream Mine and David Riddlespocker said that he, in his seminary class he had Gerald Finch, and that this question of the Dream Mine had come up and Brother Gerald Finch had gone to a seminary meeting where all of the seminary teachers from this area went there, and Mark E. Petersen spoke and they were asking questions and Brother Finch asked Brother Petersen what he could tell his students about the Dream Mine and how much of these things about the Church Authorities and the trouble with the Bishop was true. And Mark E. Petersen said that he was not to even discuss it, that the Church did not even want to bring up the question again. That man who'd done his Master's thesis on it from the "Y" they told him not (cont.)

(cont.: "Church wants story hushed")

to, but that he had went ahead and done it anyway, that the Church did not want to discuss the question at all, and that it was not to be discussed in seminaries.

Q. Did they give any reasons why, or how to handle it?

A. It seemed that David put it that, uh, there was so much --the Bishop was excommunicated and there was so many problems because of him being so fanatical and so many things happened with the Church that they just did not wish to have it discussed. Evidently it was a very bad thing between the Church Authorities and the Bishop. A lot of bad things so--they just didn't want it discussed at all.

Q. And this is the last you heard it, as far as from this particular Gerald Finch?

A. Yes, that's the last I heard.

Q. You mentioned that there had been some mention by a General Authority about a thesis having been written against the advice of the Church Authorities, what else do you know about this particular thesis that you've heard just recently?

A. Well, in April when the scare came around, well, all of the families in the neighborhood, we were sort of started to believe it, but then, of course, the prophecies were so radical that they didn't come true, but (cont.)

(cont.: "Church wants story hushed")

then we heard that this scare had been started by, so as to sell this thesis that this man had written and it was just a sales gimmick to start this scare so that everybody would buy this thesis and read it, so he could make some money off of it.

Q. You said something about his appearing on television.

A. Yes, our neighbor had said that he had appeared on T.V., not a program, just a commercial. I don't know; she said she'd just seen him on T.V. the week before.

VII

NEPHITES CONNECTED WITH
THE MINE

THE DREAM MINE

Tale: "Gold hidden by Nephites" F721.4
Collector: Joe Graham
Informant: Pugmire, Lynn. Taken from a personal interview
with Mr. Pugmire in his home in Provo, Utah.
See page 18.

Q. What is supposed to be in the mine? Is it supposed to be natural gold or hidden gold that has been put in there?

A. I've heard that it's a golden treasure, you know, that has been stored there, some kind of big cave or something, that the Indians took all their treasures to. Eventually they'll break into this room and find all the golden treasures or something like that.

THE DREAM MINE

Tale: "Little dark Lamanite"
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

There were many very interesting incidents that occurred from time to time in their [the miner's] work. One in particular, I might mention was when they just began to dig down from No. 1 Station. Frank Woodward was in charge of the visit and while he was on No. 1 alone, he said a little dark Lamanite appeared to him and told him, "This is the beginning of the "Turndown," and Frank understood the little dark Lamanite to mean the turndown to the caprock. This Lamanite spirit came to mislead Frank and get him off the track as he told him he was to look for the wall which would tip back to the west, whereas, the true program was to have the wall lean forward toward the east. Mr. Woodward was influenced very much by the instruction the little dark Lamanite gave him, and Koyle was kept very busy keeping them on the right way. Suffice it to say, that they did follow the definitely directed course.

THE DREAM MINE

Tale: "Ultimatum of White Indian Prophet"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 50.
See page 17.

An interesting highlight was accidentally exposed in 1945, as Jack Trelawney, a mechanic at the mine, was reading an ultimatum to Bishop Koyle, allegedly issued by a Great White Indian Prophet to the authorities of the Church. The ultimatum called for a setting-in-order of all things in the Church, and an ownership of all properties in common with the Indian people. It also called for a change in leadership, with those at the bottom to be placed at the top, and those at the top to be placed at the bottom, according to the inspired selection of the "Mighty and Wise One." It named other readjustments to be made, --peacefully, if possible, but by force and destruction, if necessary. "--For those who hold these things in scorn and derision shall be destroyed."

When Jack Trelawney finished reading the ultimatum to him, the Bishop immediately remarked that this was exactly what was going to happen. But when told that Cliff Pierce had secured the story from an Indian by the name of Natoni Nezbah, who was trying to put himself over as an advance agent of the Great Nephite Prophet, he at once dismissed the ultimatum as a counterfeit and from an evil source. --The true one would come later with power and authority.

THE DREAM MINE

Tale: "The Nephite Road"

Collector: Joe Graham

Informant: Koyle, Stanley. Taken from a personal interview with Mr. Koyle in his home in Spanish Fork, Utah, on Nov. 27, 1969. See page 16.

Q. What about this thing you call the Nephite Trail or the Nephite Road?

A. Well, Grandpa Koyle had pointed out to several others, and he pointed it out to me that there was a highway there that led from the hill the side of the mine up there--no particular place up there--that led across on toward Peay over on Payson Mountain. You know where that is. And it was supposed to be, that is where they thought the Nephites had done the smelting of the ore. Now this roadbed is supposed to be a bar, a sandbar, from Lake Bonneville, and it was used by the Nephites as one of their roads. They just kinda took it over. Now if you're on the road you can tell; it's sort of a dome-shaped, just like a freeway today. You can see it, but if you can get up on an elevation higher up, you can see where it leads, clear over just about to this cave.

Q. Where did it get the name Nephite Road?

A. I don't know; that's just what they told me; that's all I know. I guess because the Nephites are supposed to have used it. (cont.)

(cont.: "The Nephite Road")

Q. How did they know that the Nephites had used it?

A. Part of the legend that has come down.

Q. Did this come down from Bishop Koyle, or did it come down from other sources?

A. Now the guy that told me this said that this is what Bishop Koyle told some of the others at the mine. Now don't take that as the gospel truth because a lot of people say, "This is what Bishop Koyle said." So I don't know, it might be a version that somebody created. Bishop Koyle said what it was for.

THE DREAM MINE

Tale: "Early smelting"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

- Q. Do you know of any diggings found up on the mountain above the mine, perhaps some slag pits or something, which were supposed to have been there long before Bishop Koyle began his work?
- A. I have heard from people in Payson, back when I was a youngster, that there was evidence of some smelting having been carried on along this shoreline [the "Nephite Road" or the shoreline of Lake Bonneville]. I think that Norman C. Pierce, in different writings that he has compiled, referred to this as the Ancient Nephite roadbed. But I did understand from these people that there was evidence of some smelting of ores that had been discovered along this shoreline.

THE DREAM MINE

Tale: "Nephite visitation" V235.0.1

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. Do you know if Bishop Koyle ever saw or ever linked the Three Nephites to the mining project in any way?

A. As I understand it, the mine is supposed to be under the direction of the Three Nephites. Now, that's the story I've been told. They had the direction as to when the mine is to come in, if it is to come in. And all the work is supposed to be under their direction.

Q. Have you ever heard Bishop Koyle mention this, or did someone else mention it?

A. I never heard Bishop Koyle say this. It is just hearsay that I've heard from other people.

Q. Do you know of anyone else besides Sinclair who people believe might be one of the Three Nephites?

A. No. There's no one else, as far as I've ever heard. He's been the only one, to my knowledge, who has ever been thought to be one of the Three Nephites. The gentleman that I referred to who supposedly visited him in Texas was a friend of mine by the name of Karl Bentler, that lives in Provo.

THE DREAM MINE

Tale: "Nephite visitation" V235.0.1
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, pp. 14-16. Private publication, 200 copies printed July, 1958. Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested.

It was on the Saturday following the Tuesday on which the tunnel was begun, being about five o'clock in the morning, January 10, 1914, Bishop John H. Koyle was lying awake in his bed at the mine, contemplating a very remarkable dream he had just had, when all of a sudden a powerful vibrating influence come over him, lasting several minutes. No sooner had it left than it re-occurred stronger than ever. And when it came back for the third time, he raised up in his bed, when to his amazement, two men dressed in grey clothes, having white hair and beards, one taller than the other, came walking up to his bed side.

The shorter one did all of the talking, and declared that he and his companion were two of the Three Nephite Apostles of old who had divine custody of this mine. He informed Bishop Koyle that he had started the tunnel in the correct place, and that he would get everything he had been shown in his first dream or spiritual entry into the mountain. However, false rumors and stories of the (cont.)

(cont.: "Nephite visitation")

most malicious and unwholesome character about him and the mine would soon arise through the activity of the Adversary, who because he had been unable to influence the workers at the mine, would now concentrate his efforts on the people in the valley below, so that high Church authorities, misunderstanding things would use their influence to close the mine and stop their work. Nevertheless, he was to be patient, and in due time the same authority which had closed the mine would permit it to be opened again.

Then, after carefully outlining the future in a conversation that lasted fully two hours, they departed, promising him that both men and money would always come to his assistance until all the great objectives had been reached and he had been fully vindicated. He was not to be too much concerned about the ridicule and persecution that would be heaped upon him, because in the end he and his companions would occupy a position of honor in the eyes of the Church, while those who had opposed and ridiculed him would be fully discredited and brought to account for their actions.

Ere his two heavenly visitors departed they gave him a final warning in addition to the charge that he must not reveal the hour and a half portion of their two-hour conversation. First: He must never at any time (cont.)

(cont.: "Nephite visitation")

write anything, nor make any written statements about the nature of this mining operation. And second: He was not to allow brothers to be on the board of directors at the same time.

As they departed, the end of the cabin faded from view and they passed through it and continued on to the brow of the hill where they turned and waved a final Good-bye to the mortal man whom they had charged with such great responsibilities. A moment more and they had vanished from sight, and once more the cabin wall became solid before the eyes of the watcher, who was so dazed and weakened by this experience that it required several hours for him to fully recover his strength again and relate this amazing experience. His bed fellow, Lars Olson, seemed to be in a troubled sleep through all of this, being only vaguely aware of the momentous event that was taking place in his presence.

Exactly what was revealed in that two-hour conversation, no one knows, except John H. Koyle and the Nephite Apostles; for he was pledged to secrecy on all except a half hour of it. The hour and a half portion he had permission to tell no one except to the Church authorities, should they be willing to listen to him. If they would not listen to him then the Third Member of their Nephite Quorum would deal with the Church in due time.

THE DREAM MINE

Tale: "Nephite visitations" V235.0.1
Collector: Joe Graham
Informant: Tate, Linda. Taken from a personal interview
with Miss Tate on May 20, 1969. See page 22.

However, I remember right now . . . that part of the problem was that he was allowed to see a lot of things that were going to happen in the future. And this is partly what he was not allowed to do. As far as how the mine fit into the government, the Church government and coordinate . . . This he was supposed to go and tell the presidency, and this was the main point that they were trying to get across. They gave him some instruction as to the mine's direction, initially, then they told him about things that they were supposed to tell the First Presidency, some of it in private, some of it they could tell anybody, and then the very last part of the destruction of the world and lots of other things he was to keep to himself. And he was not to tell anyone. Part of it, like I said, he was just to tell the Church. And part of it he could tell his friends also.

He was warned that none of these things were to be written down at any time. Now, the one Pierce convinced him later on to write, for Pierce to write them down, he said, "You tell me and I write them down. It won't be the same thing, you know. This isn't really what they meant." And he did write them down. And Pierce believes (cont.)

(cont.: "Nephite visitations")

that, and some other people . . . or not Pierce, but Koyle believed that . . . by letting Pierce do this, he had broken a covenant. And this was one reason why things began to get bad for him and the Church Authorities began to sort of get on his back, so to speak, because he'd broken this covenant, because this is when they started harrassing him about it, and . . . indicating that if he didn't straighten up he was going to be excommunicated for it. So, he believed it was a broken covenant. But Pierce's account indicates, it's the only written account that we have, that's really taken from him, and all the other groups and factions had it down mouth to mouth, and this is the only way you can get it.

THE DREAM MINE

Tale: "Nephite appears to William F. Perschon"
Collector: Joe Graham
Informant: Christianson, James R. "An Historical Study of the Koyle Relief Mine 1894-1962," Master's Thesis, Brigham Young Univ., June 1962, pp. 84-86. He took it from a personal interview with William F. Perschon, August 25, 1961.

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 and began making his way back 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 (cont.)

(cont.: "Nephite appears to William F. Perschon")

some reason for which he could not account, he addressed him saying, "You must have come up here for the same reason 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 (cont.)

(cont.: "Nephite appears to William F. Perschon")

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.

THE DREAM MINE

Tale: "Sinclair as a Nephite"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. Do you know what connection A. A. Sinclair of Dallas, Texas, has with the mine?

A. All I know of this Sinclair and his affiliation with the mine is that a number of the stockholders have regarded him as one of the Three Nephites. I was told by a very close friend of mine that for fifteen years he was I guess as closely associated with Bishop Koyle as any man has ever been [this friend was Raymond D. Steele, of Payson, Utah], that one of his friends [Karl Bentler] visited this man in Texas and he denied his part of being one of the Three Nephites. He said that it just wasn't so.

Q. Do you know whether or not this belief in Sinclair as one of the Three Nephites is fairly widespread among those connected with the mine?

A. That I don't know. This June Pierce that I referred to told my wife and I one night on a trip from Salt Lake that he knew that this Sinclair was one of the Three Nephites. My wife asked him how he knew and he said, "Through the power of the Holy Ghost!" Now that, I guess he intended that to shut us up on any further arguments.

(cont.: "Sinclair as a Nephite")

But it just didn't ring right with me and I didn't feel right about it. I didn't argue with the man about Sinclair being one of the Three Nephites. I don't know the man. I've never seen him, only in photographs. So, I couldn't say a thing about it.

Q. Do you know what Sinclair's connection with the mine has been? Has he just visited there and given them advice, or what would make the people accept him as one of the Three Nephites?

A. As I understand it from this gentleman I referred to that was closely associated with Bishop Koyle for about fifteen years [R. D. Steele], he told me that in his conversation with this man Sinclair, that he seemed to know more about the mine than anyone else and he'd never been there. How he come to be so well informed about it I don't know. I think that was the one thing that led led them to think that he might be one of the Three Nephites.

Q. Is he one of the stockholders in the mine?

A. That I don't know. I don't know if the man has a share of stock in it or not. But I have seen photographs where he holds the front seat with a group of possibly twelve or fifteen other people that are associated with the Dream Mine.

THE DREAM MINE

Tale: "Sinclair as a Nephite"

Collector: James D. Browne

Informant: Holley, Wayne D. October 8, 1968. Mr. Holley is 58 years old and lives in Mapleton, Utah. He is employed at Geneva Steel Corporation. He told this story as a bit of interesting folklore but, of course, puts no credence in it.

Mr. Holley stated that among the many stories told about Bishop Koyle's Dream Mine (which is located on the mountainside near Spanish Fork, Utah) one concerns an appearance of one of the three Nephites. Although he did not remember many of the details he was able to recall the essence of the story.

In the years surrounding 1935 Bishop Koyle would hold meetings in an old home in the side of the mountain near the entrance of the mine. These meetings were usually held following Sacrament meetings of the LDS Church down in the valley. Those who had invested labor and/or money in the mine would leave the evening church services and re-assemble in Bishop Koyle's home where another religious service would be conducted. On one such evening, shortly after the service had begun, an old, bearded man, appeared. All present were impressed with his radiance and spirit. As several old Mormon hymns were sung his voice carried above the rest. An intense feeling of spirituality was generally felt among the group, and soon each was rising to give testimony to the validity of Bishop Koyle's (cont.)

(cont.: "Sinclair as a Nephite")

visions concerning the mine, and to the special nature of their visitor. When the meeting was concluded the people turned to meet the strange visitor and discovered that he had disappeared.

(Although this is Mr. Holley's version, a friend, Hans Hart, and myself visited the mine a year ago and happened to meet a man who was present at this meeting. When telling the story there was no doubt in our minds that this man had a deep conviction that one of the Nephites did appear, although most people who study the history of the mine would seriously question the story.)

THE DREAM MINE

Tale: "Sinclair as a Nephite"
Collector: Joe Graham
Informant: Pierce, Norman C. "The Dream Mine Story," pp. 62-63. See page 17.

As for the Dream Mine, it remained shut down except for usual exterior assessment work. But now a stranger from Texas by the name of Al Sinclair, visited the mine and found some ore near the portal of the old upper workings that he believed would be good for manufacturing a battery solution he had developed. He persuaded the directors to let him have five pounds of it for testing, for which he gave them a check for \$25.00. Then in August, 1952, he requested a half-ton of this black gouge, which was then mined and shipped to him, and in return the company received a \$100 check. Why this much mining, and no more, could be done anywhere on the hill, was not quite clear, but it did further fulfill Bishop's prediction about small shipments coming from the upper workings first. . . .

1954 found renewed interest in the stranger from Texas, who made occasional visits to the mine and carried on considerable correspondence with Quayle Dixon. Al Sinclair displayed so much knowledge of the mine that there were a number of stockholders close to Quayle Dixon, who believed that this man was either one of the Nephite Apostles, or an agent of them. And when he met with about thirty (cont.)

(cont.: "Sinclair as a Nephite")

of them in a special prayer meeting on the hill on June 20th, and urged them to open the mine and take the burden off from the stockholders, they would have done so if he could have only named the place where they could go to work and find the rich ore. This he could not do, so instead it was decided to pursue their dugway work and complete the road all the way up the mountain to the old Spanish mine. . . .

Through the fore part of 1955, Al Sinclair, whom many regarded as a Nephite or an agent of the Nephites, because of his familiarity with some features of the mine, had been urging Quayle Dixon to start working the mine. He now gave his assurance that if they would go down in the winze and work they would find the ore. Only Church permission was now lacking, so Quayle Dixon made written request to Mark Peterson for permission to operate the mine. And from the man whom Bishop Koyle had labeled as "the mine's worst enemy", that permission was given on the condition that it be operated strictly as a business venture void of any meetings of a religious nature.

Quayle now had his "Nephite Messenger" and his Church authority to go ahead, so he rallied some eager men who were ready and willing to donate their labor, and on July 11, 1955, Fred Fink, Jesse Young, and Blaine Gardner, assisted from time to time by several others, began (cont.)

(cont.: "Sinclair as a Nephite")

working for the first time in over six years inside the mine; --and the long shut-down was at an end. . . .

As this mining activity continued throughout 1955, and on through all of 1956 under the inspiration and guidance of Al Sinclair, they came to the end of their rope as they reached a point where no further financial contributions were to be had. Quayle Dixon dared not sell this stock without a license from the State Securities Commission, as Bishop Koyle had done, so all of this labor and money was on a donation basis. Now it was at an end, and they had failed. And following the Christmas holidays, it was voted to close down again. Few, if any, of them cared to hear of Otto Lohmoelder's experience with Bishop Koyle when he was told about the group of men who would take over the mine near the end and try to bring it in before it was time, and they would fail because they would not have the proper guidance and inspiration to accomplish it. . . .

THE DREAM MINE

Tale: "Sinclair as a Nephite"

Collector: Joe Graham

Informant: Joe Graham/Robert Hall. An interview took place between Joe Graham, Robert Hall and his wife on May 28, 1969, in the Hall home (formerly Bishop Koyle's home) at the mine. Robert Hall is the official caretaker of the mine. He was very sincere about what he said.

I visited the Robert Hall family in Payson tonight, May 28, 1969, and they told me these following stories:

First, concerning Al Sinclair:

I was shown and got to read three letters from Al Sinclair, of Dallas Texas, to several people, one to the meeting of the board of directors. In this letter, he made several references to faith, (the necessity of complete faith and submission), prayer, remember God, etc. It was quite repetitious--a rather strange letter.

I made the remark that some people believed that Sinclair was one of the Nephites. Brother Hall said yes, that many believed in him as a Nephite. He never claimed to believe so himself, but he told me several things which lead me to believe that he really believes that Sinclair is a Nephite. I asked him why people would believe this and he commenced to explain. I asked him where Sinclair came from. He shrugged and said that he just drove up in his car one day. He knew quite a lot about the mine--what was in it and many other facts about the mine. He is quite a (cont.)

(cont.: "Sinclair as a Nephite")

knowledgeable man--"he should be, he has been around for over fifteen hundred years." By inference he then related Sinclair with a Nephite who was supposed to have worked in the South, and especially in Texas, who had gone into a small town, and at a peal of thunder, had begun a street meeting. Many people came to listen. He asked how many would like to hold meetings in their homes. He collected their names and the meeting was dismissed after some preaching. He went to every one of those families who had given their names, "and he had not even gotten their addresses--he didn't need them." Because of his influence on the people, the local preachers of other denominations began to persecute him and the people who were listening to him. Only twelve families (it may have been only twelve people) remained faithful to the meetings, and the others who dropped away became the worst persecutors. Those who remained faithful were sealed for time and all eternity, in case something happened before they got to the temple. He disappeared one day, and when the LDS missionaries came to the town, these people were all ready to be baptized. Anyway, by inference, Brother Hall indicated that this was probably Sinclair. When I asked him if Sinclair was LDS, (in his letter he didn't seem like the ordinary run-of-the-mill Latter-day Saint), Brother Hall answered that (cont.)

(cont.: "Sinclair as a Nephite")

Sinclair had never said so himself, but that he had heard from other sources that he was. Several people had questioned him about it in a round-about-way, "but he was too cagey for them. He knew what they were thinking--read their thoughts." He tested the faith of the people one day when he brought cigarettes and coffee in his car up to the mine. This caused many believers "to scratch their heads." Many never accepted him because of this. He was just testing their faith. Several people have gained testimonies of his being a Nephite. Blain Gardner claims to have seen him in the spirit in one of the meetings of the board of directors. This happened on the second Monday of May, 1969. Gardner was sitting in the front room of the Hall residence, and he asked Sister Hall if she had noticed anything special about the meeting. She replied no. She had been to only three or four other meetings, she mentioned, and this seemed to have been the most spiritual. Gardner then went on to explain what had happened to him during the meeting. He had been sitting in the back of the room, and while one person was talking, he suddenly felt the urge to pray. He prayed for a while, and when he looked up, he saw, in addition to the regular board members, three other persons, who had appeared in the spirit and were sitting on the stand with the other board members. One of these was Bishop Koyle, (cont.)

(cont.: "Sinclair as a Nephite")

another was Al Sinclair (who was in Texas), and the other was a man called Zed, who was another Nephite who had lived for some time at Mapleton, Utah. The man who had worked prior to Brother Hall as superintendent in charge of the premises, related to Brother Hall that in one of the special meetings of the board of directors, which he was not allowed to attend, he saw Al Sinclair through an open door, sitting on the stand. I asked if Sinclair was wealthy, and Brother Hall said that he ran some apartment building in Dallas. I asked if he was still on the board of directors. He replied that he had become the superintendent about six years ago, and that he had got in on the tail of Sinclair's influence. It seems that Sinclair resigned from the board of directors for two reasons. He had been sick for some time, and was finally healed. The other reason was that people started writing him letters asking his advice about the mine, instead of Quayle Dixon, who is president of the organization. Sinclair did not want to take over from Dixon, so he resigned. (The letter I read mentioned to the stockholders, at large, that Robert Hall was a good, diligent, faithful worker who was very dedicated to the mine. He wanted more say about what happened and wanted more responsibility, though he did not know that he couldn't have it. The letter also told the stockholders that Quayle Dixon was a good, faithful, capable

(cont.: "Sinclair as a Nephite")

leader, and that they should listen to him.) Hall stated that he had not written Sinclair for around two years. He (Sinclair) sent them a congratulation card when their last baby was born, about a year or so ago. "You can tell from his letters that he is no ordinary man." Describing Sinclair, Brother Hall said that he was tall--about 6' 6"--heavy boned but not fat.

THE DREAM MINE

Tale: "Arnold Shreeve's Vision" D1810.8.2

Collector: Joe Graham

Informant: Taken from a hand-written copy of "Arnold Shreeve's Vision" which was received from Mr. Raymond D. Steele. A copy is in the collector's possession. See page 19.

Seven months before Arnold Shreeve had the privilege of meeting Al Sinclair he saw him in a vision. He was lying in bed one night and knew he was not asleep for he was conscious of his wife's breathing as she lay asleep beside him.

He seemed to be in the old meeting house at the Dream Mine as it was before it was remodeled and made larger as it is today. About 18 or 20 men were seated in the room, and from where Bro. Shreeve was sitting he saw Pres. Quayle Dixon enter the room followed by Bro. Al Sinclair. Following him were the directors of the Koyle Mining Company. When all were seated and the meeting had been opened by prayer Quayle called on Sinclair to speak, who arose and looked at Bro. Shreeve and said, "Bro. Shreeve, you know who I am. Will you introduce me to this group?"

Shreeve arose, looked over the audience and said, "I scarcely know how to begin, but it has been made known to me by the Spirit of God that Bro. Sinclair is one of the three Nephites who have been on the earth for 2000 years, administering to God's children, and he has been sent (cont.)

(cont.: "Arnold Shreeve's Vision")

to us with a message concerning the Dream Mine."

I sat down and Bro. Sinclair said, "Thank you, Bro. Shreeve." Then addressing the audience, he continued, "Now that you know who I am, let's get to work."

He asked, "How many of this group assembled here are willing to lay all they have on the altar to get the work started?" Every hand went up and he said, "All right then." He started down the line and told each man in the group just how much money he had, how much property he owned, and what it would sell for.

"And the queer thing about it," Shreeve said, "when he had finished, I remembered what he had told me, but I had not the slightest idea of what anyone else was told. The reason for this, I'm sure, was that it was none of my business what the other fellow had.

This part of the program completed, he went through the group again and assigned each man his job in this great project. Air line pipe was to be laid in the tunnel, machinery was to be installed, compressors, both electric and diesel powered, were to be placed. Roads were to be built and numerous other jobs had to be done.

Where jobs did not require full time, a man was given two jobs. And again Shreeve remembered only the jobs that were given to him. He was assigned a part of helping in some way with ancient records as well as being (cont.)

(cont.: "Arnold Shreeve's Vision")

in charge of laying the pipe."

Sinclair asked if they were willing to accept these jobs and Shreeve said, "I want to do all I can but I don't know whether you realize that I have a bad heart and may not be able to handle that kind of work."

Sinclair said, "We'll take care of that." He told him to sit in a chair up at the front. He then asked some of the brethren to assist him and he gave him a blessing.

Shreeve said he felt something snap in his heart and he realized it was healed.

Sinclair then turned to the group and said, "If there is anyone else who feels that he is not able to do his job on account of his health if he will come up we will give him a blessing." More than half the men received a blessing through the hands of God's servant and were made equal to the tasks which had been given them.

Then Sinclair continued, "We will start to work early and work long hours. The men who live close enough will go home at night and others will stay on the Hill. Women will be called to cook for them at the bunkhouse. We will stockpile a thousand tons of ore and it will take about 2 1/2 months. Each man will make a list of his living expenses including payments he is now obligated to make and will be allowed that much each month to take care (cont.)

(cont.: "Arnold Shreeve's Vision")

of his family. The ore is to be piled on the road between the tunnel and the bunkhouse."

Shreeve was shown how they were to go down in the winze. At the bottom he saw a fissure opened up into a crack, and ant-gravel-like ore, red in color, was pouring out. This was the fissure where they were to start drilling for the rich ore.

Sinclair also told them that mine stock would be issued to all who had contributed of their time or money to this project since Bishop Koyle died. Then the books of the company will be closed and sealed and no more stock would be sold. (This statement was verified by Sinclair on one of his visits to the mine.)

When the ore was out, ten large trucks were purchased for hauling. Arrangements were made with the smelter to run it.

After the trucks were loaded and ready to go, it was time to go to the authorities of the church and ask for the privilege of telling to them the story of the mine. Pres. Quayle Dixon, Director Horace Brough, and Arnold Shreeve were the men chosen to go.

They went to the Church Office and asked to see the First Presidency. When asked the nature of their business, they were referred to Apostle Mark Peterson who had been set apart for this special work of looking after the Dream Mine.

(cont.: "Arnold Shreeve's Vision")

They told Peterson they wanted to tell them the story and begged to see the other Brethren. They were finally admitted to another room where they greeted Pres. McKay and J. Reuben Clark. They were given permission to go ahead with the story, so Pres. Dixon unfolded the story of Bishop Koyle and the famous Dream Mine as some of the citizens of the surrounding towns call it.

When he had finished there was silence for a few minutes. Pres. McKay sat with his head bowed as if in deep thought. Suddenly he raised his head, looked at Peterson and said, "Mark, what do you think about this?"

Without hesitating, Peterson answered, "I think it is all a dirty scheme to get us mixed up with the work of the Devil. It's nothing but a fraud to get money from honest people and I'm not in favor of having anything to do with it."

At this Pres. McKay blew up and ordered the men out of the office and told them that if they ever came back to bother him about that mine again he would kick them out. He also told them that the Presidents before him had turned it down and he was through with it for good.

This was a disappointment to the men, and when they were outside, Horace said, "It hurts me to have the brethren act like this; I wish they hadn't done it."

"Well, what shall we do now?" Quayle asked. (cont.)

(cont.: "Arnold Shreeve's Vision")

Shreeve had an idea. "I have a friend in Ogden who is a reporter for the Tribune and I believe he will write the story for us."

They all agreed to call him on the phone. He said, "Sure," he would be there just as soon as he could drive down.

The story was told, cameras made ready to take pictures and word was sent for the ore-trucks to start rolling toward the smelter.

The next morning when the Tribune came out with the front page covered with pictures of the trucks and the ore running through the smelter with a stream of gold running out, and the story of the Dream Mine, there was excitement up at the Church Office. Pres. McKay called Pres. Dixon and asked if he could come down and see what had happened.

He said, "It seemed that all Hell had broken loose, people were coming and calling up to see what it all meant and we can't tell them anything."

They were invited to come down and see what is coming from the Dream Mine which the Church has condemned for so long. (cont.)

(cont.: "Arnold Shreeve's Vision")

Supplementary

"Arnold Shreeve Recognizes A. A. Sinclair"

When Arnold Shreeve saw A. A. Sinclair come into the first meeting that he attended at the Dream Mine, he thought that the face looked familiar, but still there seemed something about it that looked different. It was sometime before he realized what it was, then it came to him. In his vision the man he saw had a beard; now he sees him clean shaven. He says from that time there has never been any doubt in his mind as to who Sinclair is.

Each time that Sinclair has been at the meetings at the mine, he has in one way or another acknowledged Shreeve to let him know that he, Sinclair, was sure that Shreeve knows who he is.

VIII

ATTITUDES TOWARD KOYLE,

THE DREAM MINE

AND ITS PURPOSE

THE DREAM MINE

Tale: "Attitude toward Bishop"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

Q. What about Bishop Koyle? How do you feel about him?

A. I've made lots of inquiries about this man, both in this area, and in Payson, where people have known him. I've heard one negative comment, and that was that he was excommunicated because of adultery. Unfortunately, he would have been approximately eighty years old when this would have occurred. And this person did not know him. He'd only heard it from a source, from a source, from a source. And I checked around to find out if this was true and everyone else who had heard of him or who knew the man personally, said he was the finest man they'd ever known and that it was actually impossible for him to have done anything of this sort and they all seemed to have explicit faith, whether they do in the mine or not, they all do have explicit faith in him as a personality. And many others, who also do not believe in the mine, have faith in his dreams and his present . . . in his visions.

Q. How do you explain the mine? In other words, in knowing the Bishop--his personality, or the good qualities. How do you think he got roped into the mine? (cont.)

(cont.: "Attitude toward Bishop")

Do you think he was, himself, deceived, or how do you feel about that?

A. I don't know.

Q. You don't know whether he was actually deceived himself, or whether he just dreamed it all up himself--kind of a get-rich-quick scheme, or . . .

A. No. I'm positive he didn't dream it up himself, because he never did become rich. And he never could have, and that never was his desire to become rich. . . . Being deceived, of course, would be a possibility . . . Now, whether he really saw the Three Nephites or somebody else would have to be left up to the individual--for them to decide in reading it. Although, in the things that I have read, I do have . . . I have never read anything negative enough to give one a negative connotation of the man, of his dreams and revelations. Perhaps, at least, we would have to keep an open mind, I think, because perhaps something may be done of this. He did make a proper attempt in going to the authorities, which, I think, is right. When we have things like this, we'd want to--we should go to the proper authorities. And he did make this attempt . . . and should be given credit for that, at least. So, I don't know, I think time will be the teller in this case. Something (cont.)

(cont.: "Attitude toward Bishop")

may come up of it. Perhaps the Church will some day find a need for it. And then it may be of value.

Q. Do you actually think he had visions?

A. Yes.

Q. What about the visitations that he had?

A. I'm sure.

THE DREAM MINE

Tale: "Attitude toward Bishop"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

- Q. Then, after he got off his mission, he went back home, and do you know of the visions that he had after he got off the mission and whether this was before or after he became a Bishop . . . The first vision of the mine . . .
- A. Well, once he had received a testimony, he was especially desirous to do something for the Church. And I think a psychologist might indicate that this is probably why he received the visitations he did? Because he wasn't a selfish man. He was a very generous man. But he really wanted to do something for the Church to prove of value. He went home and by all this time. . . . And, . . . no, let's see if I get my stories straight? It's not always easy with all the knowledge. Anyway, it was not long thereafter that he received some visits from the two Nephites. And they told him about the mine.

THE DREAM MINE

Tale: "Attitude toward Bishop"

Collector: Joe Graham

Informant: Sudweeks, Blake. Taken from a personal interview with Mr. Sudweeks at my office at BYU. See page 21.

Q. About Bishop Koyle. How do you feel about Bishop Koyle? Was he an honest man who was misled or exactly how do you feel about him?

A. Well, there are lots of things that can enter into this, but as far as evaluating him as a man, I think that there might have been something mentally wrong with him. I don't know if there was, or not. I don't know it, but as far as him, oh, it is just hard to evaluate something that you don't know enough about.

Q. Do you feel that he was trying to get people or did he really believe in what he was doing?

A. Oh, I believe that he was honest. I think he really believed that he'll find gold in there. But I really don't think there will be any.

THE DREAM MINE

Tale: "Attitude toward Bishop"

Collector: Joe Graham

Informant: Harsh, Lemuel. Taken from a personal interview with Mr. Harsh in my office at BYU on May 1, 1969. See page 14.

Q. How do you feel about Bishop Koyle? Was he basically honest, was he himself deceived, or what?

A. I feel that he was deceived and that he was taking too many matters into his own hands as far as receiving revelation and prophecies for the whole Church and I feel, from what I've heard, that there was a mental condition involved there.

Q. Have you heard anything specific about his mental condition?

A. No. It's just, from the things I've heard about it, it seems like someone would have to have a mental condition to do the things he did.

Q. What about the visions? How would you explain the visions he supposedly had in this case?

A. Well, the ones I was told about were dreams, and this particular one about Talmage, I would say. I don't know. I don't really know. To me, I don't believe it. I don't believe it happened. I imagine that it was just that something he could have--you can see a lot of things--an illusion he saw just to get back at the Church, he prophesied this.

THE DREAM MINE

Tale: "Attitude toward Bishop"

Collector: Joe Graham

Informant: Wood, Connie. Taken from a personal interview with Miss Wood in my office at BYU on April 29, 1969. See page 24.

Q. How do you feel about Bishop Koyle?

A. I think that he was an honest man and he tried his best to raise his children, you know, in the way of the Lord. But I think that he was probably deceived, and so therefore everything that has developed around the mine is probably based on something that he believed but probably wasn't true.

Q. Do you think that he really believed that he had the vision that he had?

A. I'm sure that he believed that he had the visions and he might have had the visions, but what I'm saying is that they may or may not have been visions from God.

THE DREAM MINE

Tale: "Attitude toward Bishop"
Collector: Joe Graham
Informant: Hone, Lee. Taken from a personal interview with
Mr. Hone in my office at BYU on May 12, 1969.
See page 15.

Q. What do you think about the Bishop himself? Do you think he was an honest man that was himself tricked, or was he kind of pulling shennanigans on the people, or how do you feel about it?

A. Oh, I don't know. He spent a lot of money and seemed to believe what he was going after, so . . . I don't know. I never did know him personally so I really don't know too much about him.

Q. How do you feel about it? Do you feel that actually he was misled or he was just trying to get rich quick?

A. I imagine he was misled, because he didn't ever get rich.

THE DREAM MINE

Tale: "Attitude toward Bishop"

Collector: Joe Graham

Informant: Pugmire, Lynn. Taken from a personal interview with Mr. Pugmire in his home in Provo, Utah. See page 18.

Q. How do you feel about the Bishop? What do you think about him?

A. Well, I would not put too much weight in him myself. He probably has gone off the deep end . . .

Q. Do you think that he was basically an honest guy; that he was mislead; or that he was trying to get rich quick; or . . .

A. I wouldn't doubt that he believes in the thing. There are a lot of cases where people get some wild ideas. They go gungho over the thing. That's the way I think he is. I don't think he's basically a dishonest guy.

THE DREAM MINE

Tale: "Bishop sceptical of himself"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

Q. Did he start on the mine right away, as far as you know, after his first dream?

A. No, not for quite a while.

Q. Do you know why?

A. Sceptical--of himself, even though he knew that he'd had the visions and dreams like that he was sceptical of himself. Many people are that have, do or don't powers like this. Oftentimes, even if they have powers like this, they are even more sceptical then if they are fake. But he was very sceptical of himself.

Q. How did the mine actually get started? What prompted him to start that? Do you remember anything about a water well . . . a sign . . . as a sign?

A. Oh, there is something before that . . .

Q. Linda, how about the water well as a sign? Do you remember how this came about?

A. Yes, it was a general matter of prompting to make sure that what he had felt and seen before was real. Again, it was a matter of being sceptical about things that he had seen, being sceptical in his own supposed power.

THE DREAM MINE

Tale: "Attitude toward mine"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

Q. Linda, how do you feel about the mine? Do you think it will ever produce?

A. Well, that's hard to say, because from a Mormon standpoint we have to remember that at least the First Presidency have come out with a statement that we are not supposed to associate too much with it. However, I would not go so far as to say that it won't. I wouldn't be completely negative about it, because I have met many of the people, and they seem to have sincere faith in it and I'd hate to be extremely sceptical about it.

THE DREAM MINE

Tale: "Attitude toward mine"

Collector: Joe Graham

Informant: Harsh, Lemuel. Taken from a personal interview with Mr. Harsh in my office at Brigham Young University on May 1, 1969. See page 14.

Q. Lemuel, from what you know about the mine itself, how do you feel about it?

A. Well, I've just been taught, so this has influenced my feeling, that the mine was false. When I was small I asked my aunt and uncle that question and they said that this Bishop had gone on the same fact that Jesse Knight had, that he had discovered a mine to help the Church. He was supposed to get some money for the Church and that he had sold a lot of stock in this area, but that actually he was an apostate, that the mine was a hoax, that it wasn't true, or real. But there are a lot of people I can talk to today in Payson that have stock in it and wouldn't sell it. They treasure it--their stock.

THE DREAM MINE

Tale: "Attitude toward mine"

Collector: Joe Graham

Informant: Hone, Lee. Taken from a personal interview with Mr. Hone in my office at BYU on May 12, 1969.
See page 15.

Q. Lee, as far as you know, and as far as your own feelings are concerned, how do you feel about the mine? Do you think it will ever produce?

A. Well, as far as I know, it was just a--some guy had a dream and thought there was something out there. He never has found and I don't think they ever will find anything up there.

THE DREAM MINE

Tale: "Attitude toward mine"

Collector: Joe Graham

Informant: Sudweeks, Blake. Taken from a personal interview with Mr. Sudweeks in my office at BYU on May 12, 1969. See page 21.

Q. How do you personally feel about the mine? Do you think it will ever produce?

A. Well, it's kind of a far-reaching question. I really don't know that much about it, but of what I have heard that people still believe that it will produce and--I don't know, they say that the guy who produced the dream really believed in it and he believed that it would produce the gold.

Q. How do you feel about it yourself?

A. Well, it is kind of a myth to me. Because before I was born it was started and then I've just kind of grown up with it, but it has always been close to my home and I've been up there a couple of times and this has interested me. And I believe that it might, it might possibly produce, and it might not. As far as assurity, I don't know.

THE DREAM MINE

Tale: "Attitude toward mine"

Collector: Joe Graham

Informant: Pugmire, Lynn. Taken from a personal interview with Mr. Pugmire in his home in Provo, Utah. See page 18.

Q. Say, Lynn, how do you personally feel about the mine?

Do you think it will ever produce?

A. Well, I--I kind of doubt it. I mean, I've heard the story about the fact that there is supposed to be gold back inside the mountain and they'll finally get to it just at the same time as the United States Government needs something like that to be saved financially, but I really wouldn't count on it myself.

THE DREAM MINE

Tale: "Attitude toward mine"

Collector: Joe Graham

Informant: Wood, Connie. Taken from a personal interview with Miss Wood in my office at BYU on April 29, 1969. See page 24.

Q. Connie, as far as your experience and what you have heard are concerned, how do you feel about the mine?

A. I'm fascinated with the mine, about the legends and folklore involved with the mine.

Q. Do you feel that the mine will someday produce?

A. I don't think it will ever produce.

Q. Are there many people who really believe in the mine?

A. Well, in my hometown [Payson, Utah] there's a lot of people who are even now buying stock in the mine and they really believe in the mine, and they figure that some day there'll be enough people, you know, followers, that they can go up and start this mine again and, like the caretaker up there, he really believes in the mine, and they figure they've got to maintain it because there is gold, and someday they'll find gold and they don't want anyone else in it. And that's all I know.

Q. What about these people who still believe in the mine, are they good members of the LDS Church?

A. The ones I know are. In fact there's a girl's father who has stock in the Dream Mine and he's really (cont.)

(cont.: "Attitude toward mine")

active in the Church.

Q. Which girl?

A. Her name is Elizabeth Dixon, and she's here on campus, but I found out that most of the people who know anything about the mine don't want to talk about it. It's mostly the people that have the legend and have just called it, perhaps, a misconception. The people that know anything or knows something would rather not talk about it because they think it's sacred and that it has meaning to them.

THE DREAM MINE

Tale: "Purpose of the mine"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a private interview with Mr. Bullock in his home in Provo, Utah on Dec. 7, 1969. See page 13.

The purpose of the mine, as I understand it, was to give employment and help the people in times of need. It wasn't to make wealthy people of the Bishop Koyle or his directors or any of his individual stockholders. The wealth that was supposed to come from that mine was to do the people good in times of need.

Q. Do you know if the purpose was for the upbuilding of the Church, or if he'd linked the mine with the Church?

A. No, I don't. Only that nearly all of the stockholders in the mine were Latter-day Saint people, and it was supposed to help these people. Any revenue they received from the sale of stock or dividends they could do as they liked in matters of donation to the Church or any way they wanted to use the money, they could use it.

THE DREAM MINE

Tale: "Purpose of the mine"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 37.
Private publication, 200 copies printed July, 1958. Pierce claimed to have written most of these stories directly from Koyle's own versions. He claimed that after he had written some of them down, he took them to Koyle and made what corrections Koyle suggested.

About this time the great wealth and treasures of the mine from the nine rooms would serve an even greater mission as a move toward Jackson County, Missouri, would be made. The full temporal and spiritual significance of the mine would then begin to unfold as The Restitution of All Things spoken of by the mouths of all the Holy Prophets began to take place under new and inspired leaders, and righteousness will begin to replace wickedness everywhere. On this hill our people would learn to so live that from among them qualified groups would be organized to go back to Jackson County to help build the Temple and the Holy City and redeem Zion. This would be the major mission of this Nephite Mine, --the place where "there is even now already in store sufficient, yea, even an abundance, to redeem Zion, and establish her waste places." (D & C 101:75)

THE DREAM MINE

Tale: "Purpose of the mine"

Collector: Joe Graham

Informant: Sudweeks, Blake. Taken from a personal interview with Mr. Sudweeks in my office at BYU on May 12, 1969. See page 21.

Q. What are some of the stories that are connected particularly with the mine?

A. Mr. Koyle, who started the mine, believed that this mine and one other source would produce the gold reserve in the United States and probably part of the world. And that a lot of people still believe in this and that they are expecting it to come forth in the future. But as far as the present time, it hasn't produced anything at all. They dug a mine shaft and then they brought ore out and nothing has been produced from it.

THE DREAM MINE

Tale: "Purpose of the mine"

Collector: Joe Graham

Informant: Pugmire, Lynn. Taken from a personal interview with Mr. Pugmire in his home in Provo, Utah. See page 18.

Q. What was the alleged purpose of the mine, as far as you know?

A. The only thing I have heard is the fact that eventually they'll find all this gold that was put in there by the people that used to live down here, the Indians, I suppose; and this is eventually going to save the country when it is in bad financial shape. As far as any other purposes . . .

THE DREAM MINE

Tale: "Purpose of the mine"

Collector: Joe Graham

Informant: Wood, Connie. See page 24.

Q. The purpose of this mine was to help him [Koyle], but it was also to help the Church. Is this not true?

A. Yeah. He thought that this was--the reason he'd had the vision was that for the upbuilding of the Church and like they said, they'd lose all their riches, you know, the Lamanites--I mean the Nephites--and so that he thought that he'd had this dream and that this gold was all there and maybe it was for the Church and that they could build temples and send missionaries and it was for the Church, not just for himself. You know, he thought he'd be helping both the Church and himself and these other people who were stockholders, and I guess that he must have believed that this would be a way to bring the immigrants over, you know, because that's what a lot of people were teaching, that they'd, if they'd just invest so much money, you know, maybe ten dollars, well, when they found this gold, just ten dollars that they'd invested would multiply and it'd give them enough so that they could come to America and come to Utah.

Q. In other words, if they'd invest so much now, they'd have enough money to come to Zion, is that it?

A. Yeah.

THE DREAM MINE

Tale: "Purpose of the mine"

Collector: Joe Graham

Informant: Thomas, Gayle. Taken from a personal interview with Miss Thomas in my office at Brigham Young University on May 21, 1969. See page 23. Miss Thomas "just heard the story," and isn't sure where.

A. Yes, I think he was sincere [speaking of the Bishop].

I understood that he'd find something like twelve rooms of gold, and when the national economic system broke apart people would flee to the mountains for aid and welfare.

THE DREAM MINE

Tale: "Purpose of the mine"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

Q. What was the purpose of the mine, as far as you understand it?

A. The purpose of the mine was in the latter days, when most of America had been destroyed, and of course, Utah partly rampaged by mobs and what not. But a time would come very close, just when the famine had begun, or just before, prior to it, when the Saints, many of the Saints, because of neglect, would not have their seven years supply of food and consequently would be in need of money to buy food--so that they would have this in time of need. You see, many people believe like in the times of Joseph of old, not just this mine group, but others, that we will need a seven years supply, and we will not need it only to feed our people, but also to bargain with. This will be our tool--perhaps in Missouri. You know, the land there, that we want, that has belonged to us at one time. Well, then we can bargain for grain, because grain, we are told by the . . . our prophets, Joseph Smith and Brigham Young, will be worth more than gold, so, you got to have the grain. And their belief is that when (cont.)

(cont.: "Purpose of the mine")

this time comes for grain, the necessity of it, they will, the mine will . . . the very last minute, and they always claim it will come in the very last minute, and this will cause a lot of people to doubt, both the mine and the Church and everything else, and But when it does come in, it will come in the very last minute. They will buy all the grain they'll need, not only for the group that have been "faithful" to the mine, but also for the other Church members and anybody of need. So that they can bargain with this and that they are prepared for the last day and for the final journey to Missouri.

IX

PROVIDENTIAL INTERVENTION, OR LACK OF IT

THE DREAM MINE

Tale: "Providential intervention saves C. F. Weight"
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

In the digging of the mine there were many narrow escapes from death. I might relate one incident that happened to me. We had just stopped work to eat our lunch at noon time. There were about six of us. The others sat down along the incline drift where the track was. I was in charge of the men that day and was standing in the middle of the track. For some reason I had not picked out a place to eat my lunch. While standing in the middle of the track a mass of rock and clay fell out of the leader directly over my head. It was about 18" x 30" x 5". In some unaccountable manner I seemed to see this mass falling right over my head. As quick as lightning I jumped, both feet at once, toward the south of the track. The mass of rock dropped exactly where I had been standing. Had I not jumped in time, it would have crushed my body. It gave no warning as it slipped from the wet fissure or leader. My brother Ralph was near me and was greatly astonished at how I avoided being hit with that mass of rock and dirt.

THE DREAM MINE

Tale: "Providential intervention saves C. F. Weight"
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

At another time when we were digging this incline drift, I was told to shovel out the round of holes or clean out the muck in the face of the drift. I noticed overhead a little crack about 1/4 of an inch wide in the ceiling where hung a large rock 18" x 36" x 6 ft. long extending the length of the drift. There was water dripping out from the back and we had to haul the water up the drift 60 or 70 ft. in a bucket. After we got most of the water out, then I got under this big rock to clean out the muck. I had worked there more than half an hour when Lars Olsen, the shifter, came down. Immediately he saw this crack about this rock and told me to come out from under it. He then took his candlestick and just touched this crack above the rock to see if it were solid. He had hardly touched it with his candlestick when the whole thing fell exactly where I had been standing. It surely was providential that it did not fall while I was under it, as it only took the slightest touch of his candlestick to bring it down.

THE DREAM MINE

Tale: "Providential intervention saves Lars Olsen"
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

At another time before this ["Providential intervention saves C. F. Weight"] in the same drift we were working one morning, and up the drift about 30 ft. where a cross fissure came across the drift, there was some water dripping out. Lars Olsen came down the drift, it being only about 3 1/2 ft. from the footwall to the hanging wall. When he got to this place where the water was dripping down, he stopped abruptly and raised his candle to look at the "drips." He had hardly raised his candle when down came a big slab of rock immediately in front of him about 18 in. x 3 ft. x 3 ft.. Had he not hesitated to examine this place, he would have been exactly under the mass of rock when it fell. I saw this myself as I was watching him hurrying down the drift. His life was surely saved by his stopping to examine the drips.

THE DREAM MINE

Tale: "Providential intervention saves Dave Olsen"
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

On another occasion in this same drift ["Providential intervention saves Lars Olsen"] there were six of us working on the pump, four at a time. The pump was situated about 4 ft. above the sump hole which had about 12 ft. of water in it. I was resting at the time. Four others were pumping. Suddenly the pump handle broke. With a lurch, Dave Olsen fell backward head first down the sump hole into this 12 ft. of water. We were so shocked we seemed to be frozen to the spot. As soon as we could gain possession of ourselves and come to his rescue, he came dripping up the ladder out of the sump hole. How he tumbled into that hole without striking his head or knocking himself unconscious we were unable to explain. Had he done so he would have sunk to the bottom and been drowned before we could have gotten him out. This sump hole was about 5 ft. in diameter and it would have been a hard matter getting him out before he drowned in the 12 ft. of water, but the Lord surely was watching over him so that no harm came to him.

THE DREAM MINE

Tale: "Providential intervention preserves C. F. Weight's eye"

Collector: Joe Graham

Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

I was assigned to turn the drips as the water kept dripping down from the back overhead. I had to hammer and chip off the sharp points of the rock where the water would run down, and run the water over to the side of the drift so that the men working under would not get wet. On one occasion a piece of steel flew off the hammer and hit me right in the pupil of my eye. I went to Dr. Anderson of Springville and he put the eye at rest and had to dig a hole in the pupil to get the piece of steel out. He said it was doubtful whether I would be able to see out of that eye, but thanks to the Lord, it healed up perfectly and did not affect my vision at all.

THE DREAM MINE

Tale: "Providential intervention saves the Dream Mine"
Collector: Joe Graham
Informant: Pierce, Norman C. "The Dream Mine Story," p. 62.
See page 17.

On August 24th, 1954, a great fire enveloped the Dream Mine mountain. It started two or three miles south of the mine on the farm of William Wood, from a fire that got out of control and jumped a special fire break he had made. Then, whipped by a rising wind, it leaped over several roads and a large canal as it sped northward toward the Dream Mine. There, in all its fury, it swerved eastward up the mountainside and engulfed the cluster of buildings and homes and the mill by the mine.

For a few anxious hours, the fate of these buildings appeared hopeless; but with desperate fighting and praying, and the providential hand of God, all the buildings were spared except an old barn; although the fire burned in great fury right up to the door steps of the Bishop's house, scorching the paint on the door and the leaves on the shade trees, while adjacent clothes line posts burned to the ground.

Meanwhile, the fire reached major proportions as it raced up Flat Canyon to the top of the mountain, requiring a crew of 300 men to fight it. It raged for three days before it was brought under control and burned itself out. By night it appeared as a "crown fire" and (cont.)

(cont.: "Providential intervention saves the Dream Mine")

illuminated the whole face of the mountain all night long, as great flames leaped thirty feet in the air, while giant pines exploded from the heat, creating a view of transfixing horrible beauty.

As for the mine, it was mostly to the good, however, as almost the entire site for White City was swept clean of its encumbering brush, so now it would be easier for the bulldozers to cut streets and make excavations for the beautiful city soon to arise.

Some stockholders observed that these three fiery days may well have marked the exact anniversary of the three days that the angel visited John H. Koyle in late August, 1894, just sixty years ago, and commissioned him to do this great work that would eventually reveal "the riches of eternity", or the greater records that would be as a light on the mountain to show the way. Others seemed to be able to recall one of Bishop Koyle's predictions that told of this kind of a fire coming near the end of their waiting.

THE DREAM MINE

Tale: "Pump miraculously fixed"

Collector: Joe Graham

Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

After we had got down the No. 1 Run 150 ft. we were nearing Christmas time. We all wanted to lay off a week for Christmas. We were just simply tired out pumping water 18 hrs. a day, and many were the troubles we had. Many interesting stories could be written concerning those troubles. Our biggest job was in pumping water about 80 ft. up to the sump hole. We had a 12" pump with a 4" cylinder with an inch and a quarter outlet and 2" suction hose 20 ft. long with 4 ft. leverage on the handle and it took 4 men at a time to run the pump with 2 extra men to change off every 5 minutes. We finally prevailed on the Bishop to let us lay off for Christmas 3 days.

After Christmas when we came back to the mine, Bishop had a dream wherein he saw that he would see the face of the drift or the bottom of the hole by getting all the water out of it by Saturday 12 o'clock noon. During this interval we broke the head out of the pump. The head was 6 in. in diameter and 5/8 of an inch thick. This completely stopped our work. This occurred in the middle of the night. Lars Olsen asked me to go out and report to the Bishop who was sleeping in the cabin. The Bishop told me to take a (cont.)

(cont.: "Pump miraculously fixed")

5 gal. can and cut a piece of tin out of it the size of the head and take a piece of candle box 1/2 in. thick and make a head with that. This seemed ridiculous to me to even consider it. If 5/8 inch solid cast iron would not stand the pressure, a piece of tin and 1/2 in. of soft wood would never hold it up. I went back down the mine and told Lars Olsen. Lars came back up out of the mine, got the material and a little piece of strap iron to put across, and we made a new head out of that and put it on. Bishop came down the mine just as I was screwing on the last nut. Suffice it to say, this improvised head did hold the pressure and we pumped with that tin head for several weeks until we obtained a new one. This is a mystery that has never been explained. The head never did give out. At this time Lars said to the Bishop that this is one dream that won't come true. "You'll not see the face of the drift Saturday noon." Koyle could not see how it could be possible either as we had 3 days and nights of filling up with water while we were off for Christmas, and all that ran in during the time that we were pumping, but suffice it to say, we did see the face by Saturday noon exactly at 12 o'clock.

THE DREAM MINE

Tale: "The blood of a testator"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 39.
See page 17.

One thing the stockholders felt they did have, was the remarkable death of a testator for the great testament of the mine, when on September 17, 1934, just forty years to the day from the time they started to work on the mine, Reid Weight, young, energetic, intelligent, of the highest moral fiber, and a life-long supporter of the Dream Mine, met his death from the shedding of his blood when a mis-fire, --water soaked and nine hours old, unexpectedly exploded when he was preparing to remove it.

His working companion, Leroy Barney, was with him at the time in that narrow shaft of the winze which they had deepened to about 250 feet at that time, --stood with him side by side as they watched a bucket of muck go up the hoist. Suddenly in an instant, there was an explosion of six sticks of deadly dynamite from the water-soaked nine hour old mis-fire. Miraculously, Barney was quite uninjured from the blast, but young Reid Weight was severely and mortally wounded, and his life's blood was shed in the mine, --willingly and without regret, for he did not lose consciousness until the very end, and he was able to express himself. (cont.)

(cont.: "The blood of a testator")

His brother, Lewis Weight, who operated the hoist at the time, still carried on with the other loyal workers at the mine to help vindicate that death and confirm that testament of the Relief Mine.

THE DREAM MINE

Tale: "Two others die"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 40.
See page 17.

Two other [in addition to Reid Weight] fine boys lost their lives at this mine. There was young Lee Gardner back in 1912, who was killed in a fall in the old workings while going on his last shift prior to leaving on a mission for the Church. And then there was 17 year old David Kunz who was killed on December 27, 1939. --A death which required split-second timing for a chunk of frozen ice and dirt to topple on him from a six-foot embankment near which he was shoveling gravel. If he had been a second quicker in raising up with his shovel load of gravel, the clump of frozen dirt would have missed his head. As it was, it caused a blood clot in the brain and he was dead in a matter of minutes.

THE DREAM MINE

Tale: "Koyle shown of possible death" D1812.3.3
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history
entitled, "Story of the Dream Mine as Related
by My Father C. F. Weight." See page 23.

Bishop Koyle was shown that in the digging of this mine that there would be a man killed unless we were very careful. One morning _____ Gardner and _____ were going down the mine before the rest of us arrived at the mine, as we always went home for the weekend. They were fooling with one another and sort of chasing each other down the ladders. He started down No. 7 first ahead of Gardner. As No. 7 was more than perpendicular, he had just got to this place when Gardner slipped from the ladder and fell. Because the ladder dipped back under, Gardner did not hit _____ but fell to the bottom of the shaft about 100 ft. and was killed. Before this time _____ had fallen in this very same place, but nearing the bottom of the shaft, his overalls caught on the side of the ladder and broke his fall by tearing his overalls from bottom to top, and he landed uninjured and was able to climb out of the mine with very little assistance.

X

MISCELLANEOUS STORIES ABOUT KOYLE
AND THE DREAM MINE

THE DREAM MINE

Tale: "Who owns stock?"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, on May 20, 1969. See page 22.

Q. Who owns stock in the mine?

A. Various people own a great deal in it. . . . They are only supposed to have a hundred . . . it used to be a hundred and I'm told that they're now told that they should have \$150 worth of stock. And if they have that, they'll become independently wealthy. And they won't need any more than that. And they've tried to limit each person to this. Although, there are some who own and some of them have come in to it because they just want to own a lot in case this really pays out. They wanna really have a good share. And others have added to it, because they felt that the mine was in need of extra sources and so they bought stock as a supplement and, consequently, obtained a bit more. I know some people who own up to \$200 worth of stock, but this is sort of a joint thing in the family. So it's involving several people.

Q. Do you know how stock was originally sold in the mine?

A. This is a problem right now among factions. Originally, the stock was sold in Koyle's name. And he was (cont.)

(cont.: "Who owns stock?")

going to turn it all over to the Church eventually, when it came in. And all the old stock has Koyle's name on it. And the one faction says that nobody is allowed to sell stock that does not have Koyle's name on it. They say that Koyle claimed this. That nothing was to be sold unless it has his name on it, because that way it would be sure of going to the Church eventually. Apparently, presently, some of the stock is being sold under this other man's name, and I believe, like I said, it starts with an "M". . . And his name is now appearing on it and new stock has been reissued. And the old group will not hand in their stock to have it changed. They insist that it has got to have Koyle's name on or it is not valid. And so, they will not take reissued stock. And they will buy up all the stock they can with Koyle's name on it.

Q. Are there quite a few people trying to buy this stock? Or do you have any idea?

A. I don't think that it's quite a few that are trying to buy it. It is very difficult to get now, unless someone wants to sell out, which happens on occasion. The second and third generation that did not know Koyle apparently are more lax and lenient in selling their stock because they haven't known the man personally. (cont.)

(cont.: "Who owns stock?")

This is the reason given. And so they have no faith in either him or the mine, because they see no evidence that it is of value. So, unless something like this happens, apparently, very rarely is stock ever sold. They make their money in other ways.

Q. Do you know approximately how many stockholders there are?

A. I have no idea. I've been told once, but I don't remember.

Q. What is a stock worth in the mine?

A. It was a dollar or something a share. And maybe a dollar fifty now. But it was originally a dollar a share.

THE DREAM MINE

Tale: "Number of stockholders"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. How great was the influence of the mine in this area?

A. Bishop Koyle had a great following. I would say that they were in the thousands--the number of stockholders in the corporation. Possibly as much as four to five thousand stockholders. Now this is just my supposition, but I know that there was many people who were interested in the property, and they still are. Many of them today would not accept \$2.00 a share for their stock. It has been rumored around that they could get \$3.00. Possibly that's why they wouldn't sell it for \$2.00.

THE DREAM MINE

Tale: "Number of stockholders"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 11.
See page 17.

Thus, through the many years that followed before any triumphant goals were reached, more than 6,000 families became associated with this strange project, following it almost like a religion. If we consider a conservative average of four or five to a Mormon family, it represents from 24,000 to 30,000 people directly or indirectly interested in this strange project. This imposing array forms what Dr. Lowry Nelson, prominent BYU and USU and government sociologist, called "the largest social group movement within the Church, in the entire history of the Church, and yet independent of the Church organization itself."

THE DREAM MINE

Tale: "The Thursday night meetings"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 44.
See page 17.

Faith in this project [the chemical process] died out, but faith in the ultimate success of the mine itself sprang up eternally. The year 1939 found the stockholders rallying to the Bishop's side and unitedly building him a house in which to live on the hillside near the beautiful mill and the Dream Mine. He would no longer have to live in the little rented adobe house, which he couldn't even call his own, for now, at long last, he was to have the first house to be built here in White City. The house sprang up like a mushroom by the labors of many loving hands, and from the contributions of many faithful stockholders who steadfastly believed in this man's mission.

The house provided an added result of even greater value than just a residence, for it proved to be the very salvation of the mine itself. Space was found in the large full basement where each Thursday night meetings could be held. Here, the more faithful of the stockholders would gather to hold faith promoting meetings, and they would rehearse in song and story and sermon, the various outstanding prophecies and historical events concerning the Dream Mine. Here, they would renew themselves with fervent (cont.)

(cont.: "The Thursday night meetings")

testimonies which served to stimulate them to greater efforts toward their magnificent objectives. It had only been customary to hold such meetings once a year on Labor-day heretofore, but now it was every Thursday. And what a difference it made! New stockholders were converted to the mine; the faith of the old ones was renewed; and the work was pursued with greater vigor and energy than ever before.

Money now rolled in by the handfull as these meetings gathered strength. Steve Wood, top-flight salesman for Beneficial Life Insurance company, found a bothered conscience in selling for financial institution that he believed would crash with Babylon, so he found other employment but devoted a great deal of his time selling stock in the Dream Mine. His close friend, Joseph Geertsen, joined with him, as did many others whose names are not recalled now, and tens of thousands of dollars began to come into the coffers of the Dream Mine from a host of new and old stockholders. Horace Brough, the largest stockholder in the company, continued to advance more money from his own pocket than any other man, while many others in the company bought more and more stock.

As a result of all this, the company was able to acquire more realestate [sic] near the mine which gave them city and industrial sites with abundant water rights, (cont.)

(cont.: "The Thursday night meetings")

and at long last the Dream Mine enjoyed a substantial bank account that no longer distressed them with paydays that had to be postponed and re-postponed. Yes, the Thursday night meetings were of great benefit to them in many ways.

THE DREAM MINE

Tale: "Money for the mine"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

- Q. What about the house they have up there? This was built for Bishop Koyle. Who built it?
- A. The house Bishop Koyle lived in was built by the stockholders. I know they used to have work days and numbers of stockholders would come down from Salt Lake, Ogden, Bountiful, Provo, and Spanish Fork. It didn't take them very long for them to erect that home for Bishop Koyle to live in. I think they also built chicken coops up there so the Bishop could raise chickens. They planted fruit trees; they did everything they could to try to make things self-sufficient there, so there wouldn't be too much of a drain on the income of the company to maintain livelihood.
- Q. Most of the finances that went into this company went into the tunnel, the mill, and other works, I guess. What would you approximate the investment has been, in dollars?
- A. As of prices today, it'd take a million dollars, but the way the mine was worked, as I say a number of people at the mine for stock, others worked for part stock, part cash, and some personnel were hired, I guess, (cont.)

(cont.: "Money for the mine")

on a full-time pay basis. But I think the majority of the work that has gone in there has been on a part stock --part cash basis, because everyone that worked there wanted more stock.

Q. How did they keep going during the depression? It seems as though this would have been an awful strain on people who already were under quite a strain.

A. Well, I guess stories, testimonies keep the thing alive. Maybe that was one of the things that was accomplished by the Thursday evening meetings they used to have at the mine. Everyone that went there, I suppose, was enthused and had a lot of faith in the outcome of the property. And possibly so much enthusiasm would be instilled that maybe some of those people would buy some more shares of stock or influence their friends to buy stock. In that way, sales kept going and funds kept coming in to the property.

Q. This would indicate that there were enough people who invested enough money and that had enough faith in the mine that they evidently raised quite a bit of money during the depression. What would you say about this?

A. I think that during the depression the mine operated quite continuously. I know we were operating in Tintic at that time and this was one of the occasions (cont.)

(cont.: "Money for the mine")

that this June Pierce and I availed the opportunity of going up to the property. That was during the depression.

Q. Would you have any idea as to how much money has been sunk into the mine?

A. No, I couldn't say. I would have no idea whatsoever. I don't think any of the stock was ever sold under twenty-five cents a share. That I don't know, but I think that about the lowest figure was this, and it's gone up to several dollars.

THE DREAM MINE

Tale: "Mine never mechanized"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

I think that [the fact that the mine was not intended to make the owners wealthy] is the reason the mine was never mechanized. Every bit of the work that was done in there, and I understand the main tunnel runs back as straight as you can shoot an arrow into the mountain for a distance of about four thousand feet, and all of that work was done by hand, up until possibly a year before the Bishop died, or somewhere in that close vicinity of time, no machinery was ever used in the operation of that property.

THE DREAM MINE

Tale: "Chemical process causes gold fever"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, pp. 42-43. See page 17.

High hopes were again raised in the hearts of the stockholders in 1937, when the Glissmeyer brothers introduced three strangers from Colorado, who had what they claimed was a new and revolutionary process for extracting metals from ores by the use of chemicals. A special demonstration was arranged at the mine by the inventor, John Harper, and his two associates, to prove their claims.

Although the process demonstrated unusual merit, it is alleged that in order to make a greater impression on company officials and stockholders, a certain amount of selenium was planted in these chemicals while processing a half ton of ore that was brought from the upper workings on the mountain.

The chemicals used seemed to have the remarkable quality of dissolving [sic] just about everything except wood, rubber and silica; and then, after the load was precipitated, the solution actually could be re-activated and used over again simply by adding certain other chemicals. Having thoroughly demonstrated this amazing process to the complete satisfaction and knowledge of the mine's chemist, the inventor convinced Bishop Koyle and (cont.)

(cont.: "Chemical process causes gold fever")

the directors to set up a large scale process in the mill, that there were values in this ore that could be captured with his process.

Using only makeshift equipment with the first half-ton of ore, he produced some 12 pounds of selenium and 32 pounds of iron hydroxide, while other values were left still unrecovered. The selenium and iron hydroxide were shipped to the Harrison Co. of Chicago, and a check for \$113.03 was promptly returned in payment for the two metals. It was the first actual money ever received for a shipment from the Dream Mine, and strangely enough, the check was dated on Sept. 7, 1937, the 43rd anniversary of the day when the first claims were staked out on this mountain. In a small way it was a fulfillment of the prediction that the first small shipment would come from the upper workings on the mountain.

The selenium may have been planted by designing men, but the iron hydroxide was genuine, since it may be seen in visible abundance in several diggings in Water Canyon. Further testing later on by Willard Fuller, the mine's own chemist, using this same process for testing, revealed values in gold, cobalt, nickel, tin, titanium, osmium, chromium, iridium, vanadium, uranium, barium, zink, bismuth, manganese, aluminum and traces of still (cont.)

(cont.: "Chemical process causes gold fever")

other metals, but of selenium, there was no trace at all. If it was planted, they picked the wrong metal to plant, for it did not show up again.

But while this new process was being established, a wave of new hope and encouragement swept over the stockholders. A great mass meeting was called, which filled the Spanish Fork highschool auditorium to overflowing. A three-car Orem train out of Salt Lake City pulled up on front of the highschool to unload these special passengers, while others came from far and near by automobile and on foot to hear the good news.

Upon hearing the startling claims made by the inventor, and the high praise given him and his process by various ones of importance in the Koyle Mining Company, the stockholders then scraped the bottom of their depression-worn pockets to raise the money needed to buy the equipment necessary for the large scale installation of this revolutionary process that would fit so nicely into their beautiful mill; --a mill that so far had been nothing more than an idle monument to their faith. Now here was a key to unlock these values!

THE DREAM MINE

Tale: "The revolutionary mill built"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 38.
See page 17.

One day in 1932, in the depth of the depression, the Great Powers guiding the mine, directed Bishop Koyle to build a large ore refining mill near the portal of the long tunnel. The assignment seemed so great and his supporting stockholders so hard run because of the depression, that he hardly believed such a task could be accomplished. In fact, he did not dare reveal his intentions to anyone until the work was pretty well under way and the workmen demanded an explanation of what it was they were supposed to be doing; -- why this type of excavation where little, if any, dynamite was permitted? Just what was going on here anyway? And with great reluctance, the Bishop finally admitted they were going to build an ore mill.

Although the job looked impossible under existing conditions, money came in almost miraculously, and a beautifully designed, re-enforced concrete refining mill was build according to the inspiration given him as the work progressed and each new section was developed. --And always he was one jump ahead of Alexander Pope, the architect who was employed to design it. The same improvements the architect was planning were already being constructed before he (cont.)

(cont.: "The revolutionary mill built")

could produce them or tell about them.

This mill, declared Bishop Koyle, will someday contain a new process that will revolutionize the milling and refining industry. Some inventors from east of here will come with a process, and our company will be the first to have it. It would be far more simple and efficient than all other processes now in use, and would give far greater values from the ore processed. The first shipment will go to the smelter, but the mill should be ready for the second.

As the work progressed, an electric power line linked the mill with the Spanish Fork power plant; and a well-made dugway, four miles or more in length, was carved out of the mountain side, making the various ore bodies in Water Canyon accessible to truck and automobile. Ore from all the mountain would be brought to this mill, --even the dump, he said, would be found to have commercial uses, and would be found to have commercial uses, and would also be processed here.

THE DREAM MINE

Tale: "Koyle's Mine Assays"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, pp. 25-26. See page 17.

The company officers tried earnestly to refute this arbitrary statement of Dr. Pack by seeking permission to publish the returns of assay slips on their ores from six or seven of the leading assay offices and assayers in Utah, submitting assays that showed several good returns of from 40¢ to \$444 a ton; but the Deseret News flatly refused them any space whatsoever, and that included even space that they sought as full paid advertisement. So they were obliged to state their refutation in the Salt Lake Telegram, a non-Mormon newspaper, where at that time freedom of the press enjoyed a little more fairness than could be found with the Church controlled paper.

THE DREAM MINE

Tale: "High assays"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. Do you know what the highest assay reports have been as far as gold or any other metals taken from the mine are concerned?

A. I don't know. I have heard that there have been assays that have run into the thousands of dollars to the ton. And they were supposed to have had a showcase in the mill of samples of this gold that had been refined through different assay tests. I've never seen them myself; I've never been inside the mill. This was just hearsay.

Q. What about the assay reports by the state?

A. Well, as far as my acquaintance with any assays by any disinterested party, other than the chemists up there, they've never been able to get an assay.

Q. The only assays that have been made, then, were by chemists connected with the mine.

A. That would be correct, as far as I know. They claimed that they reduced the ore down to a fine point and were able to obtain an assay; but to just take a sample of the rock, which I have seen and is very heavily (cont.)

(cont.: "High assays")

impregnated with pyrites of iron, and they claim that that is where some of the richer gold came from.

THE DREAM MINE

Tale: "High assays"

Collector: Joe Graham

Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

Soon after they struck this black rock, "The Five Fingers" they found a streak of high grade platinum ore. This streak went but a short distance and they lost it. In this drift also they encountered a little water which ran out into the main tunnel in a little ditch a few inches big. The many assays taken in this black rock showed good values in gold and and [sic] other precious metals. Three different samples sent to California showed some 17 to 23 valuable rare metals.

Mr. Warf, an old assayer, declared there were rich values in uranium and other metals.

John Harker, a metallurgical chemist from Denver, declared there is radium in this ore, and he got a radium burn from handling it which he nursed for several weeks, and it was not cured when he left.

Perrot, another chemist, declared there was a combination of metals which made high-grade stainless steel. While he was there testing, they made an electric furnace and melted out some 25 or 30 lbs. of metal which was of a white color from which they refined the stainless steel. (cont.)

(cont.: "High assays")

Owen Christensen told me that they took a little round piece of this stainless steel which they had dropped into water to cool when it was red-hot and made some very extensive tests to try to break it, but were unable to break it.

THE DREAM MINE

Tale: "State inspects mine"
Collector: Joe Graham
Informant: Pierce, Norman C. The Dream Mine Story, p. 25.
See page 17.

Prodded by the Church, the State, too, took a hand against the Dream Mine in an attempt to close it down. The State Securities Commission called in the University of Utah's No. 1 Geologist, who was also prominent enough to be listed in "Who's Who In America," Dr. Frederick J. Pack, the same Dr. Pack, in fact, who taught each of his classes in geology that oil in commercial quantities would never be found in Utah because the earth was so fractured throughout the state that about all of the oil had escaped, most of it having gone down the Colorado river.

Dr. Pack visited the Dream Mine at the request of the State, and in a report submitted to the Securities Commission, stressed these statements about it. The Deseret News of Friday, January 20, 1933, carried them under front page banner headlines: "SUIT AGAINST DREAM MINE LOOMS. Securities Board Orders Charge In Dream Mine Case. Action Follows Special Report On Properties Of Company." Then followed two full columns of Dr. Pack's professional condemnation, in which he emphasized the following conclusions:

"In my judgement the Koyle Mining property offers no encouragement whatsoever for the future. (cont.)

(cont.: State inspects mine")

--Evidences of commercial mineralization are wholly lacking. The 'ore' bodies recently discovered are shown by 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 the useless expenditure of both labor and money. --I have seldom, if ever, seen a mining prospect that exhibited such a complete absence of mineralization. Thruout the entire property I was unable to find evidence of vein filling, either within the brecciated zone or elsewhere. --I do not recall ever having seen less encouraging conditions. --The truth is, I did not find a single vein within the entire property."

He pointed out that his highest assays were from six to twenty cents a ton in gold. And to his friends in conversation and correspondence, he declared, "You can get more values out of the dirt sweepings on the main street of Salt Lake City than you can out of ore from the Dream Mine."

THE DREAM MINE

Tale: "State opposes mine"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 26.
See page 17.

Scott P. Stewart, executive secretary of the State Securities Commission, who had formerly been a highly paid patent surveyor for the Dream Mine, now turned upon his benefactors, and twice he hailed them before this state tribunal in the state capitol building, and twice they had to be released because of insufficient evidence of fraud. Their best complaining witness was an old lady who fouled up the prosecution by insisting that she didn't want her money back for the stock, she had refused that several times when it had been offered to her, --she just wanted the mine to turn out, and it hadn't turned out yet, and therefore she felt defrauded.

When Scott P. Stewart was suddenly released from office, his cohort, Ezra Gull, took up the cudgels of war against the Dream Mine, and sallied forth to the mountain where the men were working, and in my presence, boldly declared, "I'll close this mine down if its the last thing I do in office." Ezra Gull couldn't close it down, but a few years later was himself prosecuted in connection with another dream mine of his own promotion.

THE DREAM MINE

Tale: "S.E.C. inspects mine"

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 26.
See page 17.

Even the aid of the Federal Securities and Exchange Commission was enlisted against the mine, and somehow they secured the names and addresses of many of the stockholders and sent them a long list of questions, in another vain endeavor to find complaining witnesses and establish a case of fraudulent activity against the Dream Mine. Other stockholders were personally contacted and nothing was left undone to find some legal means to destroy the Dream Mine; but they found altogether too much evidence of satisfaction, faith and encouragement, instead of fraud and deceit; and truly, the great amount of work accomplished at the mine more than justified the money that had been expended to accomplish it. Yes, there was much more than enough work accomplished to account for the money taken in.

THE DREAM MINE

Tale: "Bullock aids Koyle"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. You said that neither you nor your father, Ben H. Bullock, ever owned any stock in the mine. Could you explain why?

A. No. My father was instrumental in helping Bishop Koyle financially and with equipment. In fact, the first 300 ft. of rail and the first car that went into that tunnel, my father hired Lars L. Olsen to go to Silver City with him, then on up to Ruby Hollow where the Bullock Mining Corporation property was, and they dismantled property there, or after they had encountered water that drowned them out, and they brought the rail and the car, possibly some dynamite and other blacksmith equipment over to the Dream Mine, and that's what was used in starting the tunnel.

Q. You mentioned that several times Bishop Koyle would come over from time to time in his wagon and get some supplies from your father. Could you tell me more about that?

A. Oh, yes. I remember as a little fellow when my family on the old Bullock farm south of Provo--its just below where the Eldred's Sunset Manor now is located--and I remember on two occasions, peach harvest time, when Bishop Koyle and his wife came over in the wagon, it was like they used to haul gravel around here, and he loaded the wagon (cont.)

(cont.: "Bullock aids Koyle")

with peaches and some butter and eggs and whatever produce my father had on the farm to help them out, and as he left he'd say, "Thank you, Bishop Bullock. I'll take care of you."

Q. And you weren't too sure what he meant by, "I'll take care of you."

A. Well, I always thought it would be an issue of some stock in the Koyle Mining Company for rails, for the car, and for other produce and things, but I know there was never any money ever came, and there was never any stock.

Q. How do you explain that one?

A. Well, I guess . . . Bishop Koyle was a kindly old gentleman, and I know he'd give of what means he had to help other people out. My father, at the time, had plenty of peaches on hand and I guess Bishop Koyle thought it was a donation.

THE DREAM MINE

Tale: "Bullock saves mine" D1810.8.3.2

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 19.
See page 17.

The Dream Mine had one narrow escape for its very existence as property of the company. Toward the latter part of this long shut-down, Church restriction had mounted to such a degree that it was worth a man's membership in the Church to go on the hill and do a day's work. Yet there was the assessment work that had to be done in order to maintain legal ownership of the property, and there was neither men nor money by this time with which to do it. Meanwhile, Bishop Koyle had been advised by his stake president that if he went on the hill to do any of it himself, he would be excommunicated.

Two delinquent claims had already been jumped by the Peterson brothers, and as the January deadline approached there were others waiting and watching for a chance to jump the remaining eight claims. Bishop Koyle knew this, yet there was little or nothing he could do about it. His hands were effectively tied by the Church. Full reassurance came to him, however, that he need not worry about it. A comforting dream came to him in which the mine was depicted as a log. Some men came along and removed a slab from each side of the log. Then someone else came (cont.)

(cont: "Bullock saves mine")

along and took the whole log. But in a very short time he saw that the log was returned to him, and a little while later the two slabs were restored also.

When the deadline for mining assessment work arrived, another man with similar gifts to those of Bishop Koyle, was sitting in a chair in the lobby of the Kenyon Hotel in Salt Lake City. It was Ben H. Bullock, whom Koyle regarded at that time as his very best friend on earth. It was early morning and Bullock was half dozing in an easy chair when a clear voice belonging to no other human, prompted him to get up and go down to the Dream Mine and take up the claims for the benefit of the stockholders.

Being one to give quick obedience to such promptings, Bullock at once departed for Spanish Fork where he secured a horse and rode to Water Canyon as far as the horse could make it in the deep January snow. Then he tried to continue on foot only to find that he sank in the snow almost to his hips and could make no progress.

Then it was that Ben H. Bullock knelt down in the snow and most earnestly prayed that if the Lord desired him to complete this job, then to please make the snow hard enough to hold him up. He tried it again, and this time the snow held, and without further trouble he was able to stake out and place notices on the entire series (cont.)

(cont.: "Bullock saves mine")

of eight claims, which was all they had at that time. After that it was only a matter of recording them and then signing a quit-claim deed back to the Koyle Mining Co.; all of which was accomplished within a three day period. And thus the "Relief Mine" was once again secure for the stockholders without the necessity for anyone having to do any assessment work and thereby placing in jeopardy their Church membership, --which was a very real threat. A few more years and the Peterson "slabs" were also returned to the company, and thus the dream of the log and the slabs had its fulfillment.

THE DREAM MINE

Tale: "Claude Weight dreams of mine" D1813.1
Collector: Joe Graham
Informant: Taken from hand-written, unpublished history entitled, "Story of the Dream Mine as Related by My Father C. F. Weight." See page 23.

When I was on a mission, in a sort of dream-vision, I saw these 9 rooms. They were getting out a great block of rich gold ore about 18" x 30" x 6 ft. in length. (These rooms were all dug out and 4 or 5 men were working in them.)

As I stood watching the, they were working in a beautiful system of harmony. It appeared as though one of the men was in charge of the work, but he was as actively engaged in the work as the others. There were no orders given but each one seemed to know exactly what to do. They were barring this great block of ore out of the side onto a flat trolley car. In their conversation I learned that this block was a special block of ore to be used in the Temple or for its building, as they said, "This block is for the Temple."

While they were loading this block of ore, I walked along the west drift from which the 9 rooms took off. I noticed that the rooms were rather dusty and I took my pocket-knife and scraped some of the dust off the rock to see what was under the dust and to my great (cont.)

(cont.: "Claude Weight dreams of mine")

surprise I found the rock full of little streamers of gold about the size of ordinary bailing wire.

After walking far enough to see half a dozen rooms, I came back to where they were loading the block of ore on the trolley flat car. They had just completed loading it, and were running it out to the main tunnel, which tunnel came out of the mountain going west and apparently near or at the northwest corner of the ore body. This ended my manifestation. I don't know where the tunnel came out to the surface.

THE DREAM MINE

Tale: "Claude Weight dreams of mine" D1813.1

Collector: Joe Graham

Informant: Pierce, Norman C. The Dream Mine Story, p. 40.
See page 17.

Strange things can happen to a man because of a dream. Claude Weight, the father of these two boys, [Lewis and Reid; the latter was killed in the mine], had a dream about this mine while he was a young missionary in the mission field, before he had any knowledge of its existence. He saw where it was located and that his family became interested in it, and wealthy from it, and they were able to do much good in a time of great distress. When my father, Andrew Pierce, appraised him of this mine, he immediately invested in it with both labor and money, and his boys reached adulthood, he prevailed on them to work there too. The result . . . Lewis married Bishop Koyle's daughter, Lucille, and Reid became a testator for the mine with his life. . . . And the dream goes on.

THE DREAM MINE

Tale: "Just two more feet"

Collector: Joe Graham

Informant: Hone, Lee. Taken from a personal interview with Mr. Hone in my office at BYU on May 12, 1969.
See page 15.

Q. Can you think of any stories in particular that you've run across there?

A. I've just heard that the Bishop, he'd went up there and he had mined it and every day he'd say it's just a couple of more feet and it will be there. And then the day he run out of money he said that it was just ten more feet and he'll be able to find what he was looking for.

THE DREAM MINE

Tale: "Gold part of natural formation"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo, Utah. See page 22.

- Q. As far as the mine itself--is this supposed to come from natural mineral that is naturally there, or are the Nephites supposed to have hidden treasures there, or exactly what's . . .
- A. No, the final ore, the ore that we talked about as far as buying the grain, will come from a rich vein. Some of the sort of rich veins that Brigham Young claimed that were dispersed all throughout the mountains. And the funny thing is that it's very hard to say that he didn't know what he was talking about, because he may have just been very well versed in . . . even Brigham Young's talks, because Brigham Young often said that there were multitudes of rich ores, veins, and yet, people would not find them until there was a need for them of the total Saints as a body. And until that time the ore would be kept hidden, and this is exactly what Koyle claimed. And that it would be kept hidden until the people were righteous enough to receive it and there was a need for it as a church. Until then, they wouldn't find it . . .

THE DREAM MINE

Tale: "Gold part of natural formation"

Collector: Joe Graham

Informant: Sudweeks, Blake. Taken from a personal interview with Mr. Sudweeks in my office at BYU on May 12, 1969. See page 21.

Q. What were they supposed to find in the mine? Is it a regular gold mine where you can find it in the natural strata of the rock or is this gold put there by somebody else?

A. There was gold that was in the rock. As far as I understand they were mining the gold. They were not storing it but were supposedly mining the gold trying to produce.

THE DREAM MINE

Tale: "A lost cave"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. I understand that they discovered a cave in Water Canyon and that they recovered a couple of things from it, including a grindstone and, I believe, a mummy. What do you know about this?

A. I couldn't say anything to verify what you told me about a mummy, but years ago I understand that Lars L. Olsen, a man I've been closely associated with for a long time, mainly in the '20's and the '30's, at that time was a superintendant for Bishop Koyle at the mine, and he and someone else on the suggestion or the telling of the finding of a hole upon the North Side of Water Canyon . . . They figured this might be an entrance to one of the old Nephite mines. And as I understand it, Lars Olsen, Bishop Koyle and some other people left the cabin down in the canyon, took shovels and picks, and went to the location and did dig in and found a tunnel. How extensive it was, I don't know. I've been up in the canyon and I've never been able to find a trace of a dump which would indicate a tunnel of the size they referred to ever existed there. This Lars L. Olsen (cont.)

(cont.: "A lost cave")

told me that he was one of them who helped to dig it open.

Q. Did they find anything in there when they went in?

A. No. Not that I know of.

THE DREAM MINE

Tale: "Contents of the cave"

Collector: Joe Graham

Informant: Koyle, Stanley. Taken from a personal interview with Mr. Koyle in his home in Spanish Fork, Utah, on Nov. 27, 1969. See page 16.

Q. You say that recently people have been digging around up there. Do you have any idea what the purpose has been?

A. I have no idea. There's supposed to be a tunnel there at one time; it's been caved in. Somebody is supposed to have found an opening and they went in and there's supposed to have been a room with a mummy of a baby and, it seems like a grindstone. This is what this kid that took me up there and showed me told me. Since then, nobody knows where they've gone, so maybe they weren't found. I don't know. When these guys went to return back there to get something else, it'd been caved in and they never could get back in.

Q. And they took these two things out of there--the mummy and the grindstone.

A. That's the way I remember the story.

THE DREAM MINE

Tale: "The hieroglyphics"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page

Q. Can you tell me where the hieroglyphics in Water Canyon came from and what their significance is?

A. I don't know the source of the hieroglyphics. My wife and I have been up there and viewed these hieroglyphics. There is a row, like deer, coming on an incline supposedly from under the canyon, and they have packs on their backs. There is also a row of deer going down at about a 45° angle that would put them down under the canyon, and they are empty, evidently. Though, you would think that these deer were used to pack something out of an underground passage, and the deer that had nothing on their back were going down to be reloaded and come out again.

Q. Could you tell from what you saw that some were loaded and some were not?

A. Oh yes. These hieroglyphics showed very plainly that the bottom row of deer coming out have a load on their back.

Q. How many of each of the figures were there when you were there?

A. Oh, I don't know. It seems that possibly there (cont.)

(cont.: "The hieroglyphics")

were eight or ten. It was back in the '30's when we were up there. I took her up one day to show her these hieroglyphics, or the paintings. These figures are not chiseled into the wall; they are painted.

Q. Do you know if the Bishop interpreted these to mean that these animals were used to haul ore or gold into or out of the mountain, or is this someone else's interpretation?

A. That I couldn't say. I don't know. I was first taken up there by this man, June Pierce, that I referred to, who lived in Springville. He is the man who took me through the mine at the time J. Golden Kimball was at the mine with Bishop Koyle. And he is also the man who first took me to the hieroglyphics in the canyon.

Q. Do you know of any other hieroglyphics up in the canyon besides these?

A. Personally, I know of no other place in the canyon where there are hieroglyphics, although my wife and I just recently returned from the Valley of Fire down in Nevada where there are the same type of deer. But regardless of how many there are painted or chiseled on the wall down there, none of them have packs on their backs. They have the antlers, but they are just deer.

THE DREAM MINE

Tale: "The hieroglyphics"

Collector: Joe Graham

Informant: Koyle, Stanley. Taken from a personal interview with Mr. Koyle in his home in Spanish Fork, Utah, on Nov. 27, 1969. See page 16.

Q. Stanley, you mentioned that you recently went up to where the hieroglyphics are up in the mountains. Could you tell me where you first heard of these hieroglyphics and, as well as you can, what you heard about them, and then what you found when you got up there.

A. Well, my first contact was with Jim Christianson's book [master's thesis at Brigham Young University]. It mentioned the hieroglyphics in Water Canyon. This summer I was talking with a fellow that is quite interested in the mine, too, and he said that he knew where the hieroglyphics were. Since I'd always heard about them and said they were, so he took me up and showed me. We got there--it's a steep side of the cliff and it looks as if there could have been an opening there. Now there's been, aw, I'd say within the last year or two, guys digging there, like they'd been trying to find an opening. That's what it looked like to me, anyway. Now, he pointed out--I remember when we first got there we couldn't find the hieroglyphics--but after we looked at the wall up there for awhile you could see them. They're painted in red. We could make out three of them (cont.)

(cont.: "The hieroglyphics")

going in. What appeared to be going in. When I say going in, I mean they're sort of pointing down on, oh possibly a thirty degree angle. Then coming out, not quite so plain, are nine figures, possibly ten. The story was that these--they're supposed to be llama or some animal similar to this. Now, going in, they're supposed to be empty and coming out they're supposed to be loaded. Now, in my observation I never could tell whether they were loaded or empty, either one. They're not that clear. Stories, this supposed to lead, this is how the Nephites first mined it, is what I understand. Now that may not be true. This is where their first mining started.

Q. Is this the significance behind what the hieroglyphics are supposed to indicate?

A. I think, I believe that they're supposed to represent, there was a tunnel here at one time, as the way I understand it. They were going in empty and coming back out loaded. Now, they're supposed to be loaded with ore, as I understand it.

Q. You say that this guy you were with claimed that his father had pointed out several places where they had dumped?

A. Yeah. Where the ore load or slag had been dumped. (cont.)

(cont.: "The hieroglyphics")

Now this probably--his dad pointed this out to him a long time ago, when he was just a little kid. Now he's in the thirties, so that has probably been twenty years, or fifteen years ago. Say fifteen--he'd 'a been fifteen then. He says his dad took him up there one day and pointed out where wagonloads of ore might have been dumped at one time. Just like when they mine now, they throw it over the side of the mountain; it comes out and is just level. So, its possible but he says he never could find it again.

THE DREAM MINE

Tale: "The hieroglyphics"

Collector: Joe Graham

Informant: Tate, Linda. Taken from a personal interview with Miss Tate in her home in Provo on May 20, 1969. See page 22.

Q. Linda, you were telling me something about hieroglyphics.

Could you elaborate on that?

A. Yes, you know where the mine is. And on one mountain . . . say we are facing east . . . just a little bit north of the mine, probably is purportedly where the big cavern is with all the gold, the things that have already been carved out. And then, a little bit south of that on sort of the next mountain or sort of the same range is where the mine is, or in that same area. And just south of where the mine would be or the cavern is supposed to have been . . . Apparently, they saw this mine themselves, or they saw this cavern. They went up right to the hole where it was and they told not to go in--to slide in, because if they did, they may be seriously hurt or trapped in it. And so they saw the mine. They could see the rooms, they counted the number of rooms, the pillars, and they saw some of the gold and it was after that that a slide covered it. There was a couple of them who saw it and bear testimony to it, so to speak, of having seen the cave before it was . . . through the small opening before it was blocked (cont.)

(cont.: "The hieroglyphics")

up. And just south of this is a wall, a bare-face wall. You go down along toward the edge of it, towards the bottom and you find two rows of hieroglyphics which have been largely destroyed by BYU students throwing paint on there. But they're still there and people have taken pictures of them before they were destroyed, so there are still replicas in the archeological department in BYU . . . you can see . . . and it shows one group of . . . they look like llamas. They look like the old llama, Inca llama, but it's not the same, but it is a similar looking animal, sort of a cross between that and a horse or something. Anyway, they show these--a line of them--a line of them going into some sort of opening. . .

THE DREAM MINE

Tale: "The battery fluid"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a private interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. Do you know anything about a battery fluid produced at the mine?

A. I have heard of a battery reconditioner. I don't know whether it's from this soil conditioner or if it's a solution or just what it is. I've never been interested enough about it to inquire about it. I know when I have a battery that goes dead on me, I buy a new one. I don't think it can be rejuvenated by putting some magic water or a bit of powder in it.

THE DREAM MINE

Tale: "The soil conditioner"

Collector: Joe Graham

Informant: Bullock, Vern. Taken from a personal interview with Mr. Bullock in his home in Provo, Utah, on Dec. 7, 1969. See page 13.

Q. Do you know anything about a soil conditioner that is produced at the mine?

A. Oh yes. As I understand, they say they could take practically all of the dump at the tunnel and run it, or process it, and sell it as a soil conditioner. I don't know the value of it at all. I have had a couple of hands full of this soil conditioner which has been processed. I put it on some flower plants and sprinkled a little bit on the lawn around the place at the time I received it. At that time we had quite a bit of rain, and I don't know as it helped our lawn any better than before, but they claim that it does have properties which will make the soil produce better and larger crops.

Q. Do you know if they sold much of this, or what became of the project?

A. I don't know. I have a friend that at one time volunteered to market this soil conditioner. I think he was a stockholder. He and a couple of his buddies have worked at Geneva steel and were very much interested in it and this one particular young fellow (cont.)

(cont.: "The soil conditioner")

wanted to become the agent in handling this soil conditioner, but he was turned down, and the time evidently hadn't been ripe for marketing it.

THE DREAM MINE

Tale: "The soil conditioner"

Collector: Joe Graham

Informant: Koyle, Stanley. Taken from a personal interview with Mr. Koyle in his home in Spanish Fork, Utah, on Nov. 27, 1969. See page 16.

Q. There's something that has been kinda interesting to me. Many people claim that they are using the ore they're taking from there as fertilizer. Could you provide any information about that?

A. Well, the only thing I know is what--the slag's been brought out and dumped from the lower workings, just right across from the mill . . . They were taking it out and processing it; by processing it I mean they were grinding it up into fine powder. I don't know exactly what it looked like, and they were sacking it and shipping it to California and using it as a soil conditioner in California--some place down there where the soil is supposed to be deficient in the minerals this had up there. They've quit doing it.

THE DREAM MINE

Tale: "The soil conditioner"

Collector: Joe Graham

Informant: Pugmire, Lynn. Taken from a personal interview with Mr. Pugmire in his home in Provo, Utah.
See page 18.

- Q. Lynn, you just mentioned something about being able to grow good vegetables up there because of some reason. Would you elaborate on that?
- A. Yea, I heard that because either the water that is coming out of the tunnel, or else the dirt that they have taken from making the tunnel, this has caused them to grow vegetables of extra large size in that area, in their gardens or so forth. For example, strawberries about as big as a soft ball. That is the one that sticks into my mind, big strawberries.
- Q. You don't know why that is so?
- A. No. It is something either in the soil or in the water that is supposed to have some kind of supernatural quality.

THE DREAM MINE: A STUDY IN MORMON FOLKLORE

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Masters Degree, May 1969

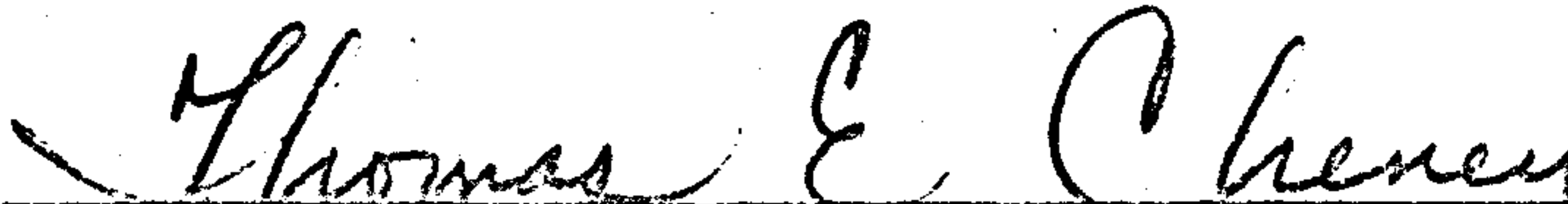
ABSTRACT

In September of 1894, John Hyrum Koyle, Jr., said that he was shown in a dream or vision a large, rich deposit of gold and an underground storehouse of artifacts hidden by people of Ancient America. This dream was the beginning of a mining venture which has never produced anything of value, has been opposed vigorously by both officials of the LDS Church and the State, yet has claimed supporters numbered in the thousands.

The mine has profoundly affected (and continues to affect) the lives of many families who have come into the sphere of its influence. The lore of the mine, whether true or false, has been the main instrument in spreading this influence. This folklore has played an active part in three clearly demonstrable ways: the spreading of the Dream Mine sub-culture; the shaping of the attitudes toward the mine and its founder; and the development of stability in both the Mormon culture and the mine sub-culture.

This study of mining folklore reveals that the Koyle Dream Mine has much in common with other "dream mines" in both the Mormon culture and in other cultures. Many mining ventures began through supernatural means, but relatively few of them have been successful. Lack of production has brought the demise of many such movements, though some, like Koyle's Dream Mine, remain viable in spite of the absence of paying ore.


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