Brigham Young University
BYU ScholarsArchive

Theses and Dissertations

1961

Uncle Jesse: the Story of Jesse Knight, Miner, Industrialist, Philanthropist

Gary Fuller Reese
Brigham Young University - Provo

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

Part of the Cultural History Commons, and the Mormon Studies Commons

BYU ScholarsArchive Citation
Reese, Gary Fuller, "Uncle Jesse: the Story of Jesse Knight, Miner, Industrialist, Philanthropist" (1961). *Theses and Dissertations*. 5064.
https://scholarsarchive.byu.edu/etd/5064

This Thesis is brought to you for free and open access by BYU ScholarsArchive. It has been accepted for inclusion in Theses and Dissertations by an authorized administrator of BYU ScholarsArchive. For more information, please contact scholarsarchive@byu.edu, ellen_amatangelo@byu.edu.

G+U
378

"UNCLE JESSE"

THE STORY OF JESSE KNIGHT

MINER, INDUSTRIALIST, PHILANTHROPIST

A Thesis Submitted to the

Department of History

Brigham Young University

Provo, Utah

In Partial Fulfillment

of the Requirements for the Degree of

Master of Science

by

Gary Fuller Reese

June, 1961

TABLE OF CONTENTS

		Page
ACKNOWLEDGMENTS		iv
LIST OF ILLUSTRATIONS		vi
Chapter		
I.	JESSE KNIGHT'S EARLY LIFE (To 1896)	1
II.	THE MINING VENTURES	19
III.	A FRIEND OF THE BRIGHAM YOUNG UNIVERSITY	36
IV.	RAYMOND, ALBERTA	54
V.	KNIGHT INDUSTRIES AND PHILANTHROPIES	65
VI.	THE JESSE KNIGHT LEGACY	82
BIBLIOGRAPHY		94

ACKNOWLEDGMENTS

The writer wishes to express his sincere appreciation to the following persons and organizations for their assistance in this work:

To Dr. Richard D. Poll, Chairman of the Thesis Committee, who spent many hours checking and correcting the various drafts of the thesis.

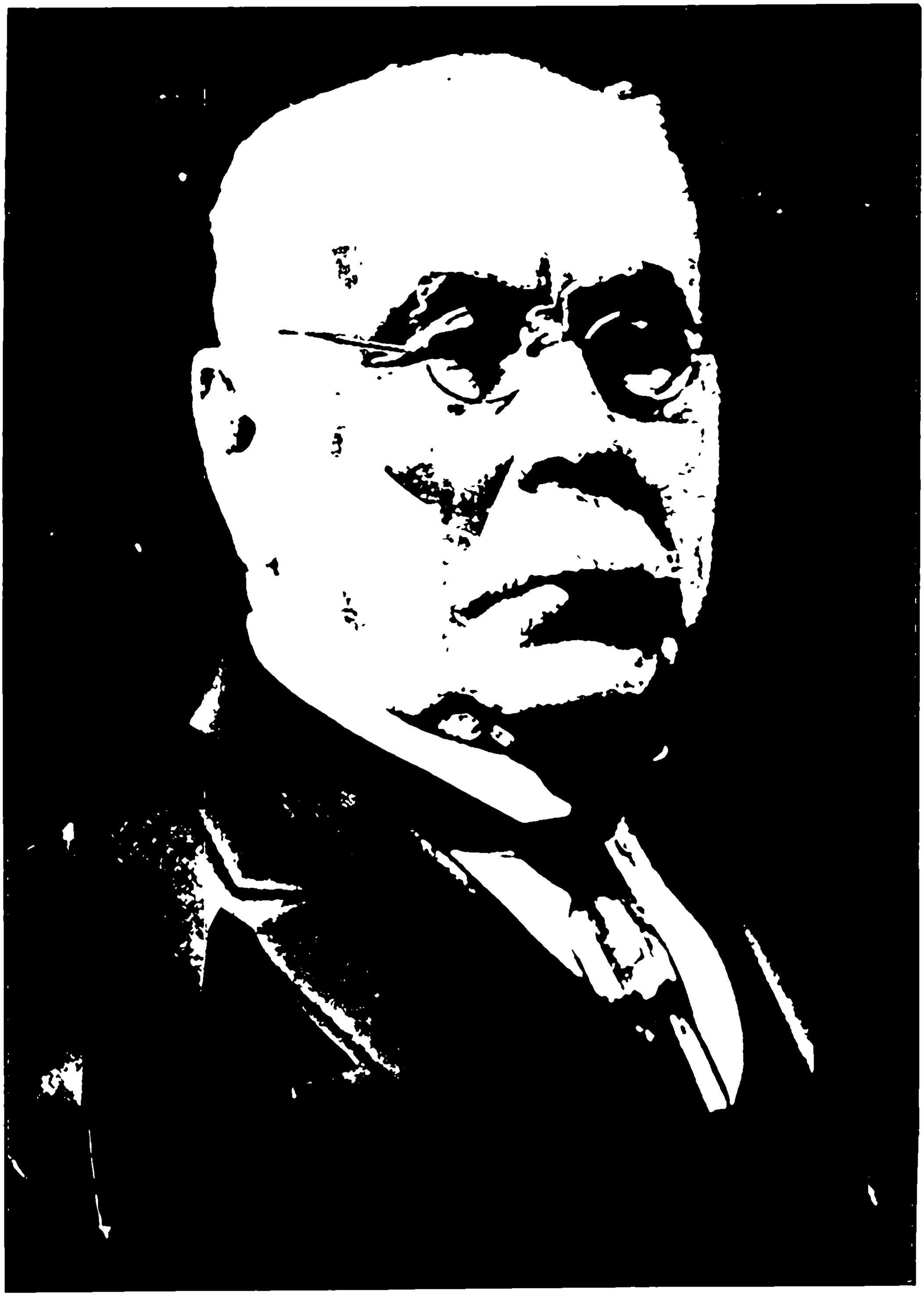
To Mrs. Hattie Knight, member of the Committee, whose editorial aid has helped greatly.

To President Ernest L. Wilkinson of the University who gave permission to use all materials owned by the University.

To the library staff, especially Chad J. Flake and Donald T. Schmidt, who offered many helpful suggestions as to sources and people to see.

LIST OF ILLUSTRATIONS

	Following Page
Jesse Knight	frontispiece
Knight Woolen Mills	74
Jesse Knight Mansion	80
Jesse Knight at home/ The Auto Accident	84
The Jesse Knight Building	90



JESSE KNIGHT

CHAPTER I

JESSE KNIGHT'S EARLY LIFE
(To 1896)

To intelligently study the life of any man it is wise and desirable to review the lives of his immediate antecedents. Jesse Knight's father, Newel Knight, was born September 13, 1800, in Malborough, Windham County, Vermont, the son of Joseph[1] and Polly Peck Knight. He lived at various places in New England and New York with his father, a farmer and grist mill operator, until his twenty-fifth year when he married Sally Colburn and set up a carding mill of his own a few miles from home. This, however, was almost immediately sold and a grist mill built which did not last too long for Newel

---

[1]It is interesting to note here the connection of Joseph Knight with the coming forth of the Book of Mormon. When Oliver Cowdery and Joseph Smith began transcribing the work,they found that they had no paper and no money to buy any. They, therefore, appealed to Joseph Knight who owned a store, at that time, for paper. Selecting a ream Joseph Knight took it to the pair along with some wheat, potatoes, and preserved fish which he knew they probably needed. Portions of this paper with notes in the handwriting of the Prophet Joseph are now in the possession of the Office of Church Historian, Salt Lake City, Utah. Notation by Fred W. Schwendiman, March 28, 1958, interview with Preston Nibley, Assistant Church Historian.

became allergic to the heavy dust and had to sell out.[2] He was forced to return to his father's farm which he helped operate.

Newel's father, Joseph, from time to time, hired many young men to help on the farm and periodically, Joseph Smith, the founder of Mormonism, was among those who worked. After working hours Smith would visit the family and tell them of his spiritual manifestations and of the translation of the Book of Mormon which he declared to be in progress. Because Joseph Knight and his family, including Newel, were Universalists and interested in all kinds of spiritual influences, they believed that the story Smith told could be true and were deeply impressed.

In the last week of May 1830, Newel Knight was baptised a member of the Church of Jesus Christ of Latter-day Saints by David Whitmer; on June 9, 1830, his parents were baptised by Oliver Cowdery. Newel and his fellow converts immediately began to preach the tenets of their new found religion and in early 1831, because of religious opposition which had already arisen, Newel and his wife left Colesville, their home, for Kirtland, Ohio. Newel was placed in charge of the Colesville Branch of the Church as it moved to the new gathering place.

---

[2]Ronald M. Gourley, "Story of Jesse Knight," (Unpublished Master's Thesis, Department of History, Utah State Agricultural College, 1935), Chap. I.

Later moving on to Missouri the Newel Knight family was involved in the troubles of the Mormons in Jackson and Clay Counties. It was here that in September, 1834, his first wife, Sally Colburn, died leaving a two year old son, Samuel.

Newel returned to Kirtland to help finish the work of building the Mormon temple. He met Lydia Goldthwaite, a convert of 1833, whom he married November 23, 1835. The Prophet Joseph performed the ceremony, and it is interesting to note how this came about. Hyrum Smith, Joseph's older brother and later companion in the martyrdom and Lydia's employer, offered his home for the ceremony. When Seymour Brunson, the man who was to marry Newel and Lydia, failed to arrive at the appointed time, Hyrum set out in search of him. He met his brother Joseph and when asked what he was doing, he told the Prophet that he was looking for the man licensed to perform weddings. Joseph replied that he had authority from the Lord to do such a thing. He went to Hyrum's home where he married the two; the first he had ever done.[3]

Lydia Goldthwaite was born in 1812 at Sutton, Worcester County, Massachusetts, the daughter of Jesse Goldthwaite, a New England

---

[3]Jesse William Knight, The Jesse Knight Family (Salt Lake City: Deseret News Press, 1941), p. 12. This work was written as a reminiscent account and is valuable for J. Will's view of what happened and for the part he played.

farmer. Following a child marriage to a Calvin Bailey, who deserted her after the birth of one child and coming birth of another, Lydia returned to her home where both children died.[4]

A month after the death of her last child, the Goldthwaite home was visited by Freeman A. Nickerson who offered to take Lydia to his home in Upper Canada where he indicated that his wife could help her to repair her torn life. Therefore, in February of 1833 they crossed the ice on the lake to Mount Pleasant, Mr. Freeman Nickerson's home.

From Joseph Smith's History of the Church the following is subsequently recorded:

> (October. A.D. 1833)
>
> Sunday, 27.---- Preached to a large congregation at Mount Pleasant after which I baptised twelve, and others were deeply impressed, and desired another meeting, which I appointed for the day following. . . .
>
> Tuesday, 29.----After preaching at 10 o'clock a.m., I baptised two, and confirmed them at the water's side. Last evening was ordained F.A. Nickerson an Elder; and one of the sisters received the gift of tongues, which made the Saints rejoice exceedingly.[5]

---

[4]Much of the material on Lydia Knight is taken from Susa Young Gates, Lydia Knight's History. The first book of the Noble Women's series (Salt Lake City: Juvenile Instructor, 1883). The problem with this work is that much of it is set in a conversational style and to that degree is considered unreliable.

[5]Joseph Smith, Jr., History of the Church of Jesus Christ of Latter-day Saints. Period I. History of Joseph Smith, the Prophet, by himself. An introduction and notes by B. H. Roberts (Salt Lake City, Utah: The Deseret Book Company, 1946), I, 422.

Lydia G. Bailey was one of the twelve baptised by the Prophet Joseph Smith on his short foreign mission and was "one of the sisters," mentioned by the Prophet.

The story of Lydia's conversion as well as that of the Nickerson family is of interest. Freeman had been told that his parents had joined the new church and was "rather disgusted with the information." The father, also named Freeman, was so imbued with the story of the L.D.S. faith that he prevailed upon the Prophet, Joseph Smith, and Sidney Rigdon to go to Canada with him to preach to his son. The attitude of Freeman, Jr., soon changed as the doctrines of the Church were preached to the Nickerson family, including Lydia, and to others in the neighborhood. After several meetings the entire family requested the baptism that made them members of the Church.[6]

Lydia remained with the Nickerson family until the next summer, that of 1834, when she returned to her parents' home. They were surprised and unhappy to learn that their daughter had joined the Mormons. After a winter at home Lydia decided that she would go to Kirtland, Ohio, the current gathering place of the Saints, to be with other members of her faith. Her parents provided her with sufficient funds to make the journey.

---

[6]Gates, op. cit., pp. 16-21.

In the fall of 1835, a year after her arrival, Lydia was hired by Hyrum Smith to help in his household. The first year was spent with the Vincent Knight[7] family whom Lydia had previously known. It was at Hyrum's home that she met and later married Newel Knight.

In 1836, after the dedication of the Kirtland Temple, Newel and Lydia left for Missouri, where they lived until the expulsion of the Saints from that state in 1839.[8] Newel and his family then moved to Nauvoo where he helped build up the city by aiding in the erection of saw and grist mills. It was at Nauvoo that on September 6, 1845, Jesse Knight was born, the sixth child of the union.

When the Saints were driven from Nauvoo, the Knight family consisting of the parents and Samuel, the son by the first wife, Sally, James, Joseph, Newel, Lydia, and Jesse, were among those who left the city in the Spring of 1846. Their equipment consisted of "two

---

[7]Smith, op. cit., II, 365 records Knight's name to be Vinson. This is elsewhere recorded also (Ibid., II, 45). He was a counselor in the Bishopric at Kirtland.

[8]Of interest to the Church history student are the following items: The entire 54th section of the Doctrine and Covenants of the Church contains a revelation given through the Prophet Joseph Smith to Newel Knight. Newel is also mentioned in the 52nd, 56th, and 124th sections of the same work.

Also when Newel and Lydia were getting ready to leave for the west, the Prophet Joseph gave Lydia nearly $100 as repayment for a fifty dollar loan she had made in his behalf to bail him out of jail when she first arrived at Kirtland as a new convert to the Church. Gates, op. cit., p. 34.

wretched wagons, three yoke of oxen and two cows." They left "mills, house, barn, and all manner of possessions to be occupied by any of the mobbers who might chance to come first."[9]

President of the Quorum of the Twelve, Brigham Young, who had in fact if not in title succeeded Joseph Smith as head of the Church when the latter was murdered in 1844, appointed Newel as captain of the first company of fifty and Joseph Holbrook as captain of the second company in the summer of 1846. The wagon train which these men led crossed Iowa. At Council Bluffs they ferried across the Missouri River and continued west, but because of Indian harrassment, difficulty in creating a proper line of authority, and a large grass fire that destroyed all feed for the stock, Brigham Young ordered the group to find a place to spend the winter. Through the guidance of some Ponca Indians, they found such a place near the banks of the Niobrara River in Nebraska. The camp was named Ponca, after the local friendly and hospitable Indians.

The group wintered there and on the morning of January 11, 1847, Newel Knight, after a short illness,[10] died and was buried the

---

[9]Ibid., p. 64.

[10]In 1901 Jesse found Isaac Riddle who was present at the burial of Newel Knight, and sent him to the town of Niobrara, Nebraska, to try to locate the grave. After a search, it was decided that the marks had been obliterated, but fortunately another set of more distant land marks gave an approximate location. In the spring of 1907 Jesse Knight and members of his family visited the campsite and purchased a piece of land on which a granite mark was erected the next year. Knight, op. Cit., pp. 18-19.

evening of his death in a lumber coffin made from a wagon box at Ponca Camp.[11] Orders came in April of 1847 to move back to Winter Quarters which the now widowed Lydia did, packing her effects in two wagons and leaving her beloved husband's grave. She stayed at Winter Quarters for one year and in April of 1848 she went to Brigham Young who had returned from Salt Lake Valley for counsel. He asked her to loan her outifts to those who were ready to go west that year and this she did, also obeying counsel to send her step-son Samuel along.

Because of troublesome Indians, the Saints, in the Spring of 1848 evacuated Winter Quarters. Lydia moved to a dug-out across the river at Pottowattamie. Not much was written of this period of darkness and depression. Jesse, of course, being less than two years old could not have felt the loss of a father or the extreme hardships of Ponca Camp, Winter Quarters and now Pottowattamie. Certainly he was shielded to some extent from the cold of winter, the lack of good food and other common trials from which Lydia tried to shield her youngest children.

On June 1, 1950, she was able to begin the trip to the valleys of the mountains in the Bishop Edward Hunter Company. Jesse was but five so took no real part in getting the family west. This was left to his older brother, James, who was twelve, and the sons of David Cluff, with whom Lydia came. They experienced the usual rigors of

---

[11]Gates, op. cit., pp. 70-71.

the trek west and at one time were involved in a buffalo stampede.

Upon her arrival in the Salt Lake Valley on October 3, 1850, Lydia stayed with her brother-in-law, Joseph Johnson, and with his help and that of her step-son Samuel, she acquired some land and borrowed $60 to build a two room adobe house. That winter she set up a school in her home. She was later hired to teach at the First Ward School and here she stayed until the orders to evacuate Salt Lake City came in 1858 ahead of Johnston's Army. Stopping in Provo she purchased the farm of a Mr. Hooks, who had fled farther south, and there she remained for a short time.

Jesse was thirteen when the family moved to Provo so he was well versed in helping on the farm. He also gathered potatoes and herded cattle for pay and with the profits he purchased a colt, the first thing he had really ever owned. Later, however, he traded it for a cow which he gave to his mother.[12]

When Lydia married James McClellan, a widower with two daughters, in 1860, she moved to his Payson farm leaving her two younger sons, Hyrum and Jesse, in Provo with their older brother James. Jesse found work as a teamster, first hauling oats to the overland mail station near Ely, Nevada, and then other items of produce all over the intermountain area. One story about a freighting trip shows a trait which was to characterize the life of the man:

---

[12]Knight, op. cit., p. 25.

> On one of these freighting trips the young driver was paid for his load in the form of gold dust. Knowing the possibility of being held up and robbed along the road which was infested with high-way-men, he cached the pay in the hub of an old wheel which he carried in the back of his wagon.[13]

An incident which shows that Jesse as a young man was given sometimes to impulsive action is told by J. William Knight and Jennie Knight Mangum of one of Jesse's early trips. One day he mashed a toe in some way or other. The pain was so intense that he placed his foot on a block of wood and chopped off the troublesome member, probably not realizing that the pain would subside, but that a chopped off toe could not be replaced.[14]

When he was sixteen Jesse began to work for Benjamin Roberts doing some logging in the canyons near Provo. The pay was to be thirty dollars a month, but he did so well that Roberts, after the term of the contract was up, paid him an extra bonus of twenty dollars a month. Jesse never forgot this kindness. Changing occupations, always looking for a better job, Jesse worked for the Church driving an ox team east to pick up immigrants and drive them west. He was seventeen at the time and went back in a company under Captain

---

[13]J. William Knight and Jennie K. Mangum, "Jesse Knight," in Kate B. Carter, (ed.) Treasures of Pioneer History (Salt Lake City, Utah: Daughters of Utah Pioneers, 1952), I, p. 178.

[14]Gourley, op. cit., p. 21.

Horton D. Haight, which brought 650 members in the train, 262 wagons, 2,880 oxen, and 143,315 pounds of flour from the Missouri to Salt Lake City, arriving September 19, 1862.[15]

Jesse busied himself at other occupations including the hauling of ore from the Mt. Nebo Mines to the Homansville Smelter in Tintic[16] and when he was twenty-two, he served for one summer as a scout and guard during the Black Hawk Indian uprising. He was a member of the Captain Alva Green company of cavalry. The next year he worked for the railroad, helping to build the grade for the Union Pacific near Evanston, Wyoming, where he was reportedly paid twenty dollars a day.

Jesse seemed to have a difficult time in some of his early dealings with the opposite sex. It is reported that one snowy day Jesse invited a young lady to go sleigh riding with him and she insisted on being accompanied by her rather bulky aunt. The sleigh which was merely a contraption Jesse had built himself, was overloaded and when they struck a rough spot in the road it completely collapsed, leaving all to walk home.[17]

---

[15]Joseph L. Wirthlin, "Jesse Knight. The Man and His Goodness," B.Y.U. Speeches of the Year, May 20, 1958.

[16]Sketches of the Inter-Mountain States. . . 1847-1909. Utah Idaho Nevada. Illustrated (Salt Lake City, Utah: The Salt Lake Tribune, 1909).

[17]Knight, Knight Family, pp. 27-28.

Jesse met Amanda McEwan and after a time of courtship proposed marriage to her. She accepted and the marriage date was set for sometime in October 1868. Jesse didn't make it to the wedding for he was making twenty dollars a day on the railroad. Amanda understood. The wedding was set for January 1, 1869, but this time snow barred Jesse's way as he was stranded in Provo Canyon. Amanda, after she was told, understood. Finally on January 18, 1869, they were married in the Old Endowment House on Temple Square in Salt Lake City. The only mishap that occurred here was the death of one of their horses on the return journey to Provo.

The newly-weds settled down in Provo, building themselves a two-room adobe house on present Fifth West Street. They were poor, having used Jesse's wages from the railroad for cattle and paying off debts; and Amanda, only 18, did weaving which she sold to the neighbors and used the proceeds to make quilts. However, Amanda is quoted as saying that those first two years in the adobe house were possibly her most happy years.[18] She even tailored clothing for her husband.

---

[18] Interview with Herald R. Clark, June 15, 1960.
Herald R. Clark, Dean Emeritis of the College of Business, Brigham Young University, has been on the B.Y.U. faculty since 1913, and knew both Jesse and Amanda Knight.

In Provo there was born to the couple on May 19, 1870, the first of their children, Lydia Minerva, later known as Minnie. She attended the Brigham Young Academy in Provo where she studied under Karl G. Maeser. It was at her death, mentioned later in this chapter, that her father repented of his indifference to religion and his inactivity in the L.D.S. Church.

After a few years living in Provo Jesse acquired, by saving and trading, a ranch and some livestock two miles west of Payson, Utah, and there he moved with his wife and daughter. Amanda is reported to have had mixed emotions about the move, but was glad to be more independent. Jesse became a rancher, a cattle buyer and trader, and it is said that he loved to match his trading abilities with others. Often because of his good heart he was outdone in a trade. At one time an offer was made to Jesse that he should go into the saloon business. Amanda told him that she would ". . . rather eat bread and water all the days of my life than have you go in such a business, for every dollar made that way is somebody's sorrow."[19] Amanda's plea was convincing and the matter was dropped.

It was in Payson that there came another incident of friendliness that perhaps helped Jesse become a friend of all. The Knight family had an orchard of young trees that were dying because of lack of water in a particularly dry spell. A neighbor, Jacob Hancock, who had

---

[19]Gourley, op. cit., p. 25.

water saw this and turned enough into the fields to keep the trees alive. Jesse could not believe that a neighbor would do this kind of thing, especially for the now apostate Jesse Knight.[20]

In Payson the next four of the children were born. The oldest son was Oscar Raymond Knight, known as Ray, born April 8, 1872. He moved to Canada in 1900 and took charge of the Knight interest there. Raymond, Alberta, is named for him. Jesse William Knight, born on the Payson ranch, August 20, 1874, spent most of his time in Provo helping run the Knight Industries. He ran for governor on the Democratic ticket and was on the B.Y.U. Board of Trustees. He died in 1956. Inez Knight Allen was born in Payson, September 8, 1876. She was active in the Church and politics and married R. E. Allen who joined the Knight Trust leadership. The B.Y.U. Allen Hall is named for her and her husband. Jennie Knight Mangum was born in November 1885. She married W. Lester Mangum and now resides in Provo.

With his rather precarious upbringing as a background, it was natural that Jesse might lead a reckless life, and often he associated with rather rough people. He had completely forsaken his church even to the extent that he joined the anti-Mormon Liberal Party. The reasons he later gave for this attitude were (1) "he was unable to

---

[20]Knight, op. cit., pp. 29-30.

separate the principles of religion from the practices of certain men who professed them. . . ." and (2) ". . . he was always for the under dog in a fight--a position occupied by the Liberal party at that time."[21] For over fifteen years he did not enter a house of worship or perform any church activity. He did not teach his children to become baptised but told them that they should wait until they were older and decide for themselves.

While he was living in Payson in the 1880's, a great change began to come over Jesse. When the "Loyal League" was being organized in the latter part of the year 1886 in the Gentile mining areas of Utah, Jesse saw as he herded cattle in the district and associated with the miners that its united opposition to the Church and to the admission of Utah into the Union was going to take away the free agency of the minority of Mormons who were working in the mines. In fact, Jesse revolted against the oppression of the mine owners who demanded an oath which would in effect make all Church members renounce their leaders. This time the Mormons were the under dogs in the fight and his feelings were turned toward his own people for the first time since he had had to defend Mormonism during his earlier freighting trips to Montana.[22]

---

[21] Orson F. Whitney, History of Utah (Salt Lake City, Utah: George Q. Cannon and Sons, 1904), IV. p. 115.

[22] Ibid.

His mother helped the process of shocking Jesse Knight back into the Church when, shortly before her death in 1884 on her last visit to Payson from her home, she told Jesse that her prayers in the St. George Temple had been answered to an extent that she no longer needed to worry about his inactivity. Jesse told her he was never farther from the Church, but she answered saying that the time would soon come when he would gain a testimony.

The incident which had most to do with moving Jesse Knight back into the fold of Mormonism took place when the Knight family's well on the ranch was contaminated by the decomposition of a rat that had fallen in and drowned. Jennie, the youngest child, was the first to become ill. Soon she had a raging fever and Amanda begged Jesse to call in the Elders.[23] He refused to do this saying that it would be hypocritical for he had no faith in the Church. Finally Jesse allowed Amanda to send Ray, their eldest son, for David Lant and Charles Brewerton, who administered to Jennie. The girl recovered.

---

[23]It is a belief in the Church that when any member or other person is ill and requests or has requested for him spiritual aid, two or more Elders, an office in the Priesthood, may be called in to administer to that person praying that if it be the will of the Father, the person be healed. John A. Widstoe, Priesthood and Church Government in the Church of Jesus Christ of Latter-day Saints, (Revised Edition, Salt Lake City, Utah: Deseret Book, 1954), p. 356.

This snapped Jesse from his anti-Mormon feeling and with the subsequent death of his daughter Minnie, his repentance was complete. Jesse tells the story in his own words:

> Soon after the miraculous healing of Jennie, our oldest girl,Minnie, was striken and a little later all the other children at once lay very sick. From the time she was taken ill, Minnie felt that she would not recover. When asked why she felt so, she answered that when Jennie was so bad she had asked God to take her if she would do as well as Jennie; so she counted the days, believing that she would live but thirty days from the time she took sick.
>
> Every day she kept the count, and departed as she had said. Her going was peaceful, her breath leaving her as she said the prayer, "Oh, God, bless our household." I remembered now that when she was a baby she had diphtheria, and that then, almost seventeen years ago I had promised the Lord that if he would spare her life, I would not forget Him. I had not kept that promise. How keenly I felt the justice of her being taken from us! I suffered in my feelings. I prayed for forgiveness and help. My prayer was answered and I received a testimony.[24]

It appears that from this time Jesse Knight was weighted down with the responsibility of finding some means to pay back the Church he had scorned and avoided. Humanity too must be repaid.

Jesse still spent some time with his mining and other reckless friends, but it was mostly in the off season times when the ranch duties were slow. He found, however, that his relationships had changed with these rough men. This change can be shown from retelling an experience had by C. A. Magrath who was instrumental in promoting Jesse's Canadian venture five years later. It seemed that Magrath and Jesse

---

[24]Knight, op. cit., pp. 35-36.

happened to be on a very slow train traveling north from Great Falls, Montana. Because things were really slow Jesse suggested that he, Magrath and several other men play cards. The game went on for half an hour and Jesse suddenly dropped his cards and left the group without explanation. Later Jesse told Magrath of the story of his repentance and life before repentance and how he had vowed never to play cards, drink intoxicants, or spend time in saloons again.[25]

One evening Jesse had a dream in which he was told in some way that one of his best friends was about to cheat him in some sort of mining deal. He went to the man and accused him publicly and found that the dream was indeed true. He left the place of the meeting and walked for some distance. He seated himself under a tree feeling rather at odds with the world, more hurt that a friend would betray him than any possible monetary loss. It is reported that after a few minutes he distinctly heard a voice say to him, "This country is here for the Mormon."[26] He was fully awake and because no one was about, Jesse believed that it came from the Lord. He naturally believed that this had to do with mining in this area and he began to search for his glory strike.[27]

---

[25]C. A. Magrath, How Alberta Grew Up, Brief Outline of Development in the Lethbridge District (Lethbridge, Alberta: C. A. Magrath, n.d.), pp. 58-59.

[26]Knight, op. cit., p.37.

[27]Perhaps the most famous other dream mines in the Utah Valley were those of a Bishop Koyle in Spanish Fork and Benjamin Bullock in Santaquin. These men had supposed dreams after Jesse Knight's successful one, but neither could find this mine.

CHAPTER II

THE MINING VENTURES

With the coming of the Civil War, there came to Utah a new element which was to alter the history of the territory and force a new phase of development upon its people. The United States War Department decided that to protect the western mail routes and keep an eye on the Mormons, it would send the Third California Volunteers and portions of the Second California Cavalry to Salt Lake City. In October, 1862, they arrived under the leadership of Colonel Patrick Edward Conner.

Finding Camp Crittenden,[1] the one-time base of the Utah Expedition, unfit, Conner established Fort Douglas high on the east bench of Salt Lake City.

Almost immediately came a period of almost constant difficulty highlighted by a personal feud between Conner and Brigham Young and unpleasant incidents between the local people and the soldiers. Conner

---

[1]Originally the camp was named for John B. Floyd, Secretary of War (1857-1861), in the Cabinet of James Buchanan. It was changed to Camp Crittenden February 6, 1861, by Philip St. George Cook after Floyd resigned his position and joined the rebellious states.

somehow felt that it was his duty to do something about the "Mormon Problem" and when ore was found in Bingham Canyon, he did his utmost to "regenerate" the Mormons by attracting a gentile element to the territory to prospect and work in the mines.[2] As one who has written about this says, "there can be little doubt that General Conner was the moving spirit behind the development of the industry."[3]

By September 17, 1863, the West Mountain Mining Company had been organized and was working on the first filed mining claims. The owners were principally volunteers, but a few Mormons who disregarded decrees from Salt Lake City and Brigham Young, also had an interest.

Conner's propaganda was so effective in attracting both outside people and local Mormons to the mines that he earned the title of "Father of Utah Mining."[4] Nearly typical of these would-be Mormon prospectors of this era was Isaac Brockbank, a pioneer of Utah Valley and long time associate in the office of the Presiding Bishop of the

---

[2]Fred B. Rogers, Soldiers of the Overland. Being an account of the services of General Patrick Edward Conner & his volunteers in the Old West (San Francisco: The Grabhorn Press, 1938), p. 134.

[3]Ibid.

[4]LeRoy R. Hafen and Carl Coke Rister, Western America. . . (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1950), p. 346.

Church. In his biographical sketch, written years later while he was in a reflective mood serving six months in the Utah Penitentiary for polygamy, Brockbank writes:

> I have been carried away with the idea that the big pile was just ahead and that very soon I would have all the means that I cared about. In this way, many of Utah's old citizens have been impoverished and their families brought to destitution. It is greatly surprising that men would actually mortgage their homes for money to expend in paying for labor in sinking a hole where somebody had found some indications that a body of mineral was deposited. Just a few feet in the mountain, further than they had yet dug, and so it would continue until the price of the mortgage was gone and the result eventually was that the family had to leave home and nothing accomplished but the poverty of the family and in too many instances the loss of the spirit of the Gospel. And as a consequence, a spirit of bitterness was inculcated among the children that has proved their ruin socially, morally, and religiously. This case. . . is one out of many of the failures that have occurred from a disposition to engage in things for profit that was contrary to the teachings of the Church Authorities.[5]

This was not the case with Jesse Knight, however. It may and can be demonstrated that mining in his case made Jesse Knight more loyal to the Church and kept his immediate family true to the faith. Another difference between the Brockbank story and that of Jesse Knight is that one was successful while the other was not.

The story of how Jesse Knight first became interested in mining is told several different ways by the several who have written

---

[5]Isaac Brockbank, Autobiography of Isaac Brockbank, Utah Pioneer, N.P., N.D.--Personal copy of writer. P. 37.

about it. All variations, however, can be fitted into one general story.

For several years Uncle Jesse[6] lived in Payson on his ranch where he ran cattle and farmed as mentioned in the previous chapter. Kildale reports that Jesse often, with his sons, herded cattle above Payson in the Tintic area and that when he saw the great wealth that was being taken from the hills he became ". . . enamoured of the idea of digging fabulous wealth out of the ground."

His farm was near the trail to the mines and often men stopped on their way to and from Tintic for a meal and to tell of their successes or failures. Often, reports his son J. William, Jesse would go with them to see the claims, and he and his sons would prospect themselves with pick and shovel between seasons. Jesse, first and foremost, was not a geologist but he had enough native instinct to note that the best or richest mines were those in ". . . the limestone area to the north of the mozonite or 'porphyry,'"[7] that the technical miners called it.

He located a mine shortly before 1890 in this manner and named it the June-Bug. In that year he sold it for $14,000, and with this

---

[6]The named Uncle Jesse was acquired by Jesse Knight because of his rich-uncle-who-was-always-willing-to-help attitude. No exact date can be given as to the time this was picked up by Jesse Knight.

[7]M. D. Kildale, "The Tintic District," NewsBulletin of the Mineralogical Society of Utah, V (September, 1944), p. 13.

money he decided to move his family back to Provo to give the children a better educational opportunity and to provide a better life for his wife.[8] Because of his openhanded generosity in giving assistance to all who were in distress, he soon found that when one signs notes for others he was almost "invariably paying them when they fell due." Soon he found himself flat broke with his ready money gone and his credit going fast.[9] He even had to mortgage the home he had built for his beloved Amanda.

By this time all the area where he had previously prospected had been staked out. Still believing in the voice that told him that the area was there for the Mormons, he began to look on the northeasterly slopes of the mountain where he found some "promising outcrops of altered limestone."[10] Jesse went to Jared Roundy, an expert miner, to ask help in making a location. Generous Jesse offered Roundy a share in the mine but Roundy declined calling it ". . . a damned old humbug." This became the name of Jesse Knight's first great mine when he filed the claim.[11] He tried to interest others in the mine, but

---

[8]It was in Provo that the last of the Knight children were born. A girl, Addie Iona, was born December 18, 1891. She grew up in Provo and married Knight Starr Jordan, son of David Starr Jordan. She died in 1937.

[9]Whitney, op. cit., IV, p. 514.

[10]Kildale, op. cit., p. 13.

[11]Knight, op. cit., p. 37.

no one would stake him and with great difficulty he secured a loan of fifteen thousand dollars at twelve per cent with the Payson ranch as security.

Jesse hired two men, Thomas Leatham and Thomas Mansfield, who were experts in the use of the single-jack hammer and he convinced one of his sons, J. William, to quit his job at the Utah Mines Company diggings and come work with his father. J. Will and Jesse built a one room shack on the eastern slope of the Godiva Mountain some distance below the mine entrance.

Let J. William Knight tell the story of the big find:

> About July, 1896 we began working in the old Humbug tunnel which was then in probably 150 feet, it having been driven this far doing the assessment and patent work on the property. We divided the shifts up into three. Father was wheeling the rock from the tunnel in a wheelbarrow, often bumping his knuckles on the sides of the tunnel as he proceeded with his load. We three (Will and the two employees) did the single-jack work about eight hours a shift. We had continued this work for perhaps two months when one morning about three o'clock Mr. Leatham came down the mountain-side, having finished his shift, bringing with him samples of lead ore, saying that he had struck the vein. This greatly excited me, and I was up bright and early the next morning rushing to the tunnel to see the new strike. Father came up the trail later, not feeling very much excited but simply having the impression that he always had--that the ore was there. . . . He walked into the tunnel with his wheelbarrow and loaded it with this rich ore. When he came out with a load of ore, he dumped it on a small platform and said, "I have done the last day's work that I ever expect to do where I take another man's job from him." I expect to give employment and make labor from now on for other people."[12]

---

[12] *Ibid.*, p. 40.

This find was the "great Humbug ore shoot," which has been called one of the ". . . richest lead-silver deposits ever found in the west."[13] From this mine came the bulk of the basic Knight fortune. It is located at approximately the 7700 foot level of the Eureka Peak of the Godiva Mountain directly south of Eureka, Utah.

Jesse at this time had a mild form of revenge. Few believed his story of the great spiritual experience and made fun of him as he doggedly searched the Godiva Mountain. Immediately after the Humbug strike one of these miners offered him $110,000 for the property. This offer he smilingly refused, knowing that he could not do what he promised to do with $110,000.[14]

Immediately after the strike Jesse made plans for the building of a road to the mine, the erection of the ore house and other such equipment including track, cars, and a donkey engine to bring ore from the interior of the mine. It is reported [15] that the second shipment of ore to the United States Smelting Company brought in $11,189.05 with 3.8 ounces of gold, 175.1 ounces of silver and a high concentration of lead in each ton. There are few records extant for the Humbug, for

---

[13]Kildale, op. cit., p. 40.

[14]"Passing Events," The Improvement Era, XXIV (May, 1921), p. 670.

[15]Knight, op. cit., p. 41.

most of its business was conducted before the organization of the controlling Knight Investment Company, which kept good records.

Being rather paternalistic and knowing the evils of the typical mining town, Jesse determined to build one of his own, Knightville.[16] High above the town of Eureka, Jesse, in 1897, built a school house and the beginnings of a town, one of the two in the West of the United States without a saloon or gambling place. His agreements with his employees are classic in the mining agreements of the West:

> Mr. Knight made an agreement with his employees at the outset, and rules were adopted to this effect; he would raise their wages without being asked; he would not run a boarding house and require them to patronize it, as often done in other places; and would arbitrarily take nothing out of their wages for hospital funds, insurance fees, or other purposes; nor would he permit his superintendent or foreman to question any man as to his religion or politics. In return for these concessions Mr. Knight was to be free to summarily discharge men who were found spending their wages for drink and neglecting to support their families. He insisted upon being left at liberty to employ men who would properly care for those dependent upon them, and not waste their substance in riotous living.[17]

---

[16]Two trips to Knightville have recently been made by the writer to view what remains. On the hills above Eureka, Utah, there is nothing but the foundations of the school. This is easy to explain for as one who lived there said, "all the houses were built without foundations, simply boards set straight up and down, with shingle or tin roofs." Mary Wilkins Tanner, "Jesse Knight as a Mining Man," in Kate B. Carter, (ed.), Heart Throbs of the West (Salt Lake City, Utah: Daughters of the Utah Pioneers,), VIII, p. 149. Another recalls that when her family moved from the mining district their house was simply dismantled and taken to the new home. Lucille Thorne, interview. The name of the town has also caused some trouble to the writer. When interviewing Herald R. Clark, he insisted that the name of the town was Knightville, not Knightsville, as the writer has seen in most published sources. After checking authoritative sources (Utah University, Dept. of Biology, Gazeteer of Utah Localities and Altitudes, and U.S. Dept. of Interior, Geological Survey, Map of Eureka Guadrangle, 1954), it was found that Dean Clark was correct.

[17] Whitney, op. cit., IV, p. 514.

The size of the town varied from forty to sixty-five houses or more, depending upon what was doing at the mines and if camps like Iron Blossom up the canyon were working. A branch of the Mormon Church[18] was also organized at Knightville.

Jesse built the school house and for a time paid the wages of the teacher, Fanny McLean, who later joined the Brigham Young University faculty. Knowing that it was the duty of the county to provide teacher's salaries, Jesse demanded that the wages come from the Juab County. Upon being told that there were not enough children to receive school taxes, Jesse went to Diamond Camp and hired James Higginson to move to Knightville. With the addition of the Higginson family's eight children, the school population was increased enough to receive the tax money.[19]

Jesse proved to be a popular boss with his employees, but rather unpopular with other operators in the district. He insisted that Sundays be given as days off and to compensate for the loss in pay

---

[18]The Branch was organized with William A. McCoullough as President, and men named Fuller and Reese as counselors. It was part of the Utah Stake until January 13, 1901, when it was made a part of the Nebo Stake and subsequently was made a ward and was part of the Tintic Stake. It was disorganized August 18, 1924. Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: Deseret News Press, 1941), p. 406.

[19]Knight, op. cit., p. 44.

he gave his men a twenty-five cent a day raise in wages. For this stand he was dropped from the operators organization until a few years had passed and the other mines began to follow suit, realizing that with a day of rest, a man could produce more in six days than in the previous seven.[20]

Money for the Knight family began to roll in. Almost immediately Jesse began to buy up or at least secure control over properties on the east side of the Godiva Mountain whereon was located the Humbug. He feared that the properties would soon prove too costly when the full extent of his find was known; so he acted quickly.

He purchased what was called the northerly extension of the Humbug vein system, about 7700 feet up the side of the mountain very close to the top, from the McChrystal family of Eureka for $25,000, payable in installments, or J. William tells how Jesse got the money to pay for this:

> Upon taking possession he started another tunnel for the purpose of developing the Uncle Sam (McChrystal property) claim. After this tunnel had been projected into the mountain a distance of 300 feet under contract, an additional 50 feet was let. He went into the tunnel one day and said to Mr. John Roundy, who was the superintendent, that he thought he ought to turn the tunnel to the right. Mr. Roundy could see no particular reason why he should turn the tunnel to the right, but in compliance with "Uncle Jesse's" wishes, made the turn. He had only driven the drift a short distance to the right when he encountered a rich

---

[20] Ibid.

body of lead ore, and this property soon became one of the big producers. The ore taken from this strike soon paid for the mine.[21]

In rapid succession Jesse acquired the Beck Tunnel, the Colorado, the Iron Blossom and the Dragon Mining properties. Of all his holdings these first purchases proved to be the richest and most valuable. Between 1904 and 1915 the Beck paid dividends of $675,000; the Colorado between 1906 and 1916 paid $2,600,000; and the Iron Blossom for the same period paid $2,370,000.[22] The Knight family received most of these profits.

The mining itself was done with pick, shovel and jack-hammer. When ore was dug, it was loaded into a quarter ton ore car on the same level as the face of the diggings or often was sent by ore shoot to a lower level if one was available to be taken out. The ore cars were pulled out of the mine by a donkey engine usually on a small set of tracks laid for the purpose. When the ore cars reached the tunnel entrance, they were dumped into waiting train cars, trucks, or other larger type conveyances. Sometimes in the Iron Blossom mines, huge engines would have to be used to lift the ore cars directly from the depths of the mine.

---

[21] Ibid., pp. 45-46.

[22] G. W. Crane and Howard Fitch, compilers, The Tintic Mining District of Utah, (prepared for the Tintic meeting of Utah Section of the American Inst. of Mining Eng., July 5, 1915).

The Colorado mine proved to be very profitable to Uncle Jesse. The tunnel was driven in about 250 feet when the miners broke into a huge natural cavern about one thousand feet in length and thirty feet wide. The floor was covered with solid carbonate lead-silver so pure that it could be moved by kicking it with one's shoe. A tunnel was driven under this with periodic shoots into the cavern where the carbonate was easily and cheaply mined. The ore proved to average from forty to fifty feet deep the whole length of the cavern.[23]

Later Jesse sold his first mine, the Humbug, to Simon Bamberger, the Jewish businessman and governor of Utah. The mine played out soon after the sale and Bamberger was reported as saying that Jesse Knight might not have had a revelation when he found the mine, but he surely had one when he sold it.[24] The Knight luck was still going strong.

Jesse moved out of the State of Utah in several mining ventures, feeling that the phenomenal good luck with the Godiva Mountain claims could be transposed to any site he might pick.[25] One such out-of-state

---

[23]Knight, op. cit., p. 43.

[24]Interview with Herald R. Clark.

[25]Jesse believed that since he was helped at Godiva, he possibly would be helped elsewhere. Some who were interviewed say that they are not really sure he felt this way.

organization was the Utah-Missouri Mines Company, incorporated January 26, 1916, under the laws of Utah. With Uncle Jesse at its head and the rest of the family as officers and directors,[26] as in most Knight organizations, the company was capitalized at $10,000 with shares at $1.00 par. The company proposed to mine lead near Joplin, Missouri, but little was really done. Other such ventures were begun in Nevada and Colorado; some were successful, while most were not.[27]

Jesse, as reported by a grandson,[28] was once approached by a representative of some Mexican mining interests who claimed that they had found a very rich mine but needed capital. Knight representatives traveled to Mexico to inspect the diggings and found rich ore--placed there by a shot gun. This the Knight interest representatives discovered and withdrew all offers.

Another time an extremely rich find was located in Nevada. Knight funds were extensively used to build roads, buy equipment and hire men. Almost immediately after the digging began the vein played

---

[26]Jesse Knight, President; J. William Knight, Vice President; W. Lester Mangum, Secretary; Directors, Jesse Knight, J. William Knight, Amanda M. Knight, W. Lester Mangum, W. O. Creer, E. R. Allen, and Knight Starr Jordan.

[27]Knight Investment Company, General Ledger (microfilm copy, B.Y.U. Library), unpaged.

[28]Interview with Philip Knight.

out and it was decided that the ore was merely a pocket. These were the risks a miner had to take. Sometimes one is successful; often not.

In 1906 Jesse was approached by a group of Salt Lake and Ogden businessmen who had begun a smelter at Ogden but felt that with Jesse's help they could get the smelter closer to the mines and save money on freighting charges. Jesse agreed to become a minor stock holder in the firm and the Tintic Smelting Company was organized and a contract was made to process ore from the Knight mines. At a site near Silver City construction was begun and what equipment the group had at Ogden was brought to the new site. Jesse almost immediately had trouble with them on meeting obligations and, not wishing to bring court proceedings against the prominent men, released all from their obligations and took over the plant completely. Dedication ceremonies were held July 24, 1908, and the plant was put into operation. It lasted only a year for Jesse found that he could get better rates from smelters in the valley. The profitable part of the venture was the Eureka Hill Railroad which he built in connection with the smelter. It ran for over twenty years and provided competition to the other larger railroads.

At the February 1921 Board meeting of the Knight Investment Company when Jesse resigned, he relinquished the presidency of the following organizations:

Knight Investment Company; the parent organization, Knight Trust and Savings Bank, Tintic Milling Company, Utah Ore Sampling Company, American-Columbian Corporation, Iron Blossom Consolidated Mining Company, Empire Mines Company, Tintic Drain Tunnel Company, Ellison Ranching Company, Knight Woolen Company, Knight Sugar Company and the Springville-Mapleton Sugar Company.[29]

When he died the next month his name was found to be on the boards of directors of thirty-three lead-silver and allied mines, two gold mines, three copper mines, two railroads, a coal company and five other assorted organizations.[30]

---

[29]Provo Post, XI (March 15, 1921), p. 1.

[30]The complete list includes Alpine-Empire Mining Company, Bonneville Mining Company, Bingham Empire Mines Company, Carbonate Ely Copper Company, Bullion Hill Mines, Cummings Mining Company, Colorado Consolidated Mines Company, Comstock-Phoenix Mining Company, Central Utah Railroad, Dragon Consolidated Mines, Defender Mining and Milling Company, Draper Mining and Milling Company, Ely Amalgamated Copper Mining Company, Great Western Mines, Hiawatha Mining Company, Holt-Christensen Process Company, Ibex Gold Mining Company, India Queen Consolidated Mining Company, King David Mining Company, Keno Mining and Milling Company, Lucky Boy Consolidated Mines, Midvale Mining Company, Miller Hill Mining Company, Mineral Flat Mining Company, McGill Mining Company, Moss Copper Mining Company, Middle Swansea Mining Company, North Godiva Consolidated Mining Company, North Bingham Consolidated Mining Company, Nevada Park Mining Company, Old American Mining Company, Rico, Wellington Mining Company, Red Creed Coal Company, Swansea Consolidated Mining Company, Salvator Mining Company, Springdell Resort, Sioux Mines, Tintic Central Mining Company, Union Grain and Elevator Company, Utah Ranching and Development Company, and Utah Valley Land and Water Company.

Even before the death of Uncle Jesse some of the more famous mines began to produce less and less. The Iron Blossom was sold to the Tintic Standard Mining Company, April 16, 1925, and many of the others were consolidated. In the ledger of mines of the Knight Investment Company the following notation appears across the face of the entry for the Tintic Milling Company: "Plant Closed down Oct. 1923." This seems to be the general trend of notations after Jesse died.

Mining in Utah or even in Tintic did not cease with the death of Uncle Jesse. In fact, it grew.[31] The only difference was the fact that the Knight family was no longer deeply involved. As late as 1955, however, the Dragon Consolidated Mines, under the nominal control of J. William Knight paid dividends of $156,435.[32] This money came not from gold, or silver, or lead, but from clay used in the making of steel. The mine still operates.

A general conclusion can be drawn as a close to this chapter on mining. Jesse Knight, through persistence and inspiration or good luck, found a great mine and through more good luck and paying good prices for sometimes questionable property he struck it rich. Finally

---

[31] Salt Lake Tribune, April 29, 1955. Utah was listed in 1942 as second in the country in copper production, second in lead, third in zinc, third in silver, and fourth in gold.

[32] Salt Lake Tribune, March 7, 1943.

after twenty years in mining, his luck ran out and with it his fortune. It appears that many of the late mining ventures were rather desperate attempts to recreate the Humbug and finance the diverse Knight ventures which will next receive attention.

CHAPTER III

A FRIEND OF THE BRIGHAM YOUNG UNIVERSITY

It is often difficult to determine why one of means chooses a particular group, organization or person to receive the bounties of plenty that one of means can provide. Although of little formal education himself, Jesse Knight recognized the need for higher learning and perhaps felt only through giving money to the Brigham Young Academy/University could he provide education for the children of his employees, fellow ranchers and others in his beloved Utah, Utah Valley and Provo.

Of course any iconoclast can also point to two factors that might have influenced Jesse Knight in his decision to support the Academy/University. The first of these was that by 1901 he was a member of the governing body of the school and as one of the wealthiest men in Utah could not avoid financially supporting the institution. The second factor was that Jesse was a very good friend of George H. Brimhall who was president of the Institution from 1904 to beyond Uncle Jesse's death in 1921. This friendship was solidified when Jesse's son, J. William Knight, married Lucy Jane Brimhall, George's daughter.

It is really doubted that Jesse ever weighed the reasons why he did what he did. He saw the need and after having had great spiritual experiences earlier in his life, he was convinced that the wealth given him was to be used to support his Church and through it the Brigham Young Academy/University.

Founded by Brigham Young in 1875, the Academy, under the direction of Warren N. Dusenberry and Karl G. Maeser, had offered, like many of the other schools of the church, mostly high school work. With the coming of the administration of Benjamin Cluff, Jr., and the dedication of the first building of the City (Lower) Campus,things began to change as the "storm and stress" period of making the Academy a University came to the fore. It was in this "storm and stress" period that Jesse Knight first developed an interest in the school.

The first real connection of Jesse Knight with the Academy/University except for sending his children to school, came in 1898 less than two years after the great Humbug strike when the Academy Board of Trustees decided that the school desperately needed a second building on its new lower campus. The Church, at that time was not financially able to appropriate funds, so Reed Smoot, as the Chairman of the Executive Committee of the Board, took things into his own hands and offered to obtain contributions of one thousand dollars each from ten people for the erection of the edifice to be known as the College Building. Those who were asked and responded were Wilford Woodruff,

President of the Church; George Quayle Cannon, First Counselor to President Woodruff; Joseph Fielding Smith, member of the Quorum of the Twelve and later President of the Church; Reed Smoot; Jesse Knight; Charles Edwin Loose, a Provo businessman; Alfred William McCune, a Salt Lake City businessman; Stephen L. Chipman, an American Fork Church and businessman; Amanda Inez Knight, and Jesse William Knight, Jesse's son and daughter.[1] The cost of the building was somewhat above the estimated ten thousand dollars so Reed Smoot increased his individual donation to pay for the additional costs. Jesse Knight and his family merely gave when asked and were in no way actively supporting the fund collection.

Nothing more is mentioned of Jesse Knight in the history of the Academy until May 7, 1901, when William H. Seegmiller was asked to resign his position on the Board because of the great distance he had to travel to each of the Board meetings and his apparent inability to do so. After the resignation was offered and accepted, Reed Smoot nominated Jesse Knight to fill the vacancy created. He was appointed a member of the Board at that time and was also made, with Susa Young Gates, Stephen L. Chipman, and Tennie S. Taylor, a member of the visiting committee.[2]

---

[1]Plaque on the main floor east entrance of the College Building, Lower Campus, Brigham Young University, dated May 24, 1898. In the strict order of precedence, Uncle Jesse follows just behind the high church officials.

[2]Brigham Young Academy/University, Board of Trustees, Minutes, (Office of General Counsel), pp. 147-48.

One week after this appointment, May 14, 1901, a special Board meeting was held in the Salt Lake City offices of President of the Church, Lorenzo Snow, where acting President George H. Brimhall of the Academy[3] and Board member Reed Smoot urged the Board to recreate the Church Normal Training School and to erect a building which would be a suitable home for it and if possible include a sorely needed gymnasium. Brother Knight immediately offered $25,000 for the building fund if he could apply the money on his tithing, but PresidentSnow, who was conducting a drive churchwide for the payment of tithing, said that tithes must be paid as such and nothing else and therefore refused the offer.[4] Jesse then said he would contribute $15,000 for the Training School and Gymnasium, which it was decided would occupy the top floor of the building.

Uncle Jesse did not stop with this, for he used his influence to induce another to contribute a sizeable amount to the building fund. One of his associates in a few of the mining ventures was David Evans of Salt Lake City, who did not belong to the L.D.S. Church. Let J. William Knight, Jesse's son, tell of the techniques used to induce Evans to help. Mr. Evans had:

---

[3]President Benjamin Cluff, Junior, was in South America, or at least on his way there with the School's South American Exploring Company.

[4]Board of Trustees, Minutes, p. 150.

suggested that he should like a half interest when Mr. Knight should find something 'sure.' He accordingly called Mr. Evans on the telephone and invited him to come to Provo as he had a proposition he could recommend and considered it the best investment they could ever make. Mr. Evans came down quite excited over what this new venture was to be. . . he listened eagerly for the details of what he expected to be a new mining venture. On being told that father would like him to contribute $5,000 to erect a training school building for the B.Y.U. in which the two would share on a fifty-fifty basis, Mr. Evans seemed to be quite shocked, but after deliberating on the matter for a while, he reached into his pocket for his check-book, and said, "Jesse, I'm going to call your bluff. . . ." After the building had been completed, Mr. Evans was invited to address the studentbody. He related the circumstance attending his contribution and turning to Mr. Knight, who was on the stand, said, "Uncle Jesse, I release you from the guarantee you made in regard to this contribution. I acknowledge it to be the best investment I ever made.[5]

Jesse's activities here turned to active support of the school and when the building was completed the following were counted as sources of money for the building fund:

Jesse Knight	$ 15,000.00
David Evans	5,000.00
Thomas Kearns	1,000.00
David Keith	1,000.00
S. H. Belmont	40.00
Snyder & Snyder	50.00
Stephen L. Chipman	10.00
Gymnasium Committee (Student)	1,350.00
Brigham Young Academy Endowment Fund	1,875.00

---

[5]J. William Knight, op. cit., pp. 89-90.

REAL ESTATE AND BUILDING SITES

To Jesse Knight, the Central Building	$ 2,000.00
Gates and Snow Building	2,500.00
To Reed Smoot	2,000.00
To T. W. Taylor	1,500.00
To Provo Book Store	1,500.00
From Beaver Branch	110.00
	$ 34,936.88[6]

Uncle Jesse's stature grew as he attended the meetings of the Board and participated in the governing of the school along with his many other interests. At a meeting late in 1901 upon the motion of Susa Young Gates, his fellow member of the visiting committee, a resolution that Jesse Knight along with Wilson H. Dusenberry be elected a member of the Executive Committee of the Board was adopted by the Board.[7]

During these days the quarterly meetings of the Board and the meetings of its Executive Committee, if they were held in Provo, were in Jesse Knight's office in the Knight Block, the building he erected to use as headquarters for his mining and industrial empire.[8] It was

---

[6]General Journal Book, Brigham Young Academy. (In the archives of the University.) In the second section of the donation schedule the words "to" mean that land or property was sold to the person or persons named.

[7]Board of Trustees, Minutes, p. 115.

[8]The building stands at the North East Corner of University Avenue and Center Streets in Provo.

there that on October 23, 1903, the Board of Trustees met to sign the articles of incorporation that made the Brigham Young Academy the Brigham Young University.[9]

Incidental to the great workings of the University, but an act which shows that Jesse Knight's heart was close to the welfare of the students came when at an Executive Committee meeting, Jesse moved that the starting time of the first period of school be at 8:15 a.m. instead of 7:45 a.m. during the winter months.[10] The granting of the extra half hour on cold winter mornings most probably made Jesse one of the most popular men on campus.

It seemed that Jesse Knight was always somewhat uneasy when he found some of his money was idle in the banks and when he found five hundred acres of land on the Provo Bench close to the mouth of Provo Canyon, he purchased it and offered the ground to the school. It was not until June 30, 1907, eight months after the original offer that the following is recorded:

> Jesse Knight for the Knight's Investment Company donated to the B.Y.U. 500 acres one half mile west of the mouth of Provo Canyon. Value without water $30.00 per acre or $15,000.[11]

---

[9]Board of Trustees, Executive Committee, Minutes, p. 117.

[10]Board of Trustees, Minutes, p. 182.

[11]Provo Bench Lands and other property accounts. V. 1. (Ledger in the Archives of the Brigham Young University.)

It next became the duty of Jesse Knight to secure water for the lands he had given the school. By October 12, 1907, Jesse and others had worked out a scheme whereby the University could obtain a quarter interest in water storage facilities at the head of the Provo River if the Church could finance the building of canals and other needed equipment. Revenue could be obtained from the sale of water to other parties who held land on the Provo Bench.

After it was found that the Church did not have sufficient funds for financing the program, the Executive Committee of the Board, under Knight's chairmanship, dropped the scheme in favor of another which was broader in its scope. After meetings with President Joseph R. Murdock of the Wasatch Stake and others, it was decided that two corporations, the Provo Reservoir Company and the Utah Lake Irrigation Company needed to be organized. The University was to obtain a one-sixth interest in the venture, with the five-sixths of the stock going to Murdock and his associates;[12] later it was agreed that B.Y.U. would advance $500 for promotional expenses.

It was not until 1911 that the Provo Reservoir Company completed its canal, thus watering the five hundred acres. In 1912 the University's shares in the Utah Lake Irrigation Company were sold to the Church to help finance the building of the women's gymnasium for

---

[12] Ibid.

the B.Y.U. In both cases the Brigham Young University's profits were high.

At the same time Jesse gave an additional forty acres of land next to the five hundred and by April of 1908 had included sixty-eight shares of Blue Cliffs Canal Stock valued at Twenty dollars per share on condition that the Church would render aid in getting water for the lands.[13]

In appreciation of the large donation the Board of Trustees sent the Knight family the following communication telling of the Board's pleasure and thankfulness:

November 1st 1907

Provo

To Elder Jesse Knight and Family
Brethren and Sisters,

In behalf of the teachers, students, patrons and friends of the Brigham Young University we the members of the Board of Trustees accept with gratitude your generous gift of five hundred acres of land on Provo Bench valued at fifteen thousand dollars, and we take the present occasion to express individually and collectively our appreciation not only of the gift itself and the spirit which promoted it, but also of the keen, farsighted business policy which led you to make your endowment in this particular form. Such a splendid tract of land in most notable fruit belt of the state, cannot fail in future years to furnish a revenue to the school far greater than would an equivalent sum of money left for investment in the usual channelsof business. Moreover, the fact that its value can be enhanced a hundred fold by the very industrial processes for which the school stands make your magnificent gift not only a financial, but also an educational

---

[13] Ibid.

endowment and entitles you to be counted among the founders of the school in its wider range of activity. May the Lord continue to bless and prosper you as among those who have at heart the Welfare of Zion.

Your co-laborers in the Cause of Education,
Board of Trustees.

Signed by: Joseph F. Smith, David John, Wilson H. Dusenberry, Susa Young Gates, John Henry Smith, Lafayette Holbrook, Reed Smoot, S. L. Chipman, Oscar B. Young, Jonathan S. Page, Richard W. Young.[14]

The main purpose of the gift was to provide funds for the operating expenses of the school. Often, the land was sold for a specific need as in 1912 when a steel bridge or viaduct was built connecting the third floor of the Arts Building with the second floor of the Education Building. It was built to ". . . lessen the climbing of stairs by the young women of the school."[15] The cost was $600 worth of bench lands. Francis W. Kirkham was commissioned to sell all the land in small lots of about four to five acres each, including the granting of a primary water right. The first of the many recorded sales was made April 1, 1910, listing the price paid as $175.00 per acre or a per acre increase of $145.00 from the time Uncle Jesse gave the land.[16]

---

[14]A copy of this made by J. F. Russon, a local artist, hangs on the north wall of Room 310 Maeser Building, Office of the Present Ernest L. Wilkinson, Brigham Young University.

[15]History of the Brigham Young University, p. 109.

[16]Provo Bench Lands.

Jesse also seems prominent in acquiring land for the Upper or Temple Hill Campus of the school, where most of the Brigham Young University buildings are now located. It is recorded in the minutes of the Board[17] that Jesse did some work in obtaining land owned by two of the Provo LDS wards on the upper campus for $700. Here his wife Amanda helped also. Very early she was given a large amount of money of her own, with some of which she acquired a tract of 7.18 acres of land on the hill, the present site of the new library and the Eyring Science Center, and decided that it would make a nice park. She named it Raymond Park in honor of her elder son and presented it to the Provo 4th Ward. When it was decided that the Brigham Young University would need more room she requested that it be transferred to the school, which was done.[18]

In coming to the rescue of the farmers of Uintah County, Jesse found still another opportunity to come to the aid of the Brigham Young University. The Blue Bench Irrigation Company had been organized and bonded by a number of farmers in the county to obtain water for their lands. The Company had incurred a heavy indebtedness of which it could not even pay the interest on the bonds as it fell due. This

---

[17]Board of Trustees, Minutes, p. 122.

[18]History of the Brigham Young University, p. 218.

company appealed to Jesse Knight who found upon investigation that the farming enterprise could not be made successful without the investment of much more money. He, therefore, purchased the bonds, bought out the farmers and gave them work to turn their rather unproductive farms into a sheep and cattle ranch. His earlier experience as a rancher came in good stead here. He also purchased more land in the vicinity trying to make it a paying proposition.

On September 22, 1914, Jesse offered a document to the Board of Trustees giving the Brigham Young University an endowment of one hundred thousand dollars in bonds of the Blue Bench Irrigation Company which he had just reorganized. These were scheduled at six per cent. The purpose of the endowment as set up by Jesse Knight was to be for ". . . the furthering of the work of the University in promoting higher education and inculcating the principles and doctrines of the Church of Jesus Christ of Latter-day Saints among its students, and to aid the University in enlarging its sphere of action and increase its efficiency in carrying on this work."[19]

Member of the Board Richard W. Young offered a resolution giving the Board's ". . . thanks and profound gratitude (for) the proposed gift of Trustee Jesse Knight. . . ."[20]

---

[19]Board of Trustees, Executive Committee, Minutes, Sept. 22, 1914.

[20]Board of Trustees, Minutes.

When the Brigham Young University Alumni Association planned to build a memorial building to Karl G. Maeser, the Knight family was called upon[21] to work on the collection of funds to raise the building. As things worked out, however, the Knight family managed to contribute $65,000 out of the $130,000 cost of the Karl G. Maeser Memorial Building. These donations were divided among the family as follows:

Jesse and Amanda Knight	$ 41,000
Oscar Raymond and Lottie H. Knight	5,000
Jesse William and Jennie B. Knight	6,000
Robert Eugene and Inez Knight Allen	5,000
W. Lester and Jennie Knight Mangum	5,000
Iona Knight	3,000[22]

The building was completed and near the time of dedication, it was found that $15,000 more was needed to pay additional costs. Again the Knight family through Jesse came to the rescue of the Alumni Association and the building fund by purchasing at par $20,000 worth of Blue Bench Irrigation Bonds owned by the School. Fifteen thousand was given to the building fund and the rest was put in the general treasury of the school. Actually the bonds had belonged to Jesse Knight in the first place but he had given them to the University in exchange

---

21J. William Knight was Chairman of the Finance Committee and Jesse Knight and R. E. Allen were members. Others on the Committee were George H. Brimhall, J. B. Keeler, F. W. Kirkham, and Heber C. Jex.

22J. William Knight, op. cit., p. 90.

for property on the block north of the Court House Square which was part of the Academy's founder's endowment.[23]

It is said that Uncle Jesse and the others on the committee worked very hard for the one and two dollar contributions which the vast majority of the alumni and friends of the school could afford. Alice Louise Reynolds, long time teacher at the Brigham Young University and a friend of all its friends, reported that she heard Jesse say that he could have built the Maeser Memorial by himself but did not think it proper for he said that ". . . every student who has ever fell [sic] under the wonderful influence of Karl G. Maeser had a right, as much as I to contribute to the building of a memorial to his honor."[24]

Another time Jesse Knight, not wanting to give everything to the school on the proverbial silver platter signed over a note for $4,000 made by one of his business associates and told school authorities they could have half, if they could collect it.[25]

One of Uncle Jesse's last great gifts to the University was a $200,000 endowment fund set up and administered by the Knight Bank and Trust Company, now the First Security Bank of Utah, Provo Branch.

---

[23]When Brigham Young set up the Academy, he set up an endowment which included several groups of lots in downtown Provo. The Academy from time to time sold these to obtain operating funds.

[24]Alice Louise Reynolds, White and Blue XXIX (March 16, 1921), p. 2.

[25]Ibid.

As one who was interviewed said, however, the trust was as much for the benefit of the bank as the school for it is irrevocable and only the interest can be used.[26] Of course, it was for many years the only endowment the University possessed and therefore was quite important.

In 1910, at the 34th Founder's Day, Apostle Orson F. Whitney said that "the future of the B.Y.U. is assured as long as Jesse Knight survives."[27] Now he had made sure that the University could survive without him. The studentbody of the school dedicated their annual, the Banyan, to him, "For what he has done and for what he is."[28]

Jesse Knight's long association with the Executive Committee of the Board of Trustees of the University ended July 20, 1920, when he resigned because of ill health. He did not resign his position from the Board and its vice presidency, a position which he had held since January 15, 1909, until death released him the next year.

The 1920-21 Brigham Young University Banyan perhaps best expressed the feeling of the University for him as the student editor included this memorial to him.

---

[26]Kiefer B. Sauls, Interview.

[27]History of the Brigham Young University.

[28]Banyan, 1916.

Today our Alma Mater mourns--
  Submissive is our prayer:
We stand in grateful reverence bowed
  Beside thy vacant chair
  Who boundless love
Filled thy great champion hear,
  We owe our fullest need--
The wide, wide vision of thy soul
  Was given for our need.

The bounty of thy generous hand
  Is but the smaller part
Of thy unstinted heritage
  Of thy devoted heart
    Through earthbound strife
    Where sin is rife,
  Through all our onward, upward climb
    Thy great humility of faith
    Will help us to our goal.

Throughout the coming, changeful years
  Thy memory will stay--
Thy works of hope--prophetic power--
  Through bright and dark'ning day,
    Will ever live
    New hopes to give
We build to thee no lofty spire
  To herald far thy fame,
But in the shrine of grateful hearts,
  Is thy beloved name.[29]

It is rather difficult, perhaps impossible, to assess the spiritual and moral effects and contributions of Jesse Knight to the Brigham Young University, and it is hard to total his financial helps. For instance, the General Ledger of the school covering the years 1906-1908 shows contributions of Jesse Knight of $200.00 in June 28,

---

[29]Aretta Young, "Uncle Jesse," The 1920-21 Banyan, being a yearbook of the Brigham Young University, unpaged.

1906, $248.45 in February 20, 1908, and $1360.00 in March 13, 1908. There is no mention of what the money was used for and there were probably many more contributions which were not recorded. He knew that only through financial aid and moral support could he help the school. He knew that with his meagre education he could not very well meddle in the academic life of the school.

From the story of Jesse Knight and the Brigham Young University one general conclusion offers a certain insight into the character of the man. In his earlier life, prior to the great strike of 1896, Jesse often underwrote notes or gave money away directly, but in nearly all of his associations with the Brigham Young University thereafter he did not give his money directly but through land, stock or trusts. Uncle Jesse seemed to learn that to really help people effectively, one must not give a direct handout but create a situation where people can help themselves.

Through the years that Jesse Knight was connected with the University, it grew from a single building to a campus, divided into two parts, of eight buildings; from a library of a few books to one containing 17,030 volumes and 6,000 government documents;[30] from one of many church schools to the Church University, with an enrollment of 12,339[31] (1958) and a faculty numbering approximately 500.

---

[30] History of the Brigham Young University.

[31] B.Y.U. Bulletin, Catalog of Courses, 1959-60, (Provo: BYU, 1959), p. 422.

The university, of course, did not cease to grow with the death of Uncle Jesse; one of its newest buildings, the Jesse Knight Business Building, commemorates the man who is remembered as one of the three great backers of the school.[32]

---

[32]History of the Brigham Young University. The other two mentioned are Brigham Young and A. O. Smoot.

CHAPTER IV

RAYMOND, ALBERTA

Of the two great living monuments to the honor of the philanthropy of Jesse Knight, the Brigham Young University and Raymond, Alberta, the latter stands out as an experiment filled with successes and failures.

As the anti-polygamy prosecutions and harrassments of the 1880's made the pressure in Utah too great even for the stalwart to endure, Charles Card, president of the Cache Stake of the L.D.S. Church and husband to four wives, decided that the only relief was to take his families and leave the United States. He went to the President of the Church, John Taylor, with a plan to scout sites in Mexico as a possible haven. Taylor counseled him against going south but instead suggested that he go north to Canada, where he could find "British justice."[1]

Therefore, in the fall of 1886, Card headed north with Bishop Isaac Tundel and James W. Hendricks. They passed through Idaho, Washington, the inland valleys of British Columbia and on into the Northwest Territories, part of which is the present Alberta. While

[1]C. Frank Steele, "The First Settlement—Cardston," in Kate B. Carter, (ed.), Treasures of Pioneer History (Salt Lake City, Utah: Daughters of Utah Pioneers, 1953), II, p. 49.

traveling from place to place looking for possible sites, President Card and his party camped October 24, 1888, at the mouth of Lee's Creek which is east of the continental divide near the borders of Montana at the headwaters of the Saskatchewan river system.[2] He decided that this would be the place of the settlement and returned to Utah where he began to gather his families and with others prepared to go northward. The main party of settlers arrived at the Lee's Creek site, June 4, 1888, and began what was to be the first Mormon settlement in Canada, Cardston.[3]

Meanwhile another development was taking place which profoundly influenced Jesse Knight's later decision to play a financial role in Canada. This was the organization of railroads by the North Western Coal and Navigation Company in Western Canada.

Elliot T. Galt had for a number of years been associated with the Canadian government in various duties in western Canada when he found out about the coal exposures at the "Coal Banks" near the site of present Lethbridge. With the aid of his father, who was the Canadian High Commissioner at London, and several English friends, he created the North Western Coal and Navigation Company and was made its first

---

[2]Ibid.

[3]Ibid., p. 50.

manager. The company mined the coal and transported it and other goods for a time by water and contract with the Canadian Pacific Railroad. It soon became apparent, however, that the Company needed a railroad of its own.[4]

Therefore, the Alberta Railway and Coal Company was organized and began to operate. By 1889 it had superseded its parent and begun to wonder what to do with the large land grant it had obtained from the Dominion Government.[5] One of the schemes by which the Company planned to exploit its million acre grant came to a realization when, in December, 1891, it entered into an agreement with the Mormon Church in Canada for the sale of nearly 700,000 acres calling ". . . for a rental payment of two cents an acre for a period of four years followed by the payment of one dollar per acre spread over a period of four years followed by the payment of one dollar per acre spread over a period of four years followed by the payment of one dollar an acre spread over a period of eight years."[6]

In January of 1900 two of the Mormon leaders from the already established Mormon town of Cardston, Charles McCarty and Apostle John W. Taylor, came to Utah to try to interest Jesse Knight in

---

[4]C. A. Magrath, The Galts, Father and Son, Pioneers in the Development of Southern Alberta (Lethbridge, Alberta: by Author, n.d.), p. 13.

[5]Ibid.

[6]C. Frank Steele, "The Founder of Magrath," in Kate B. Carter, op. cit., II, p. 57.

investing in part of this 700,000 acre plot in Canada. They reminded him of President Lorenzo Snow's greeting to the new century[7] and told him they had been ". . . authorized by Church authorities to interest him in the colonization of southern Alberta."[8] Jesse Knight is reported to have said that the ideas presented to him were absurd, especially the one about the proposed sugar factory, but that the more Apostle Taylor talked to him the more he was convinced of the truth of the idea.[9]

Consequently in January of 1901, Jesse Knight sent his sons O. Raymond and J. William up to look over land east of Cardston. When they returned, they told their father of 30,000 acres near Spring Coulee outside the Mormon tract which looked promising to them.[10] A promoter, C. A. Magrath, of the North-West Irrigation Company, successor to the original Galt enterprise, accompanied Jesse's sons as far as Salt Lake City where he had other business. The morning after the arrival of the sons in Provo Jesse went to Salt Lake and asked

---

[7]Knight, op. cit., pp. 59-60.

[8]The Recorder, Raymond, Alberta, October 30, 1947.

[9]Ibid.

[10]C. A. Magrath, How Alberta Grew Up (Lethbridge, Alberta, by author, n.d.) p. 54.

Magrath the price of the land. After a few questions, Jesse, as recorded by Magrath, said, "I will take the entire block."[11] Magrath said that he was dumbfounded, not realizing that when Jesse Knight went for something, he went for it in a big way. This property included the site of present Raymond and the lands adjoining it on the south to the Milk River, a tributary to the Missouri.

Immediately after the deal was closed, Ray and Will returned to Canada and made preparations to build and stock the ranch. Four thousand head of yearling steers were purchased in Winnepeg by Ray and were shipped to Lethbridge where Will and a crew of hired hands, mostly from Utah, were waiting to brand them and drive them to the Knight Ranch. Many problems were confronted and with constant rain, the temporary loss of all the Utah cattle horses, and Ray's over-exuberant buying, the men worked night and day. Finally the buying stopped, the cattle were branded and taken to the ranch. By this time Will had built a large house, a bunkhouse, sheds, corrals, an ice house and chicken coops.[12]

In the spring Uncle Jesse went up to see for himself. While riding with Magrath on the train near the present site of Raymond, Jesse is reported to have said, ". . . something about visualizing a fine

---

[11] The New Raymond Recorder, June 28, 1951.

[12] Knight, op. cit., pp. 53-54.

settlement there and associating his son's name with it."[13] Several preliminary steps were taken and about May 28, Jesse again called on Magrath and proposed that a beet sugar factory be erected on the site near the town. Magrath questioned the soundness of this plan and Jesse offered to put up a deposit of $50,000, which he sent to the Bank of Montreal Branch at Lethbridge on August 16, 1901.[14]

By the middle of June Magrath and his associates had worked out an agreement through which 3,000 acres were to be given to Jesse Knight immediately and these were to be ploughed and made ready for the settlers who were to come. The complete agreement called for Jesse to purchase from the Canadian Northwest Irrigation and Alberta Railway and Irrigation Company, the Galt enterprises, 226,000 acres of land, build a sugar beet factory, have the factory ready for the crop of 1903 and keep it going for twelve years.[15]

A group consisting of Apostle John W. Taylor, President Charles O. Card, Uncle Jesse Knight, George H. Brimhall and 150 others gathered on the bare praries at the site of the Knight Sugar Company Plant to have it dedicated.[16] Later in the same day, August,

---

[13]Magrath, How Alberta Grew Up, p. 55.

[14]Receipt, Bank of Montreal, Lethbridge Branch, August 16, 1901, signed by R. or A. F. Reese, manager.

[15]Magrath, loc. cit.

[16]Elizabeth King, "History of Raymond," in Kate B. Carter, op. cit., II, p. 62.

1901, the same group heard President Card dedicate the townsite.[17] A typical Knightian technique was used when Jesse insisted that the town charter and land deeds have a clause of forfeiture to the effect that if any places of ill-fame, or gambling, or liquor selling were established, the property holders would forfeit title to the land.[18]

People began to arrive in large numbers and with no ready cash available so Jesse hired some of those who had arrived to build a fence north of the townsite so that ". . . the teams and stock of the colonists could have free pasturage and not stray far away."[19] He also gave the job of plowing the initial 3,000 acres of land to the farmers.

Apostle Taylor on November 3, 1901, called the early settlers of Raymond together in a store for the first Church meeting. The next week, President Card and his counselor Thomas Duce came from stake headquarters in Cardston to organize a ward. J. William Knight was chosen bishop with E. B. Hicks and Joseph Bevan as counselors.[20]

Fifteen hundred settlers mostly from Utah had arrived in Raymond and vicinity by 1903. The contracted sugar factory, the first

---

[17] Ibid.

[18] Knight, op. cit., p. 56.

[19] King, op. cit., II, p. 62.

[20] Ibid., II, p. 63.

in the North West Territories and the second in Canada,[21] was finished and ready for the first crop. On Dominion Day, July 1, of that year Raymond was incorporated into a town.[22] Everyone was so encouraged that George H. Brimhall, in one of his more enthusiastic speeches, ". . . declared that Raymond would become the Winnepeg of the West,"[23] and Uncle Jesse is reported to have said that people were so optimistic they would buy a steam boat ". . . right here on the prairies if you would sell it to them."[24]

Problems soon beset those in the Raymond area and with unpredictable climate from 1903 to 1913, the lack of experience in the growing of beets and a very heavy competition from Vancouver sugar interests, the profits for the Knight interests were almost nonexistent.[25] In fact, many consumers were skeptical of beet sugar and the first eight million pounds collected in the initial campaign had to be largely sold in Winnipeg at greatly reduced prices.[26] Finally, the

---

[21]Andrew Jenson, Latter-day Saint Biographical Encyclopedia (Salt Lake City, Utah: Andrew Jenson History Company, 1914), p. 777.

[22]King, loc. cit.

[23]James Meeks, "Meeks Brother—Canadian Rancher," in Kate B. Carter, op. cit., II, p. 92.

[24]Ibid.

[25]Knight, op. cit., p. 62.

[26]Ibid.

Dominion Government came to the rescue and aided the company by forbidding the Vancouver sugar interests to engage in price cutting techniques in Knight Sugar territories. Also it paid a bonus of fifty cents per hundred pounds of sugar produced and exempted the plant from paying taxes for its twelve year contract period.[27]

Still things did not prosper and after the twelve year period passed, the factory machinery was moved to Cornish, Utah. Later the farmers of the Raymond area realized the importance of the loss of this basic economic system and begged them to return. The Utah-Idaho Sugar Company responded and built a large plant on the old Knight Sugar Plant land. Later this was sold to the Vancouver interests who still maintain it.

Although its sugar interests were gone, the Knight Sugar Company still held on to its land and sheep business which had been developed along side the plant. At one time it was estimated that they had 13,000 cattle and 2,000 horses.[28] In 1918 the total resources of the Sugar Company equalled $1,677,875.33.[29] Because of the depression, the Company by 1936 passed into bankers hands and was purchased by

---

[27] Ibid., p. 63.

[28] Ibid.

[29] Auditors Report to President and Board of Knight Sugar Company, Ltd., Raymond Alberta, March 26, 1918. (Archives, Brigham Young University Library.)

the McIntyre Ranching Company who maintained it for a time.[30] Recently the Church of Jesus Christ of Latter-day Saints purchased the 11,000 acre K-2 ranch for its welfare program as well as the nearby Kirkaldy Ranch of 81,000 acres which they renamed the Knight Ranch in honor of Jesse and his family.[31]

Today Raymond is the metropolis of Magrath, Sterling and other towns around it but in turn finds itself subsidiary to nearby Lethbridge. The population of several thousand is still mostly L.D.S., with four wards in the town, but a fair segment of the population is Japanese, a group of people who were forced into the area from the west coast during World War II and stayed.[32]

The basic industry of Raymond is agriculture with allied industries coming next in importance. In 1909 the Taylor Academy Educational District consisting of Taylor and Alberta Stakes was organized and the Taylor Stake Academy was founded. By 1911 the name was changed to Knight Academy and it was carried on until 1921 when the Church decided that the Provincial government was offering the same

---

[30]William H. McIntyre, "The McIntyre Ranch," in Kate B. Carter, op. cit., II, p. 104.

[31]C. Frank Steele, "Alberta Marks Her Golden Years," The Improvement Era, LVIII (August, 1955), p. 591

[32]Robert A. Bennett, personal interview. Bennett, a long time resident of Raymond comes from a prominent family in the town. He is now employed at the Brigham Young University.

educational opportunities and therefore disbanded the school.[33] The building for a time was occupied by the Raymond High School, but now houses a junior high school.

The value of Jesse Knight to southern Alberta is difficult to estimate. He was the founder of Raymond and brought to the area large amounts of capital which helped create the Sugar City of Western Canada.[34] He built and organized a sugar company that lost large amounts of money, but typical of Jesse Knight, it was done as "much for the benefit of the settlers in the surrounding country as for personal gain."[35] Jesse is remembered in these terms by the people of southern Alberta.

---

[33]Jenson, op. cit., p. 405.

[34]The Lethbridge Herald, June 29, 1951.

[35]Magrath, How Alberta Grew Up, p. 57.

CHAPTER V

KNIGHT INDUSTRIES AND PHILANTHROPIES

Reasons why wealthy men give of their plenty to others are as numerous as the men themselves. It may be from a sense of guilt for ill deeds done in the acquiring of the money, or good public relations or any of a hundred or more, but it can be demonstrated that one man of means, Jesse Knight, gave because of a "magnificent obsession of helpfulness."[1]

From very early until late in the life of the man came stories of his buying, selling, and trading cattle at honest prices, underwriting notes in Provo before the big strike, helping the Brigham Young Academy/University and other substantial projects, as well as giving money to nearly every "hairbrained" scheme that came his way. Basic in the man's philosophy was the idea, as he once put it that, "The earth is the Lord's Bank, and no man has a right to take money out of that bank and use it extravagantly upon himself."[2]

---

[1]Herald R. Clark, interview, June 15, 1960.

[2]Whitney, op. cit., IV, p. 514.

Of course several have attacked this aura of simple honesty, saying that all these moves were merely good business practice. One such person, writing while the Mormons were still being attacked on the national scene says that:

> Uncle Jesse gives the impression of being earnest but simple-minded--an enthusiastic well-meaning, but not very acute sort of a citizen who is ambling along with his visions and dreams and revelations. Uncle Jesse gives the impression I said. Gives is the word. Also, that is the exact identical impression Uncle Jesse desires to impart. You can hear people say he is a bit touched in the upper story, as they put it. Ladies and gentlemen, take it from me, Uncle Jesse Knight is crazy exactly like a fox.[3]

It can easily be shown, however, that much of Uncle Jesse's giving was giving purely for the sake of giving. Aside from the Brigham Young University and Raymond, Alberta, which were previously discussed there are many instances where the giving was complete.

There is the case of the Abraham O. Smoot estate. In 1897, after the President of the Utah Stake of Zion died, his executors were forced to sell at auction much of the estate to pay off certain debts that had arisen, leaving the widow and family without any inheritance of size or note. Jesse, at a time when land, the major portion of the estate, was difficult to sell even at approximately one-third of its value bid $36,000 for the estate, which was worth, of course, much more.

---

[3]"Knight Thoughts," Saturday Evening Post, November 11, 1911, p. 27.

After retaining enough "to make himself secure," he handed back the rest of the property to the heirs, enabling them to organize the Smoot Investment Company.[4]

To handle the Industries, philanthropies, and other enterprises, Jesse Knight organized the Knight Investment Company, September 6, 1906. This collected and then supervised all of Jesse's real and personal property. He did this with a view to ". . . carrying out certain definite plans for the development of various properties and interests." Each of his sons and daughters or their husbands, if they were married, was placed on the Board of Directors of the Company along with Jesse and Amanda. Jesse wanted ". . . to have all his holdings owned in equal proportions by the members of his family so that at some future time they might take over and manage the business."[5]

Jesse Knight served as president of this organization until February 17, 1921, when he resigned and insisted that his son Oscar Raymond take his place.[6] It is reported that eventually some eighty corporations came under the control of the Investment Company. According to one who was acquainted with the situation,[7] however, most

---

[4]Knight, op. cit., pp. 45-46.

[5]The Lethbridge Herald, October 29, 1951.

[6]Copy of Notice--"Knight Investment Company Elects Officers." February 17, 1921.

[7]Kiefer B. Sauls, personal interview, June 14, 1960.

of them existed on paper only. Even so, it took one man full time at the Knight Investment Company offices to figure the complicated tax structures of these organizations.

It is often difficult to determine the difference between philanthropy and business when Uncle Jesse was involved. Using somewhat of an arbitrary criteria for determination it can be said that many of the business ventures were both philanthropy and profit seeking. While some of the enterprises dissipated money because of business error rather than charitable design, Knight's generous impulses contributed to his involvement in many of these.

BONNEVILLE BOULEVARD

A case of simple philanthropy financed by the Knight Investment Company was the building of Bonneville Boulevard located on the Springville road south of Provo about one quarter mile south of the present steel mills and one quarter mile up the hill from the highway. In 1941 Elgin Oliphant, working for the Utah Writer's Project, toured the area with Jesse's son, J. William Knight, and obtained the following scraps of information.

Work was started on the road in October of 1911 and was carried on for nearly three years. Uncle Jesse had hoped to find either water or ore in the tunnel that was also being drilled into the mountain nearby. This was done by the Bonneville Mining Company which the Investment

Company organized in 1910. Neither the water nor the ore was found in paying amounts. Jesse also imported from the east five hundred English walnut trees to shade the street. The few that remain today are watered by what little water comes from the tunnel.

As for reasons why Jesse began this enterprise, J. William said that there were many who worked for Jesse who were becoming too old to meet the taxing physical requirements of working in the mines and that there were many who had too large of families to be handled in a typical mining camp, so Jesse tried to provide for them.[8]

"SAVING THE CREDIT OF THE CHURCH"

Another act of charity or loyalty came when Uncle Jesse came to the financial assistance of the L.D.S. Church. J. William Knight reports that in 1896, before the Humbug strike, his father told him that "We (the family) are going to have all the money that we want as soon as we are able to handle it properly. We will some day save the credit of the Church."[9] Will took issue with this remark for he said that he knew that the debt of the Church was over one million dollars. To this Jesse rebukingly replied, ". . . I don't want to quarrel with you about

---

[8]Elgin Oliphant, "Interview with J. Willian Knight," Copy in the Utah State Historical Society, Library, Salt Lake City, Utah.

[9]Knight, op. cit., p. 39.

it, but I never had anything come to me with greater force than the impression that came to me at this time. . . ."[10]

In 1930 Will set out to see if this prophesy had been fulfilled and asked President Joseph B. Keeler, who was Jesse Knight's bishop at the time to recall the credit saving. President Keeler's answer, in part, is:

> I was very much interested. . . in regards to an unusual occurrence that transpired November 22 and 23, 1896, in which your father, President Woodruff. . . and myself participated. The details of the event, . . . originated in a request made by President Wilford Woodruff at a special priesthood meeting following the general October semi-annual conference. . . . At the time, I was bishop of the Fourth Ward, Provo, and your father and his family resided there.
>
> In the priesthood meeting. . . many topics were presented, discussed and disposed of in the usual way. Just before adjournment, however, President Woodruff arose and made a special request, namely: that when the bishops present returned to their respective wards, they would visit members who were possessed of means and who might be able to lend money to the Church for a short period. . . . He presented this matter he said, because right now there were some very pressing demands on the Trustee-in-Trust and the Credit of the Church was at Stake.
>
> This particular request went entirely out of my mind until. . . I was returned home from our Tabernacle services and . . . a voice said to me. . . "Jesse Knight will lend the Church $10,000. . . I immediately changed my course and went to the home of "Uncle Jesse" and found him in his parlor reading. After a few preliminary greetings, I rehearsed to him what President Woodruff had said about the Church being financially embarrassed. But before I could ask him whether he would make the loan, he said instantly, "Yes, I'll lend the Church $10,000.[11]

---

[10] Ibid.

[11] Letter to President J. William Knight from Joseph B. Keeler, March 31, 1930, as quoted in Knight, op. cit., pp. 83-84. (Underlining mine.)

This was ultimately done and President Keeler took the money to Salt Lake City and delivered it to President Woodruff. Keeler was asked to stay while a letter was drafted to Jesse. It reads as follows:

> I am just in receipt of your check for $7,000 per hand of Bishop Keeler, which makes $10,000 in all which you have kindly advanced me as trustee-in-trust of the Church. I feel that this kindly act on your part is in answer to my prayers to the Lord to open some door of relief whereby we may be enabled to meet pressing demands upon us. I feel very thankful to you . . . .[12]

Another time Heber J. Grant, a Mormon apostle, approached Uncle Jesse and asked for a loan of $5,000 to help some of the Church officials who had become involved in a difficult financial matter. Uncle Jesse refused to help, saying that it was a private venture and was the men's own responsibility. Grant reminded Jesse that if the honor of high churchmen was impinged, the honor of the Church would be impinged to the same degree. Jesse was told to pray about it and the next day he sent in a check for twice the amount asked for, telling Apostle Grant, ". . . When you ask me for another contribution, I'll pay it without stopping to pray. Reed Smoot also chipped in $1,000 and both received the following letter:

---

[12] Ibid., p. 86.

God bless you and yours forever. May you and all your loved ones have a great abundance of peace, prosperity, and happiness in this life and may you all enjoy an eternity of bliss in the life to come is the profound and heartfelt prayer of your brethren in the Gospel.

/S/

Lorenzo Snow
Joseph F. Smith
Heber J. Grant.[13]

Much later Grant, recalling the episode, wrote that what Jesse had done for the Brethren was one of the most wonderful things one man could do for another. He said that the good names of President Joseph F. Smith, Francis M. Lyman and Abram H. Cannon were saved by the loan which enabled them to pay off the debts they owed in the failure of the Utah Loan and Trust Company of Ogden. Grant wrote that he remembered hearing President Snow say "Heber, write as strong a telegram of thanks as you know how to write and we will sign it." When Snow read the telegram, he said, "You certainly are giving them a rich blessing, and we are delighted to sign the telegram."[14]

Uncle Jesse was not the type of man to make capital of such a venture as this. Often he would ask that his name not be mentioned as one who gave a donation. In Raymond, for instance, he offered to build

---

[13]Letter to Jesse Knight from Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, September 3, 1898, as quoted in Knight, op. cit., p. 86.

[14]Letter to J. William Knight from Heber J. Grant, February 15, 1923, as quoted in Knight, op. cit., p. 87.

the meeting house and did so. Then he offered to dig the cellar, build a chimney, and pay expenses for installing a heater. This too was done, but when dedication time came, Knight desired his name not be mentioned with the building of the Church house.[15]

ELBERTA PROJECT

The last of the philanthropies to be discussed was the project of purchasing 10,000 acres in Elberta, Utah. Nearby Mona Lake had been converted into a reservoir and the farmers of Elberta had used the water freely not knowing or ignoring the fact that the people of nearby Goshen, Utah, felt a prior right to the water. After a battle in court the Goshen claims were favored and the Elberta claims rejected.

When news of the failure of the Elberta claims was announced many of the farmers sold out and left the town getting what they could out of their stock in their water company. A promoter, Louis Thompson, acquired the land and stock in the company and convinced Uncle Jesse that here was a place to invest. The Knight Investment Company Board, meaning the family, strongly urged that any deal be avoided. All efforts to dissuade Knight failed, however, and he purchased the land and stock. He could do nothing to acquire water for the land and in the scramble to obtain cash to pay debts after his death, the family sold out.

---

[15] The Recorder, Raymond, Alberta, October 30, 1947.

PROVO WOOLEN MILLS

The Provo Woolen Mills are examples of the Knight idea of half business, half philanthropy. President Brigham Young on February 8, 1869, announced that the School of the Prophets,[16] "desire the erection of a large factory for the production of wool," as a defense against the market glut that might come with the railroad. It was to be a cooperative with a capitalization of $1,000,000 at $100 a share par. By October of 1872 the first yarn was spun and in early 1873, the first cloth was produced.[17]

The quality of the material was usually inferior, but local partisanship was depended upon for sales. The first dividend was not paid until 1889, and often before 1896 the pay consisted of one-fourth cash and three fourths script which was also good at the tithing office.[18]

---

[16]The School of the Prophets was organized at Salt Lake City in 1867 by Brigham Young to include 900 leading citizens of the city. It was conducted as a forum or town meeting to discuss problems and to resolve them. Other such schools sprang up throughout Mormondom. Leonard J. Arrington, "The Transcontinental Railroad and Mormon Economic Policy," Pacific Historical Review XX (1951), p. 148.

[17]Leonard J. Arrington, "The Provo Woolen Mills, Utah's First Large Manufacturing Establishment," Utah Historical Quarterly, XXI (April, 1953), p. 110.

[18]When the Mormons moved to Utah one of their greatest problems was the creation of a medium of exchange. This was partially solved by the use of the Tithing Office. This organization was created to receive the 10% of the loyal Mormon's income which was given the Church. Most of this was in produce and a sort of a store developed.

The workers in 1897 struck for a rate of one-third cash and two-thirds script. After 1899, full cash pay was given.

The organization underwent several changes and when purchased in June of 1910 by the Knight Investment Company, it was a plant whose assets were down to $30,000 and whose operations had been suspended. The old stockholders received five cents per share after the other obligations had been met. Jesse and the Church, over the years, spent one-third of a million dollars to try to improve the financial operations of the mills, now called Knight Woolen Mills, but it was difficult to make ends meet.

There was a short period of prosperity during World War I, but a great fire swept the plant in 1918 [19] and it never fully recovered even though Jesse poured money into the rebuilding. The Knight Interests were sold after Jesse's death to Charles Ottenheimer and his associates who had already secured the stock the L.D.S. Church held and who had obtained the majority interest in the operation. This management finally closed the mills in 1932.[20]

Of importance to a man like Uncle Jesse, even though he had hoped to make money, was the fact that the mills helped many of his former friends in the ranching and sheep business. It was reported that the annual consumption of wool was often in the neighborhood of

[19] Jesse Knight was in Yellowstone Park when word reached him of the fire. He returned to Provo to begin rebuilding. Eye witnesses to the fire say that the flames were so hot that even buildings across the street began to flame from the heat. (Benjamin Knudsen, personal interview, July, 1960.)

[20] Arrington, "Provo Woolen Mills. . ." op. cit., p. 115.

400,000 pounds, mostly purchased from Utah sheep men.[21] As a general statement about the Provo Woolen Mills one has written:

> The Provo Woolen Mills cannot be considered a great financial success, but for many years they were an invaluable supplement to the agrarian economy of the city and the territory. They employed largely young men and women who were in that transition period between youth and marriage and final settling down.[22]

BLUE BENCH DISTRICT

Another venture of half philanthropy, half business, was Jesse Knight's investment in the Blue Bench Irrigation District of Uintah County. As discussed in the chapter on the Brigham Young University, Jesse purchased the bonds of the failing irrigation company and transformed the area into a farm and ranch area. Ten thousand sheep were purchased and a very fine sheep ranch was developed.

When the prices for wool were high the profits were good, but as the prices went down and the Knight mines were no longer able to "prime the pump," the venture failed. But as J. William Knight points out,[23] the bonds from this organization given to the Brigham Young University helped to build two dormitories for the school as well as

---

[21]Provo, Utah. Chamber of Commerce, Annual Report, 1925, unpaged.

[22]Odell E. Scott, "Economic History of Provo," (Unpublished master's thesis, Brigham Young University, 1951), p. 54.

[23]Knight, op. cit., pp. 73-74. These buildings were the Amanda Knight Hall and the Inez Knight Allen Hall, commonly known as Allen Hall.

keep the farmers going for many years. The bonds that Jesse gave the school have since been written off.

SPRINGVILLE-MAPLETON SUGAR COMPANY

When the residents of the Springville and Mapleton area of Utah solicited help from Uncle Jesse in 1917, he took steps to organize a company to make sugar. The capital stock was $1,500,000 with the plant itself in Springville. Jesse's son-in-law, Lester Mangum, ran the company for several years but the Knight interests were ultimately sold to the Utah-Idaho Sugar Company who dismantled the plant in 1940.[24]

SPRING CANYON COAL COMPANY

When Jesse organized the Spring Canyon Coal Company in Carbon County, one of his purely capitalistic ventures, he acquired two thousand acres of valuable coal lands as well as some timber and water rights. Like Knightville, when the company's two stores were built, no saloons or gambling houses were allowed. Most of the buildings were constructed of stone and remain standing. The company owned all the land and refused to sell or lease any property for any purpose they felt undesirable.

---

[24]Wain Sutton, ed., Utah, A Centennial History, (New York: Lewis Publishing Company, Inc., 1949), p. 939.

A mine was dug and coal began to be mined and shipped in May, 1913. The mine soon developed into the fourth largest in the state which position it occupied for some time. Problems of new and specialized equipment came up and it was often hard to keep cost low.

After Jesse died the Knight Investment Company sold their interests to a San Francisco group who still operate it on a greatly reduced scale. Today the town is known as Spring Canyon.[25]

AMERICAN-COLUMBIAN CORPORATION

Another business venture in which the Knight Interests were involved came just four years before Uncle Jesse died. Joseph J. Cannon had secured a great tract of land in Columbia, west of the Magdalina River, but needed more money. Therefore, on June 30, 1919, the Corporation was organized listing as capital $100,000 at a par value of ten cents per share.

It was decided to run cattle on some of the land and by providing bulls for improving the local breed of cattle, the Corporation hoped to make a profit. The cattle multiplied, but the profits did not.

The Knight interests were sold to a group headed by Jesse H. Knight, who in turn has sold his interests to a large New York group.[26]

---

[25]Dorothy O. Rea, "Only Vestige of Past Stays at Mine Town," The Deseret News (June 15, 1960).

[26]Herald R. Clark, interview.

TINTIC DRAIN COMPANY

Another far-sighted and somewhat visionary program that Jesse Knight set up was the Tintic Drain Tunnel Company incorporated September 19, 1917. According to the backers the purpose of the tunnel was to "launch a new epoch in the mining industry of the famous Tintic District. . . by unwatering the whole southern region, thus indirectly adding millions of dollars of wealth to the State of Utah and directly making money for the company."

Jesse's scheme would be to drive a tunnel about five miles into the mountain near Silver City and drain off the flooded mines. This would provide two things: (1) Make the mines workable and (2) have water to irrigate the large valley to the south. Jesse was so sure of the plant that he built a grain elevator at a site called Knight.

The stock was capitalized at five cents par on 3,000,000 shares with 1,755,171 sold and the rest of the shares in the treasury. The tunnel was dug for one and one-eighth miles into the mountain near the Silver City site, but the project was never completed. Jesse then bought back the stock at $1.00 per share as long as he could do so from those he had induced to buy. The heirs believe that someday the government will take up the project, where Jesse left off, as a reclamation project.[27]

---

[27]Philip Knight, interview.

Jesse must have made a lasting impression of the value of the project on his wife Amanda, for even after he died she held onto the stock which constituted a large part of her own individual part of the inheritance.[28]

There were many other business activities in which Jesse Knight engaged. The Knight Power Company was created with plants in several of the Utah Valley canyons. When part of the Knight Power holdings were sold, the million dollars that came from the sale was used to create the Knight Bank and Trust Company. The organization flourished for several years under the direction of R. E. Allen, but was sold to the First Security Bank of Utah who operates a bank in Provo today.[29]

Other organizations like the Ellison Ranching Company flourished for a time but have passed on. Little remains of the Knight Industries but memories in the minds of the older citizens of Utah and Utah County.

---

[28]On Knight Investment Company stationery there is recorded separately for six years the "Assets of Amanda M. Knight." They are for these years as follows:

Present worth of Amanda M. Knight per books:

December 31,	1925	$ 385,520.45
	1926	387,296.95
	1927	388,958.47
	1928	393,699.71
	1929	394,252.52
	1930	394,692.94

Interestingly in each of those years the bulk of her assets were in mining and of her mining stock $200,000 was listed for the Drain Tunnel.

[29]Robert K. Allen, interview.

THE JESSE KNIGHT MANSION

In summing up all of Jesse's philanthropy, Stegner has probably done the best job:

> Looking around for ways in which to use money, he inaugurated a system of small loans to impoverished brethren, operating on the principles very like those of the Federal Housing Authority of later date. But that project didn't please him. There ought to be a better way of helping hard-up Saints than lending them money and putting them deeper in the hole. He bought up the old co-op store in Provo and tried his hand at paternalistic green-grocering, but that, though he made the store flourish, didn't please him either.[30]
>
> From those beginnings he embarked on a many-sided program of social amelioration. He was a one-man resettlement plant, W.P.A., Reclamation Service, R.F.C., F.H.A., P.W.A., anticipating by thirty years many of the New Deal's social experiments, and doing it out of no obligation other than obligation he felt he owed his Church and particularly his people.[31]

A basic sentence in the vocabulary of the man when it came to testing all his projected enterprises was: "Will they help others?"[32]

---

[30]The store mentioned here was the East Store of the Provo Coop purchased by Jesse in 1897. The building was razed in 1900 to make way for the now standing Knight Block. Scott, op. cit., p. 172.

[31]Wallace Stegner, "Two Champions," in Mormon Country (New York: Duell, Sloan and Pearce, 1942), p. 203.

[32]Blue and White, XXIX (March 16, 1921), p. 12.

CHAPTER VI

THE JESSE KNIGHT LEGACY

When Jesse Knight called his family together as the board of the Knight Investment Company in February, 1921, he had already had one stroke and felt that the end was near. He resigned as president of the Investment Company and those other companies which he headed and moved that his eldest son, Oscar Raymond, be elected in his stead.[1] Less than a month later, March 14, 1921, he died as a result of another stroke.

His death was front page news in many of the newspapers of Utah with letters and telegrams of condolence pouring in to the family from many parts of the country. The funeral was held a few days later in the Utah Stake Tabernacle, where President T. N. Taylor presided and L.D.S. President Heber J. Grant and the following Church authorities were present: Anthony W. Ivins, Rudger Clawson, Richard R. Lyman, Joseph Fielding Smith, George H. Brimhall, Joseph B. Keeler, and John S. Smith.[2]

---

[1]"Notice of Meeting of Knight Investment Company," February, 1921.

[2]Provo Post, March 17, 1921.

The funeral was described as one of the two largest in the history of Provo. A procession led from the Knight home to the Tabernacle. The order was: The immediate family, Utah Stake High Council, Utah Stake High Priests, Black Hawk War Veterans, Relief Society, City and County Officers, Officers of Civic Organizations, B.Y.U. Board of Trustees, B.Y.U. band, faculty and student body followed by the general public.[3] The front of the Tabernacle was decorated with floral tributes, an oil portrait of Uncle Jesse and the crossed flags of the Country and the Brigham Young University. Sermons were given by many of the important people present and the body was buried in the Knight Plot at the Provo Cemetery, with the grave dedicated by Richard R. Lyman.

Although Uncle Jesse passed from this life in 1921, it seems that reminders of him, his life and his work pop up constantly to one who is looking for them. Among those still living who remember him, an almost inexhaustible fund of anecdotes and reminiscent experiences are to be found.

His daughter Jennie K. Mangum recently wrote that her father and mother enjoyed bantering and teasing each other. Often a wager was involved in whatever they happened to be talking about. Jennie states that "mother usually won, but sometimes it would be because of father's shrewd manipulations."[4]

---

[3]Ibid.

[4]Jennie K. Mangum, "Amanda McEwan Knight," Typewritten Mss. B.Y.U. Library, n.d., but written after July, 1957, p. 12.

One time, however, Amanda seems to have gone too far. She told Jesse one day that she thought that since he was over sixty he was probably not as spry as he used to be. Jesse immediately took exception to this and told Amanda that he could beat her in a foot race at any time, and backed up his boast with a thousand dollar bet. The rules were worked out, the training period was to be two weeks, the course one half a block and it was to be at night. One can imagine seeing two of the most dignified and stately citizens of the city and the state racing down the walk. At any rate, Jesse won, but Amanda got back at him by writing the check to cover the bet on their joint account instead of her personal account as he had assumed she would.[5]

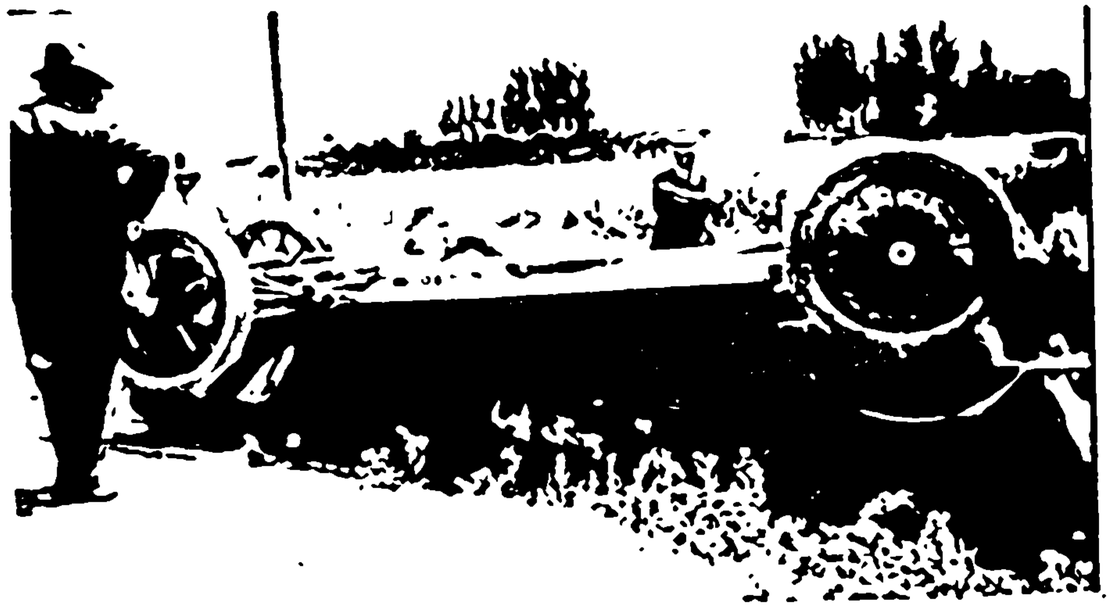
Another time Amanda was taking Jesse and three friends for a drive in the large family car, a Packard. They were in no hurry but when another car came up from behind wanting to pass, Jesse turned to Amanda and said, "Mandy, you're not going to let that car pass are you?" Her reply was, "Not if I can help it," as she pressed her foot on the gas pedal. The car balked, hit the soft shoulder and turned over injuring Mrs. Knight and one of her guests, Diantha Worsley. Their daughter, Jennie, reports that this was their last attempt at joy riding.[6]

---

[5]Ibid., p. 13.

[6]Ibid.

1.



2.

3.

1. and 3. JESSE KNIGHT AT HOME

2. 1916 AUTO ACCIDENT

Still another time Uncle Jesse and Amanda were traveling home from the east and Jesse jokingly said, "Mandy, do you realize that this is the first time you have ever taken a trip that you haven't picked up a little dish on the way." (Amanda was fond of fine dishes and Jesse kidded her about it.) They stopped in Chicago and she rushed to Marshall Fields and purchased the most expensive set she could find. The dishes later arrived in Provo and Jesse was surprised to see them. "But the greatest surprise came later when Jesse got the bill."[7]

Daughter Jennie reports that often Jesse would say that, "It's all right so long as our children don't marry school teachers, or Republicans." Ironically each of the husbands or wives had one or the other, or both of these qualities.[8]

Jesse was a life-long Democrat after the short session with the Liberal Party and in 1908 was offered his party's nomination for governor of the state of Utah. He refused saying that he was too uneducated to be governor of the state; J. William Knight, his son, ran in his place and was defeated.

An interesting but somewhat anti-Mormon comment on this election appeared in the Saturday Evening Post in 1911:

---

[7]Ibid., pp. 14-15.

[8]Ibid., p. 14.

Uncle Jesse is a Democrat. Two or three years ago he had a revelation that he ought to run for governor on the Democratic ticket. It was a good revelation, too, but as is the way with some political dreams, it failed in one particular. This sort of a revelation--in Utah--had to come from headquarters in the Mormon Church and before Uncle Jesse could get his dream in good working order, somebody in authority in the official revelation department short circuited it or grounded it and Uncle Jesse didn't run.[9]

In 1916 Jesse's name appeared on the Utah ballot with those of Robert N. Baskin, Anton Anderson, and John Seamon as an elector pledged to the election of T. Woodrow Wilson as President of the United States. Jesse received 87,256 votes for Wilson and for the first time since 1896, Utah went Democratic and Jesse was honored to cast his vote in this important election.[10]

All his life Jesse felt badly about the years he neglected his Church duties. One way he felt he could try to make a restitution was to pay up all the back tithing he owed. He therefore figured up what he felt he owed, added a fair amount and proceeded to pay it. The Knight papers contain two letters written by the Presiding Bishopric of the Mormon Church April 13, 1918, and April 5, 1919, complimenting Uncle Jesse for being among the fifty-two in 1917 and the sixty-five in 1918 who had paid at least one thousand dollars in tithes to the Church.

---

[9]"Knight Thoughts," Saturday Evening Post, op. cit., p. 27.

[10]"Electors of President and Vice President of the United States of America for the State of Utah," 1916 Certificate of the Governor.

Interestingly included in both letters were lists of the persons involved, with the highest tithe payer first listed and the rest so on down the line to the thousand dollar mark. Jesse Knight was ranked second in the Church both years. Also included in one or both years were Oscar Raymond Knight, J. William Knight, W. Lester Mangum, and Eugene R. Allen, Jesse's sons and sons-in-law.[11]

Jesse seemed to be content with being a lay member of the Church and when he died the only church activity listed for him was that he was a ward teacher. He had, however, been ordained a High Priest by David John in 1907. When asked about this, one of his ardent admirers said that Jesse was too busy making money to bail out the Church, the Brigham Young University, and others to spend time with a church job.[12]

Turning from these intangibles, there is widely distributed tangible evidence of the man who one writer called "Benevolent Uncle Jesse."[13]

In the Tintic district of Juab County of Utah there are two places known as Knight. The book Provo, Pioneer Mormon City,[14]

---

[11]Letters from the Presiding Bishopric of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, April 13, 1918, and April 5, 1919.

[12]William Jackson, personal interview.

[13]J. Herbert Engbeck, "Benevolent Uncle Jesse," The Westerner, (January, 1930), pp. 14-15.

[14]Utah Writer's Project, Provo, Pioneer Mormon City (Portland, Oregon: Binfords and Mort, 1942), p. 167.

reports the town of Knight as a shipping stop on the Union Pacific Railroad where today all that remains is an empty grain storage elevator. On other maps[15] the Knight name is included in Knightville which has already been discussed.

One cannot forget the town of Raymond, Alberta, for Knight is called the town's founder.

In the United States Post Office, Provo, Utah, there is a large mural adorning the west wall of the main floor. Painted in 1942 by Everett Thorpe, this mural depicts several scenes important to the history of Provo. In the lower right hand section is a likeness of Uncle Jesse leaning on a sign which says "Humbug Mine," his first great strike. In the background, are men working as if in mines. Jesse is the only named person in the entire mural.

On the main floor of the College Building on the Lower Campus of the Brigham Young University is a plaque which reads, "May 24, 1898. Donors of the College Building: Wilford Woodruff, George Quayle Cannon, Joseph Fielding Smith, Reed Smoot, Jesse Knight, Charles Edwin Loose, Alfred William McCune, Amanda Inez Knight, Stephen L. Chipman, Jesse William Knight." This is, of course, a reference to the $1,000 donations secured by Reed Smoot and is the only physical evidence that Uncle Jesse helped to build three of the six buildings on the Lower Campus.

---

[15]U. S. Dept. of Interior, Geological Survey. Map of Eureka Quadrangle (Washington: Gov't. Printing Office, 1954).

In the office of President Ernest L. Wilkinson at the Brigham Young University there is on the north wall the framed letter from the Board of Trustees to the Knight family thanking them for the donation of the 500 acres of land. In the same office on the east wall is a likeness of Uncle Jesse along side of the other Presidents of the Executive Committee, Presidents of the Board and Presidents of the University.

South of Provo near the highway to Springville stands another silent monument to the memory of Uncle Jesse. Surrounding a tavern which is located across the road from the Ironton Steel Plant is the grove of English walnut trees. Only about sixty-seven of the original five hundred remain, watered by a small pond above. Farther up the hill is the remnants of Bonneville Boulevard with the only recognizable remains being a concrete viaduct, a few walnut trees, the caved-in mine entrance and the grade of the road itself.

In the Provo Memorial Park, 5th West and Center Street, stands a large Pioneer memorial erected by the Indian War Veterans at a cost of $2,500.[16] On one side is listed those who were the original male settlers of Provo and on the other sides are the names of those who fought in the Blackhawk Indian Uprising. Uncle Jesse's name appears with those veterans of the Indian War, 1865-1868.

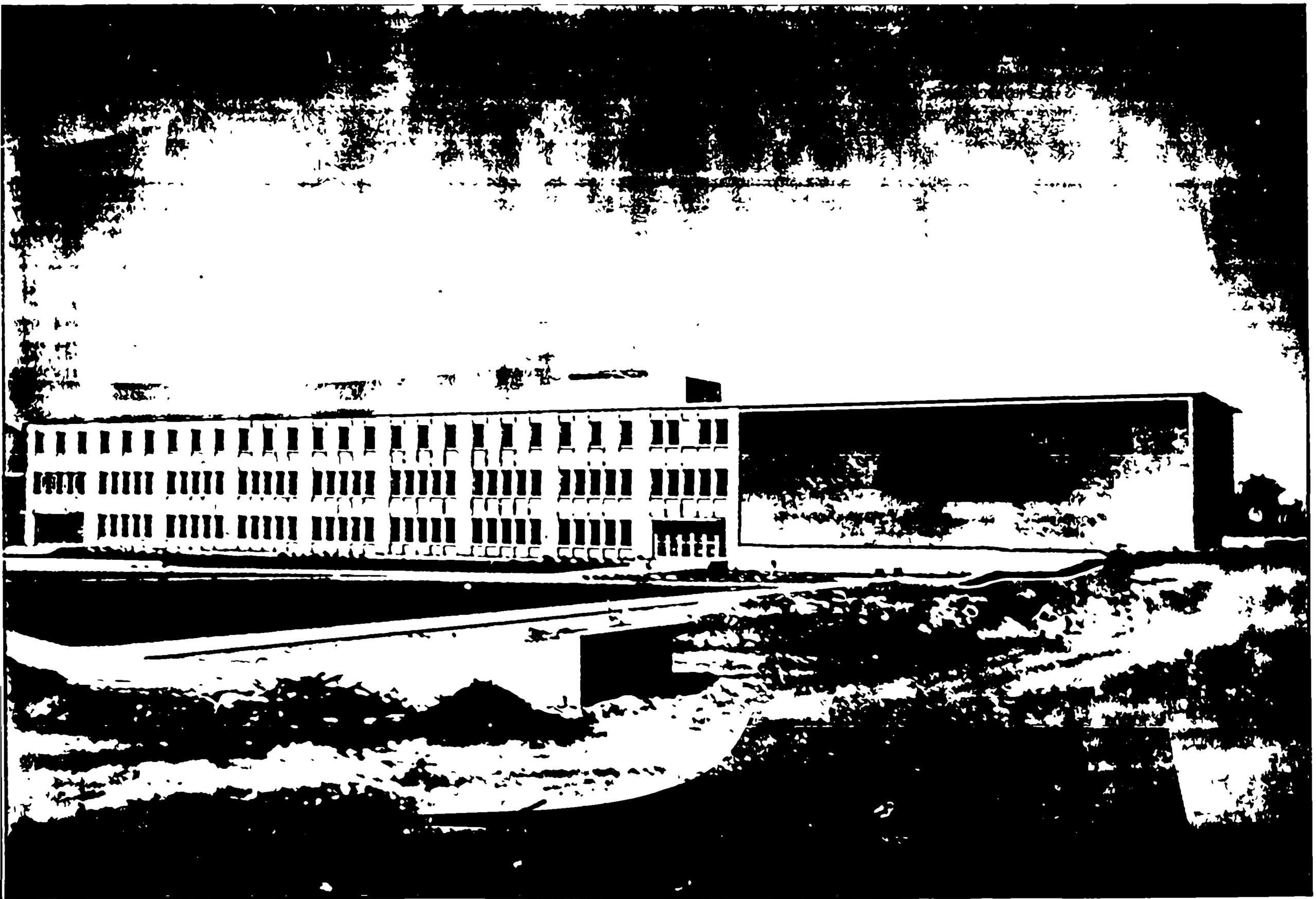
---

[16]Huff, op. cit., p. 117.

On the north-east corner of University Avenue and Center Street stands a building known as the Knight Block, erected in 1900 as the office building for the Knight Investment Company. The building, presently occupied by the Beneficial Life Insurance Company, Western Union, Allen Photo Supply, and Walgreen Drug Store, is owned by E. R. Allen, husband of Inez Knight Allen.

The Jesse Knight mansion at 185 East Center in Provo has been occupied by the Berg Mortuary since the mid-1930's, when they purchased it from several of the Knight heirs. Great pains have been taken to preserve the original charm of the building and when the facilities of the mortuary were expanded the architectural details of the newer section followed those of the older section. The grand stairway has been removed as have several of the curved glass windows, but on a whole, the building retains much of the same flavor and furnishings it had when Jesse Knight resided there.

Jesse's last resting place is beneath a marker in the family plot at the Provo cemetery. The large Knight marker is possibly the tallest in the cemetery and around it rest Lester Mangum, a son-in-law, son J. William Knight, daughters-in-law, Lucy Jane Brimhall and the first wife of Oscar Raymond Knight, daughters Addie Iona Knight Jordan, Amanda Inez Knight Allen, and Lydia Minerva Knight, grandson Owen H. Knight, Jesse's mother Lydia, Jesse's wife Amanda M. and Jesse himself.



THE JESSE KNIGHT BUSINESS BUILDING

As a monument to the memory of Jesse Knight the President of the Brigham Young University Ernest L. Wilkinson announced on June 30, 1960, that the College of Business building being completed on the campus of the University would be named to the honor of Jesse Knight.[17]

Through studying the story of the life of Jesse Knight several important conclusions can be made in relation to the man's personality, the use of his money and the present status of the man in the community and in the eyes of his heirs.

For all but twenty-five years of his seventy-six year life Jesse Knight was poor, almost desperately poor. He began his life with a rich heritage of ancestral service[18] to the Church of Jesus Christ of Latter-day Saints, but little else. Through great good luck or, as he believed, direct inspiration from God, he found much wealth, then spent time making more money or giving what he had away.

This is where the weakness of Jesse Knight lay, that he could not conceive of ever running out of money. He made a lot and felt he could give it away forever. Many of his schemes and speculations were disastrous, financially, from beginning to end. He began projects

---

[17] Summer Universe, June 30, 1960.

[18] His grandfather, Joseph Knight, his father, Newel Knight, his father's first wife, and his mother, Lydia, are mentioned time and time again in early Church history.

like the Tintic Drain Tunnel with insufficient capital and plenty of faith, but in tunnel driving or most other business ventures, faith alone cannot do the job.

Often he was imposed upon by those who wished to sell him something. His heart was too big. Story after story is told of attempts to keep Lester Mangum, his son-in-law and secretary-treasurer out of the office while people told Jesse their propositions. He overextended[19] himself time and time again to help others.

One may ask where is the Knight fortune today? The answer is simple--gone. There are perhaps three important reasons why this is true: (1) Jesse Knight seldom kept records of who owed him money or to whom money was owed. It is said that although the family was close in running the business, they really never got on the inside. (2) When Uncle Jesse died, at least five people took control or had a large interest in the Knight Investment Company and often they made unsuccessful expenditures and investments because of a lack of coordination. (3) The Great Depression took the last of the large holdings of the family, with holdings like the Knight Sugar Company having to be taken over by banks.

---

[19]Philip Knight, personal interview, and others claim that time and time again Jesse used what money he had to get deeper in debt with no chance of ever really paying all his debts.

In conclusion, it can be said as one of the heirs repeated, he had nothing from his grandfather, but the Knight name, and a few memories--[20] there is little else. The Knight name and fortune was well known in the mining and Mormon West, but today only the few physical monuments and the rich fund of reminiscences recall the life and services of Utah's great commoner--Jesse Knight.

---

[20] Philip Knight, personal interview.

BIBLIOGRAPHY

BIBLIOGRAPHY

Books

The Banyan. A Book of the Year, 1914. Provo, Utah: Brigham Young University Student Body, 1914.

Brigham Young University. Catalog of Courses, 1950-60. Provo, Utah: Brigham Young University, 1959.

Brockbank, Isaac. Autobiography of Isaac Brockbank, Utah Pioneer. np., n.d. (Microfilm copy, Brigham Young University Library).

Carter, Kate B. (ed.). Heart Throbs of the West. 12 Vols. Salt Lake City: Daughters of the Utah Pioneers, 1939-1947.

_____. Treasures of Pioneer History. 5 Vols. Salt Lake City: Daughters of the Utah Pioneers, 1952- .

Committee on History. History of the Brigham Young University. Provo, Utah: Brigham Young University, n.d.

Evans, John Henry. The Story of Utah, The Beehive State. New York: The MacMillan Company, 1933.

Gates, Susa Young. Lydia Knight's History. First book of the noble women's lives series, by "Homespun," (pseud.). Salt Lake City: Juvenile Instructor Office, 1883.

Hafen, LeRoy R. and Rister, Carl Coke. Western America. The Exploration Settlement, and Development of the Region beyond the Mississippi. Second edition. Englewood Cliffs, New Jersey: Prentice Hall, 1950.

Huff, Emma N., (comp.). Memories that Live. Utah County Centennial History. Springville, Utah: Daughters of the Utah Pioneers of Utah County, 1947.

Jensen, J. Marinus. History of Provo, Utah. Provo, Utah: New Century Printing Company, 1924.

Jenson, Andrew. Encyclopedic History of the Church of Jesus Christ of Latter-day Saints. . . . Salt Lake City: Deseret News Publishing Company, 1941.

_____. Latter-day Saint Biographical Encyclopedia. 4 Vols. Salt Lake City: The Andrew Jenson History Company, 1901-1936.

Knight, Jesse William. The Jesse Knight Family. Salt Lake City: Deseret News Press, 1941.

Magrath, C.A. The Galts. Father and son, pioneers in the development of Southern Alberta. Lethbridge, Alberta: by the author, 1935.

Magrath, C.A. How Alberta Grew Up. Brief outline of development in the Lethbridge district. Lethbridge, Alberta: by the author, 1935.

Roberts, Eugene L. and Cluff, Mrs. Eldon Reed. Benjamin Cluff, Jr., scholar, educational administrator and explorer, second principal of the Brigham Young Academy and first president of the Brigham Young University. A study of the life and labor of one of Utah's first school administrators. n.p., July 24, 1947.

Rogers, Fred B. Soldiers of the Overland. Being an account of the services of General Patrick Edward Conner & his volunteers in the old west. San Francisco: The Grabhorn Press, 1938.

Smith, Joseph, Jr. The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints. Containing revelations given to Joseph Smith, the Prophet. With some additions by his successors in the presidency of the Church. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1955, ed .

_____. History of the Church of Jesus Christ of Latter-day Saints. Period I. History of Joseph Smith, the Prophet, by himself, V. I-II, and introduction and notes by B. H. Roberts. Salt Lake City: Deseret Book, 1946.

Smith, Joseph Fielding. Essentials in Church History. A history of the Church from the birth of Joseph Smith to the present time, with introductory chapters on the antiquity of the gospel and the "falling away." Thirteenth edition. Salt Lake City: Deseret Book, 1953.

Stegner, Wallace. Mormon Country. New York: Duell, Sloan, and Pearce, 1942.

Sutton, Wain, ed. Utah, a Centennial History. 3 Vols. New York: Lewis Historical Publishing Company, Inc. 1949.

Warrum, Noble. History of Utah Since Statehood. 3 Vols. Salt Lake City: S. J. Clarke Publishing Company, 1919.

Whitney, Orson F. History of Utah. 4 Vols. Salt Lake City: George Q. Cannon and Sons Co., 1904.

Utah, University. Division of Biology. Gazeteer of Utah Localities and Altitudes. Salt Lake City: University of Utah, 1952.

Utah Writer's Project. Provo, Pioneer Mormon City. Portland, Oregon: Binfords and Mort, 1942.

Utah Writer's Project. Utah, a Guide to the State. New York: Hastings House, 1941.

Young, Aretta. "Uncle Jesse," in The Banyan . Provo, Utah: Brigham Young University Student Body, 1921.

Articles and Periodicals

Arrington, Leonard J. "The Provo Woolen Mills. Utah's first large manufacturing establishment, "Utah Historical Quarterly, XXI (April, 1953), 110-157.

_____. "The Transcontinental Railroad and Mormon Economic Policy," Pacific Historical Review, XX (1951), 143-57.

Daily Enquirer. Provo, Utah, 1897

Deseret News and Telegram. Salt Lake City, Utah, 1960.

Engbeck, J. Herbert. "Benevolent Uncle Jesse." The Westerner (January, 1930), pp. 14-15, 66-67.

Kildale, M. B. "The Tintic District. Some features of its history, general geology, and mineralogy," News Bulletin of the Mineralogical Society of Utah, II (September, 1944).

The Lethbridge Herald. Lethbridge, Alberta, 1951.

The New Raymond Recorder. Raymond, Alberta, 1951.

"Passing Events," The Improvement Era, XXIX (May, 1921), 670.

The Paysonian. Payson, Utah, 1921.

The Provo Post. Provo, Utah, 1921.

The Recorder. Raymond, Alberta, 1947.

Salt Lake Tribune. Salt Lake City, Utah, 1921.

Steele, C. Frank. "Alberta Marks Her Golden Years." The Improvement Era, LVIII (August, 1955), 591- .

Summer Universe. Provo, Utah, 1960.

The Sunday Herald. Provo, Utah, 1960

White and Blue. Provo, Utah, 1921.

"Who's Who and Why,--Knight Thoughts," Saturday Evening Post, CLXXXIX (November 11, 1911), 27.

Letters and Documents

Brigham Young University. Board of Trustees. Executive Committee. Minutes of the Executive Committee. Brigham Young Academy/University, Provo, Utah. August, 1891--May, 1913. (These minutes are in the possession of Clyde D. Sandgren, General Counsel, Brigham Young University.)

Brigham Young University. Board of Trustees. Minutes of the Brigham Young University Board of Trustees. October 24, 1904, to June 1, 1945. (These minutes are in the possession of Clyde D. Sandgren, General Counsel to Brigham Young University.)

Brigham Young University. Provo Bench Lands and Other Property Accounts. (This journal book is in the archives of the Brigham Young University Library.)

Church of Jesus Christ of Latter-day Saints. Church School System. Annual Report, 1954.

Knight Investment Company. General Ledger. (Microfilm copy, Brigham Young University Library.)

Letter to Jesse Knight from Charles W. Nibley, A. R. Miller, and David A. Smith, Presiding Bishopric of the Church of Jesus Christ of Latter-day Saints, April 13, 1918. (In the archives of the Brigham Young University Library.)

Letter to Jesse Knight from Charles W. Nibley, David A. Smith and John Wells, Presiding Bishopric of the Church of Jesus Christ of Latter-day Saints. April 5, 1919. (In the archives of the Brigham Young University Library.)

Letter to Jesse Knight and family, from the Board of Trustees, Brigham Young University, November 1, 1907. (In the Office of President Ernest L. Wilkinson of the Brigham Young University.)

Letter to President and Board of Trustees, Knight Sugar Company, Ltd., Raymond, Alberta, Auditor's report, March 26, 1918.

Theses

Gourley, Ronald M. "Story of Jesse Knight." Unpublished Master's Thesis, Utah State Agricultural College, 1935.

Scott, Odell E. "Economic History of Provo, Utah, 1849-1900." Unpublished Master's Thesis, Brigham Young University, 1951.

Interviews

Robert K. Allen, personal interview, July 18, 1960.

Robert A. Bennett, personal interview, July 2, 1960.

Herald R. Clark, personal interview, June 15, 1960.

William Jackson, personal interview, July 1, 1960.

Philip Knight, personal interview, July 13, 1960.

Elgin Oliphant, interview with J. William Knight, report in the Utah State Historical Society Library.

Kiefer B. Sauls, personal interview, June 14, 1960.

Fred W. Schwendiman, interview with Preston Nibley, Assistant Church Historian, Church of Jesus Christ of Latter-day Saints, March 28, 1958. Report in the Library of the Brigham Young University.

Lucille Thorne, personal interview, July 3, 1960.

Other Sources

"Assets of Amanda M. Knight." December 31, 1925, to December 31, 1930. (A series of six statements of net worth of Jesse Knight's widow. Found in the Brigham Young University Library.)

Bank of Montreal. Lethbridge Branch. Receipt, August 16, 1901. (Brigham Young University Library).

Berg Mortuary. Record of Funerals. From December 21, 1921, to December 30, 1932.

Electors of President and Vice President of the United States of America for the State of Utah. 1916 Certificate of Governor.

"Golden Jubilee of the Town of Raymond, Alberta, 1901-1951."

"Knight Investment Company Elects Officers." Copy of Notice. February 17, 1921. (Brigham Young University Library.)

Provo Chamber of Commerce. Annual Report, 1925.

Salt Lake Stock Exchange. Manual, 1957.

U. S. Dept. of Interior. Geological Survey. Map of Eureka Quadrangle. Washington, D.C.: Government Printing Office, 1954.

Wirthin, Joseph. "Jesse Knight--The Man and His Goodness." B.Y.U. Speeches of the Year. Provo, Utah: Brigham Young Univ., May 20, 1958.

"UNCLE JESSE"

THE STORY OF JESSE KNIGHT

MINER, INDUSTRIALIST, PHILANTHROPIST

An Abstract of A Thesis Submitted to the

Department of History

Brigham Young University

Provo, Utah

In Partial Fulfillment

of the Requirements for the Degree of

Master of Science

by

Gary Fuller Reese

June, 1961

ABSTRACT

Jesse Knight was born in 1845 near Nauvoo, Illinois, the son of Newel and Lydia G. Knight, early converts to the Mormon faith. In 1850, with his widowed mother, Jesse traveled by wagon across the plains to Salt Lake City where the family remained until 1858 when orders came to move south ahead of the Utah Expedition.

Jesse spent the rest of his childhood and his teen years in Provo, Utah, where he lived with his mother and later with an older brother. He worked as a teamster in most of the jobs he had and grew to young manhood in the environment of the logging camp, mining camp, and cattle town, with occasional Mormon connections.

In 1869 he married Amanda McEwan and to this union were born five children, two sons and three daughters, with the first and the last children--daughters, being born in Provo and the rest on the Knight ranch in Payson, Utah.

For many years Jesse Knight ranched and farmed in Payson, often herding sheep or cattle in the mountainous area of the Tintic, Utah, mining region. He became enamoured of the idea to find great wealth himself and shortly before 1890 he found a mine, the June-Bug, which he almost immediately sold.

This whetted his appetite and in 1896 he, through what he believed direct inspiration from God, found the Humbug Mine. Rapidly he exploited this and other mines in the area which he acquired, and ultimately took $13,000,000 worth of ore from the mines on the Godiva Mountain, site of Humbug Mine.

Until shortly before his great strike of 1896, Jesse Knight had completely avoided any connection with the Church of Jesus Christ of Latter-day Saints, but through the healing of his daughter, his faith was renewed in his ancestral faith. He felt badly about the years he had neglected his church duties and with his new-found fortune, he began to repay his Church and his neighbors the best way he could.

He began his task by giving money to the Brigham Young Academy/ University. Over the years almost a half million dollars was given to this institution. He assisted the Church at a critical juncture by loaning it $10,000 to pay interest on a debt. He saved several Church leaders from embarrassment and possible legal penalties by paying their debts. He founded three towns, Raymond, Alberta, Knightville and Storrs, Utah. He financed sugar companies in Utah and Alberta. He delved into irrigation companies, grain elevators, and railroads. He kept up the Provo Woolen Mills for many years.

When Jesse Knight died in 1921, he left a rich heritage of service to his descendents, but little money. He had expanded and extended far beyond his financial resources to help others. Today,

little if any of the fortune remains, but Jesse Knight is well remembered as a great miner, an industrialist and philanthropist--Utah's Great Commoner, he was called.

Richard L. Ball

Hattie M. Knight