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Brigham Young's Activities in St. George During the Later Years of his Life

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BRIGHAM YOUNG'S ACTIVITIES IN ST. GEORGE
DURING THE LATER YEARS OF HIS LIFE

A Thesis
Presented to the
Department of History
Brigham Young University

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

by
Dale Glen Wood
July 19, 1963
PREFACE

The early history of Utah is both varied and interesting and presents a rich field of study for the student of Western American History. The subject treated in this paper is a segment of the early Utah story. It is a study of the activities of the Mormon leader Brigham Young in the southwestern Utah community of St. George. Involved is a detailed study of the years between 1861, when St. George was settled, and 1877, when President Young made his last visit to the community.

I kept two main purposes in mind while doing research for the study. First, I wanted to determine the frequency and duration of all visits made by the President to St. George. Next, I wanted to find out what his actual activities were while in the southern settlement.

After accomplishing the research for the study, I found four main reasons for the presence of the Church President in St. George. His failing health became very important in drawing him to the mild winter of southern Utah, especially during the later years of his life. The building of the St. George Temple was also an important factor during the later years. More important at the start was the spiritual and worldly guidance the President knew was needed by the southern Mormon Saints. Also, there was a need to care for some personal business interests in the south.

I followed three phases of research while gathering material for the study. The first phase was carried out in the city of St. George. I viewed the winter home of President Young.
and studied the county courthouse records while in the city. Also, I acquired a copy of James G. Bleak's "Annuals of the Southern Utah Mission," Book "B", from the prominent Utah author Juanita Brooks. The copy was carried by myself to the Brigham Young University Library.

The second phase of research was accomplished at the Brigham Young University Library and involved working with several diaries of early St. George settlers such as that of Charles L. Walker. The final phase was carried out in the L. D. S. Church Historians Office at Salt Lake City. The St. George Stake Records proved to be the most important source found in Salt Lake, and was one of the best sources for the study.

I am obligated to several persons who helped further my project in one way or another. Acknowledgement is given the aid of Juanita Brooks, previously of St. George, now of Salt Lake City, Richard D. Poll and Wilford E. Smith of Brigham Young University, and Preston Nibley and A. William Lund, of the Church Historian's Office. All were very gracious and almost overwhelming in their support and advice.
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CHAPTER ONE
BRIGHAM YOUNG THE COLONIZER

The Mormon leader Brigham Young was one of the most important colonizers in the history of the American West. He led the famous pioneer trek of 1847 which finally came to an end in the Great Salt Lake Valley. He provided the necessary leadership during the difficult early years of the new settlement and caused the lateral spread of "Zion", a very important point in the final colonization of the Utah area. His contribution lay in the foresight and determination he made a part of his life.

Several factors helped Brigham Young in his effort to settle the new area. The most important was his very firm control over the Mormon Saints. In the same year his band entered the Salt Lake Valley, he became President of the Church of Jesus Christ of Latter-day Saints. Three years later, in 1850, he was appointed governor of the new territory of Utah. This put him into a firm position of leadership and control, a position which enabled him to colonize the new country, completely and permanently.

The colonization movement led by the Church President was hardly a haphazard affair. It was a well-planned program resting upon some basic Mormon beliefs. One of these was that the new area must be able to depend entirely upon itself for the

1 Leah D. Widtsoe, Brigham Young the Man of the Hour, (Salt Lake City: Bookcraft, 1947) p. 13.
When the Mormons were driven west, they expected to estab-
lish a society in which they could live in peace and
create a type of Kingdom of God upon the earth. One
condition of this was that they should become self-sus-
taining, that they should produce their own necessities
of food, clothing, and shelter. With this in mind,
Brigham Young planted colonies wherever there was water
and land.¹

This led to a very active program indeed, as reported by Milton
R. Hunter. He tells of Mormonism becoming a great colonizing
enterprise and gives the Brigham Young success formula. This
formula involved gaining control over extensive territory, gath-
ering converts as rapidly as possible, and holding the new ter-
ritory by establishing and developing numerous towns and cities.²

In keeping with this active program, President Young fol-
lowed a characteristic pattern in pushing new settlements out-
ward from Great Salt Lake City. He would first survey a new
area to determine its strengths and weaknesses. Next, he would
hand-pick from among his followers, members of all critical pro-
fessions necessary to the successful operation of a new town.
Those selected would then be "called" on a mission of labor to
settle in the new area. In this manner, communities began to
spring up south of the original pioneer settlement.

As early as 1849, just two years after his arrival, Pres-
ident Young was looking into the southern reaches of the present
state of Utah for possible settlement. On November 25th of that

¹ A. R. Mortensen (ed.), "Utah's Dixie...The Cotton Mission",
² Milton R. Hunter, Brigham Young the Colonizer (Salt Lake
In the year, a company of nearly fifty men led by Parley P. Pratt left Salt Lake City on an exploration venture into the southern part of the state. They returned with encouraging reports on the potential of the explored area for farming and future settlement. Similar favorable accounts were given by an 1852 expedition into the southern territory under the leadership of John D. Lee. These reports no doubt hastened the settlement of Utah's Dixie under the sponsorship of President Young.

Several colonization attempts were made during this early period. As a result of the Pratt report, Parowan and Cedar City were settled in 1851. Other early efforts were made along several of the tributaries leading into the Virgin River. Accordingly, Harmony, in 1852, and Toquerville, in 1858, proved to be two of the more important settlements along Ash Creek. On the Santa Clara fork, the community of Santa Clara began its existence in 1854 and the much smaller town of Tonaquint had a similar beginning in 1856. A year later, the town of Washington was founded in the Virgin River Basin and was the first settlement established for the specific purpose of experimenting with cotton production.

But it was not until 1861, after the outbreak of the Civil War, that President Young organized the settlement of this southern country on a large scale. Fearing that the war...
would take away the cotton supply, he began plans for raising enough in this western country to supply the needs of his people.¹

The possibility of raising cotton in Utah must have appealed to the President. This would be a step toward the self-sustaining feature he desired in the new land. From all indications the climate in the south seemed to be favorable for the raising of this important commodity.

In order to get a first hand picture of the southern Utah situation, Brigham Young and other high officials of the Church made a visit in the spring of 1861. Stopping at each Mormon community on the way, the President offered his followers words of encouragement and advice. On May 26th, he advised the people in the small Mormon settlement of Santa Clara to move to higher ground.² The next day, as he approached the tiny settlement of Tonaquint, he reportedly stopped his carriage suddenly, and gathered his traveling companions around so they might easily hear his words. Pointing to the north, he brought a valley located between two volcanic ridges to their attention. He said, "There will yet be built, between those volcanic ridges, a city, with spires, towers, and steeples, with homes containing many inhabitants."³ He was looking directly toward the future site of the city of St. George, whose temple, tabernacle, court house, and private dwellings would one day fulfill his description.⁴

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¹Bradshaw, op. cit., p. 293.
²St. George Stake Records, Vol. I, May 26, 1861. Church Historian’s Office, Salt Lake City, Utah. (These records are not indexed with page numbers. Dates must be used for location.)
³Ibid., May 27, 1861.
⁴Samuel Knight, one of the southern missionaries, thought such a prophecy could never be fulfilled. (op. cit.)
Young was apparently satisfied that the country just traversed would lend itself to colonization and that cotton could be produced in the area. He began an immediate program of reinforcement for the south. At the General Church Conference held in Salt Lake City on October 6, 1861, about three hundred families were "called" to the Dixie Mission to promote the cotton industry. The families were hand-picked in an effort to insure an adequate number of farmers, carpenters, educators, and so on, with which to operate a new community. The St. George Stake Records list numerous interesting occupational titles. Included were such occupations as musician, wheelwright, shingle-maker, tanner, gardener, brush-maker, cooper, miller, hatter, mineralogist, machinist, horticulturist, adobe-maker, and even a castor-oil-maker. This is an illustration of the practical nature of Brigham Young's program of colonization, a feature very important to the success of a new town.

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1 Stake Records, October, 1861.
2 About two-thirds of the people selected for the trip were from Salt Lake County, and about sixty were from neighboring Utah County. However, thirty were from Sanpete County, and a dozen or so from other counties in the territory. Altogether, nearly 800 families, representing something like 3,000 persons, were called to Dixie in the early 1860's. At least 300 additional families—upwards of 1,000 persons—were called in the late 1860's and 1870's.
4 Bradshaw, op. cit., p. 292.
5 Stake Records, October, 1861.
6 The practical nature of his program might partly be attributed to the fact that Brigham Young himself was practical in nature. Andrew Jenson reports that as a boy, Brigham learned the trades of carpenter, joiner, painter, and glazier, and exhibited traits of a practical nature.
It was not an easy matter for the chosen families to take the trail once again. They could still remember the trials experienced in their original trip West. Also, new problems faced those called. Many had acquired property which had to be sold or abandoned. Ties with families and friends were to be broken. It was not a prospect to be relished. One of the chosen pioneers said:

I received a letter from my brother stating that him and me were both called to go to the South and raise cotton. Now this was joyful news to me for I was glad to leave that cold country and get where I could raise southern products. But my wife felt bad, for she thought she could not live in a hot climate... I began to try to sell out, but there was so many called at the same time that I could only get one yoke of oxen and a year old heifer for my place, with the hay, potatoes and household stuff which I left; the whole worth 1,200 dollars.

However, most of those selected overlooked the difficulties involved and accepted the call. A typical response is recorded by Charles L. Walker, one of the pioneers.

Well, here I have worked for the last seven years, through heat and cold, hunger and adverse circumstances, and at last have a home and fruit trees just beginning to bear and look pretty. Well, I must leave it and go and do the will of my Father in Heaven...and I pray God to give me strength to accomplish that which is required of me.

Moving rapidly, those chosen for the southern trip sold their Salt Lake possessions and turned once again to the trail. They did not leave before receiving direction concerning their journey however. Brigham briefed them during several meetings held at his school house in Salt Lake City. He gave them instructions concerning their duties and needs in establishing

1 Larson, op. cit., p. 103.
2 Ibid.
a new city on the slope north of the confluence of the Virgin and the Santa Clara. "The city was to be named St. George," in honor of George A. Smith, Brigham Young's counselor.¹

On November 25th, 1861, the St. George Valley received its first settlers.² The main company began arriving on December 1st and continued for several days thereafter.³ It was not long before the barren valley began its transformation into a thriving agricultural community. It was not an easy task however, and the settlers experienced many early difficulties. Water was a constant problem. Because of the sandy soil along the river banks, it was next to impossible to keep a dam built from which water could be led to the soil. Also, the people were disappointed to find that the earth was heavily impregnated with minerals which came to the surface with irrigation and formed a hard crust, curtailing virtually all plant growth.⁴ The settlers overcame the obstacles through sheer will-power, and cotton was finally planted on June 1, 1862.⁵

Some conclusions may be drawn from Young's relationship with the Southern Mission to the year 1861. First, he displayed an unusually strong interest in the area. Some of this was surely due to his desire for a normal expansion of the area. However, the possibility of raising cotton successfully in Utah was the dominating factor. This would take him one step closer

¹Ibid., p. 107.
²The first to reach the site were Robert Thompson and William Fawcett. Ibid., p. 108.
³Ibid.
⁴Arrington, op. cit., p. 230.
⁵Ibid.
to his ideal of a self-sustaining Mormon society.

Another conclusion one might draw is that the President's plan of colonization was basically sound. The bare fact that his off-shoot communities survived is evidence of the success of his plan. His success came about for several reasons. First, the strong control exercised by the President over his followers was an important factor. This led to strict obedience to his instructions. Secondly, the actual colonization plans were practical and foresighted in nature. Also, the strong constitution exhibited by many of the pioneers themselves helped to bring about success.
CHAPTER TWO
THE EARLY YEARS, 1861-1870

President Brigham Young maintained a close watch over the infant community of St. George during the early years of 1861 to 1870. He offered many words of advice to his southern followers and they did not go unheeded. All advice and encouragement was welcome as the town faced almost every known hardship of the day, from flood to trouble with Indians.

The Church President made his first visit of the period in September, 1862. From all appearances he seemed to be in good health while on this trip. He busied himself by making a survey of the condition of the community in an attempt to determine its needs. At several different meetings, Brigham gave words of advice in spiritual matters. The St. George Ward Records mention that he preached an excellent sermon on the evening of September 14th and that he called for the selection of a high council for "that Stake of Zion."\footnote{St. George Ward Records, September 14, 1862, Church Historian's Office, Salt Lake City, Utah.}

The visit of September, 1862, was a short one, of just several weeks duration. However, the President was able to see some of the needs of the settlement before returning to the north. He noticed that the community was suffering from an attack of defeatism.\footnote{Larson, op. cit., p. 566.} This was brought on by several disheartening events. In January and February, 1862, the settlers had to...
put up with a great downpour which caused extensive flooding. Also, in their early enthusiasm, the people of St. George had overplanted on cotton and underplanted on corn and faced the prospect of a lean winter. The intense heat of the southern Utah summer along with the swarms of flies against which there was no protection also added to the general feeling of despondency noticed by Young at this time. It was evident that something had to be done to better the spirit and condition of the community. The immediate solution set forth included the inauguration of a public works program centered around the building of a tabernacle for St. George. Consequently, the President penned the following message to Elder Erastus Snow under the date October 1, 1862.

Myself and company reached home in good health and spirits on the 25th ult., having enjoyed a pleasant and I trust beneficial trip.

As I have already informed you, I wish you and the brethren to build, as speedily as possible, a good substantial, commodious, well-finished meeting house, one large enough to comfortably seat at least 2,000 persons and that will be not only useful but also an ornament to your city and a credit to your energy and enterprise.

The message was presented to the people of St. George in an assembly held October 19th. It was the first step in the ambitious building program the President was to set forth for St. George.

Brigham's next visit came in late spring, 1863. He was

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1 Ibid., p. 567.
2 Erastus Snow was the very energetic and popular president of the Southern Mission, appointed directly by Brigham Young.
3 Stake Records, October 19, 1862.
4 Ibid.
present at a two-day meeting which began on May 10th. The Stake Records report that, "The presence and ministry of President Brigham Young and accompanying brethren from Salt Lake City is very comforting and encouraging to us here in the south."\(^1\) The President mentioned that he was not going to dwell on spiritual matters because he felt the people were united on doctrine. Rather, he would take time on temporal discourses, or instruction of a practical nature.\(^2\)

In keeping with this proposed theme, Young offered much advice on the needs of St. George. He said that he desired the settlers to raise cotton, indigo, olive trees, fig trees, and everything else possible in the mild climate of southern Utah. He added that the people should not be afraid of raising too much cotton as they would find a good market waiting. He also spoke of the expense involved in locating and building roads and offered the name of Isaac Duffin as an experienced man in this field.\(^3\)

Once again, the President mentioned the need of a proper meeting place for the people of St. George. He mentioned that he didn't know what arrangements had been made, (probably referring to his letter of instruction of October 1, 1862), but that he would like to see a tabernacle built, one hundred feet by fifty feet, and with a spire one hundred and fifty feet high. He also told that one end of the building should be so

\(^1\) *Ibid.*, May 9, 1863.
\(^3\) *Ibid.*
constructed so that "when it shall be deemed necessary, the house may be conveniently enlarged."  

Brigham must have realized that he had given the St. George residents a big assignment. He notified the presiding officers at Cedar City and at other southern settlements that they had a responsibility in helping to erect the new structure.  

Shortly thereafter, he left the Southern Mission for his home in the north, having outlined a very active program for the residents of St. George. The southern residents lost little time in putting the program to work. Less than a month had passed since Young's departure when the corner stones of the St. George Tabernacle were placed into position. The date was June 1, 1863, the 62nd birthday of the church leader Brigham Young.  

The annual trips made by Brigham and his party through the line of communities from Salt Lake City into southern Utah were gradually becoming a Mormon institution. In Salt Lake the President would make careful preparation for the long journey. He would personally inspect the condition of every wagon, horse, and mule in the party. It is reported that he went "peering like a well-intentioned wizard into every nook and cranny, pointing out a defect here and there...."  

He also saw to his own personal preparations. "He wore a great surtou, reaching almost to his feet, of dark green cloth (Mahomet color?) lined

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1 Ibid.  
2 Mortensen, op. cit., p. 242.  
3 Stake Records, June 1, 1863.  
with fur, a fur collar, cap, and pair of sealskin boots with
the undyed fur outward."¹ He also donned what has been de-
scribed as "a hideous pair of green goggles."²

As the Presidential carriage moved out of Salt Lake, a
number of similar vehicles followed with Young's associates
and relatives. One or more of his wives and children very often
made the journey, as did several of the higher officials in the
Church hierarchy. The party would stop for a visit at virtu-
ally every Mormon community while the longer stop-over for food
and sleep was generally timed for the larger settlements. The
total membership of the party would be graciously taken into
individual homes for the night rest. The meals served to the
party of travelers have almost become legend. A guest once
commented on the fare given while on a stopover in Provo.

What had we for dinner? What had we not! Turkey and beef,
fresh salmon trout from the lake, wild duck, chicken pie,
apple fritters, wild plum-cranberry-and currant jellies,
a profusion of vegetables; and then mince pies...smoking
plum puddings...pears, peaches, apples, and grapes, pit-
chers of cream and scarcely less creamy milk, cakes, pre-
serves, and tarts...³

A visit by the President of the L. D. S. Church was no
small event in a Utah town. When hearing of the impending ar-
rival of the Church leader, each community would set aside
that day as a holiday. The actual arrival of Young "and party"
was something to behold. The dusty tired group was met by a
detachment of cavalry when nearing the community. The travelers

¹Ibid.
²Ibid.
³Ibid., p. 9.
were then led to the town where very often all the school children, in stiff white dresses and other fine attire, lined the streets to greet their leader. In the larger settlements there was always a brass band, and the people were frequently grouped together along the roadway with banners describing their condition.

For the aged men there was the banner "Fathers in Israel" and for the elderly women, "Mothers in Israel". The young men bore a banner with the device, "Defenders of Zion", and the young women stood under the ensign "Daughters of Zion, Virtue". The young children were designated in large letters, "The hope of Israel". Other banners proclaimed sentiments of welcome, some reading, "Hail to Zion's Chief", and others, "God Bless Brigham Young".

Brigham received a welcome similar to the one just described upon his arrival in St. George in September of 1864. According to Charles L. Walker,

Brother Brigham and a number of the twelve Apostles and others paid us a visit about the last of September and spent three days with us and gave us some very good instruction and doctrine on our present condition, and future happiness. We had a time of rejoicing and were comforted by the rich teachings they imparted unto us.

It was a visit designed to encourage not only the St. George townsmen, but also the other Mormon Saints of the Southern Mission. The St. George Stake Records tell that the President stopped at Harmony and advised the people to survey a town to live in rather than stay scattered on separate farms. He was

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2 Ibid.
3 Charles L. Walker, "Diary", 1833-1904, p. 305. Copied by Brigham Young University Library, 1945-46. Walker was among the first pioneers to settle in St. George. He kept an accurate and well-written diary which tells much of Brigham Young's activities in the community.
4 Stake Records, September 1864.
keeping a watchful eye on the Southern Mission. Success of the enterprise would fit into his larger plan.

Approximately one year later, Young once again returned to St. George for another short visit. It lasted just a matter of days, commencing on September 15, 1865. The President still seemed to be in good health. Walker reported his presence at two parties, a fairly reliable indication as to the spirits and physical condition of the Church leader.

Brigham enjoyed mixing with his people at a party. It is well known that he did not believe in idleness. His motto was "eight hours work, eight hours sleep, and eight hours recreation." It is reported that he loved music, poetry and the sheer joy of living. This naturally led to an enjoyment of social parties and dancing was pure delight. A typical party hosted by the President began as early as four o'clock in the afternoon. The event was opened with prayer after which Young traditionally "led off in the first cotillion with one of his wives." At eight o'clock, supper was served, very often an enormous meal, without wine, but with many varieties of meats and vegetables. Dancing continued after the meal and between dances songs were sung or duets played.

Parties did not make up the entire program of the visit

1 Walker, op. cit., p. 318.
3 Ibid., p. 252.
4 Ibid.
5 Ibid.
6 Ibid.
however. Young gave some talks at meetings held on September 16, 1865. Also, before leaving for the north, he selected a site on the west edge of the town of Washington for construction of a cotton and woolen factory. He made arrangements for work on the proposed building to begin at once.

At this point it must be mentioned that the President was beginning to seriously think of spending the entire winter in St. George. Late in 1866, he sent word to the southern city that he would like to winter there, but would not until the area was linked to the north by a successful telegraph. It is important to note that the telegraph was finished on January 15, 1867. Thereafter, the President could spend more time in the south and still fulfill his obligations to the rest of "Zion". The way was paved for more frequent visits of perhaps longer duration.

Young did not take immediate advantage of the opportunity afforded by the telegraph however. His next visit was another short one designed to enable his attendance at the May Conference of the Southern Mission, held at St. George in 1867. Also, it was not until April, 1869, that he saw fit to return again to the south. Both visits were similar in that they were designed

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1 Walker, op. cit., p. 318.
2 Stake Records, September 15, 1865. Washington was a small town, located approximately five miles to the north-east of St. George. The Washington factory was completed by December of 1866 after which Young immediately furnished machinery from the north for use in the structure. Ibid., December 1866.
3 Ibid., November 4, 1866.
4 Ibid., January 15, 1867.
to give guidance and direction to the Mormon Saints at a spring
conference.

The 1869 event proved to be a particularly fruitful meet­
ing. The President gave his followers much advice designed to
solve both spiritual and practical needs. He asked the people
to cooperate in raising raw materials and promised factories if
the necessary materials were grown. This is another example
of Young's promotion of agriculture and industry throughout the
territory.

In March and April of 1870, the President once again paid
the Southern Mission a somewhat abrupt visit. He arrived in St.
George on March 10th, and used the town as a center of opera­
tions for visiting many of the other towns in the south. On
March 26th, he visited Santa Clara, but returned to St. George
by the 27th. Before leaving for a visit to Kanab on the 28th,
he performed the first ordination of a patriarch in the Southern
Mission. William Grant Perkins received this honor. It appears
that most of the President's labors during the spring of 1870
were along spiritual lines. He gave this type of guidance to
many different southern Mormon communities at this time. He
then returned to his home in Salt Lake City near the middle of
April.

It is interesting to note that the visits became much more

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1 Stake Records, May 2, 1869.
3 Ibid., p. 42.
numerous at this point. Just a few months after the spring
visit of 1870, the President was once again in St. George, ar-
iving on September 14th.1 Wasting no time, he held meetings
the very next day. He spoke of his numerous travels during
the past season, declaring that the reason for the trips was
to find all available sites for the Mormon Saints to settle in.2
Another reason for the visits was to give encouragement to those
followers who had already accepted the assignment of building a
new town. Also, he gave much practical advice which proved to
be of value to his scattered Mormon Saints.

After a visit of only several days, President Young left
for the north on September 16, 1870.3 However, in less than
three months after his departure, he was back in St. George with
the intention of spending the winter. This is a significant
point in the Brigham Young story. It brings an end to a phase
in the history of visitation.

Some conclusions must be made concerning the early period,
of the President's activities in St. George. The first involves
the nature of the actual visits made from the time of the set-
tlement of St. George in 1861 to the first winter visit in 1870.
During this time, the President made eight recorded journeys
to the town. Two of the visits lasted for several weeks and
the remainder were of only a few days duration. Young did not
stay in the southern Utah settlement for any extended period

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1 Walker, op. cit., p. 403.
2 Ibid.
3 Ibid., p. 404.
prior to the year 1870.

A second conclusion involves the actual activities he engaged in during the period. In summing up the eight visits it is safe to say that speaking engagements constituted his major activity. He tended to coincide his arrival with the start of a conference of the Southern Mission. He often spoke of spiritual matters but it is significant to note that much of his guidance was of a practical nature, designed to help the settlers solve the many problems connected with colonization. He also set goals for his followers to attain. Much of his attention was focused on increased agricultural production, but

Although the story of cotton production in the Southern Mission is a separate and lengthy production, some mention of this industry must be made. When the Civil War virtually cut off the U. S. cotton source, the southern Utah venture took on real meaning for the Mormons.

It has been mentioned that cotton was finally planted in St. George on June 1, 1862. The first year's yield was 100,000 pounds of seed cotton. Some of this was made into clothing in the region, some was sold in Salt Lake City for grain, and some was freighted to the Missouri River. But, the bulk of it could not be disposed of because of the lack of a factory. (This is a significant factor in the history of cotton production in Utah because the factory at Washington was not in operation until 1869. Without the factory, the "Saints" found a very limited market awaiting.)

It is reported that within eighteen months after the settlement of Washington County by the cotton missionaries of 1861, about 74,000 pounds of cotton were freighted East by independent haulers and Church teams. However, after 1862 there was a decline in the cotton acreage. Many factors worked together to cause this decline. Food shortage, sickness, poor soil, and unruly rivers were just a few of the reasons.

The cotton production of 1863 was 56,094 pounds of ginned cotton while 1864 saw a very slightly larger amount. This is an indication that the Southern Mission was not on a sure economic footing. Plantings were heavier in 1866 than in any previous year, due to the promised completion of the factory and the presence of better equipment. However, much of this crop was wasted, proved to be another failure for the south, and added to the continued decline of the southern cotton effort. Arrington, op. cit., 230-3.
his plan for a St. George Tabernacle was a project overshadowed only by a forthcoming plan for a Mormon temple to be built in the small southern community.

Therefore, the main reasons for Young's visits during the period center around a need for guidance. He wanted to see the Southern Mission grow and thrive. He wanted increased production in the south and hoped to see many permanent settlements established. His health did not seem to be a factor in causing the visits. He did not stay in St. George long enough from 1861 to 1870 to even rest, let alone cure any ailment. His trips were predominantly aimed at giving direction to the settlement.
Before we enter the next phase in the history of Brigham Young's activities in St. George it is appropriate that a picture of the man—his physical characteristics and personal make-up—be gained. At this time he was nearly seventy years old and at the height of his career as the Church leader. He was a very colorful historical figure, a fact suggested by his appearance alone.

It is reported that Young inherited some of the better personal features of his mother's family (the Howes). Accordingly, an unwrinkled forehead, smooth cheeks, lips not unduly compressed; all seemed to point to a quality of serenity of mind.\(^1\) Clarissa Young Spencer, one of Brigham Young's daughters, tells of other favorable characteristics of her father. She relates that he was very immaculate in person and dress, had well-shaped hands and feet, a clear white skin, and blue eyes which radiated love and tenderness.\(^2\) She also told that he was of medium height, rather large, with light brown curly hair, a high brow that was broad and intelligent, a long straight nose, and a chin that denoted character and firmness.\(^3\)

A slightly different impression of the Mormon leader is

\(^1\) Gates and Widtsoe, op. cit., p. 367.
\(^2\) Clarissa Young Spencer with Mabel Harmer, Brigham Young At Home (Salt Lake City, Utah: Deseret Book, 1961), pp. 16-17.
\(^3\) Ibid. Spencer's views on what is denoted by the various physical characteristics of her father are highly idealistic but nevertheless of interest to this study.
related by M. R. Werner. He tells that Brigham was about five feet ten inches in height, broad and thick-set, and with a large head covered with soft auburn hair which reached to the ear lobes in a half curl. Werner did not see the warm blue in Brigham's eyes, but rather a cold blue-grey which seemed to give him a calm reserved look. Werner went on with his description of the President.

The left eyelid dropped slightly from the effects of neuralgia, which he suffered from frequently, and which was the reason he kept his head covered except in his own house. His nose was sharp, somewhat pointed, and bent slightly towards the left. His mouth was long, with tightly compressed, thin lips, which hid the imperfect teeth of his lower jaw, except when he was talking. He wore no moustache, but a beard about six inches long covered his chin. When he stood, his heavy, broad shoulders stooped slightly.

To get a complete physical picture of the President one must also consider his wearing apparel. Spencer gives a good detailed report on her father's clothes. She tells that he wore a comparatively high hat\(^3\) when outdoors, and either a green cape or a grey shawl over his shoulders.\(^4\) In the summertime he wore light cream prunella cloth (a fine satin-like material) suits, sack coats and trousers, with white shirt, neck cloth and a panama hat.\(^5\) (It must be remembered that Young did not always dress this well. At this point he is at the height of his career.)

In sizing up the Mormon leader Brigham Young, one prevalent

\(^1\) Werner, op. cit., pp. 453-4.
\(^2\) Ibid.
\(^3\) One of Brigham Young's tall brown hats may be seen in the President's bedroom in the Beehive House, Salt Lake City.
\(^5\) Ibid.
note concerning his character must be mentioned. It is evident that his religion was the dominating factor in his life. On Sunday there was neither work nor play in the Young home. President Young strictly observed the Sabbath and insisted that everyone else in the household do the same. This rule even applied to the hired help.¹ It is interesting to note that the big dinner of the week was served on Saturday so there would be cold meat left over for the Sunday meal.² This would insure no unnecessary kitchen work. The use of horses was avoided when possible and even the machinery around the house was given a day of rest.³ All in all, the day was set aside for special activities. Everyone in the family was expected to attend all church meetings of the day and any singing and reading had to be of a religious nature.⁴

Sunday did not constitute the entire religious picture for the Young household however. Prayers were a family affair and Spencer once again gives an interesting account of an incident from her memory.

Father usually discussed the topics of the day, and then we would all join in singing some familiar songs, either old-time ballads or songs of religious nature. Finally we would all kneel down while Father offered the evening prayers. One distinct phrase in his prayer I shall never forget it so impressed my childish mind was—"Bless the Church and Thy people, the sick and the afflicted and comfort the hearts that mourn."⁵

While toiling as the leader of his people, Young established

¹Ibid., p. 183.
²Ibid.
³Ibid.
⁴Ibid.
⁵Ibid., p. 33.
habits which reveal much concerning his character. Susa Young Gates gives an interesting report concerning some of his more common, daily habits. It is reported that he arose early and consumed a simple breakfast of bread, milk, a boiled egg, and fruit, and then worked continuously throughout the day, missing the noon meal.\(^1\) Although every moment of his day was filled, Young never wasted time with exhausting hurry or worry, as "either was impossible where he was concerned."\(^2\) Supper was served at five o'clock at which time the "cooked meal" of the day was enjoyed. This was a happy carefree time when the Young family relaxed in release from the day's toil.\(^3\)

President Young had several notable characteristics which helped to distinguish him as a leader of his people. Many incidents can be reported concerning his insight into human nature. Preston Nibley reports an interesting event which illustrates this quality in Brigham Young. The story is told that the President and Nibley's father arrived as traveling companions, in Logan, Utah, for a visit. As transportation was scarce, and Young enjoyed a walk now and then, the two set out on foot for the short jaunt from the railway station to the main part of the town. Suddenly a man approached who wanted to shake the hand of the Church President. After doing so, he bowed excessively to Young and gave signs of great reverence. After passing the man, the President turned to his companion and told

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\(^{1}\) Gates and Widtsoe, op. cit., pp. 330-1.

\(^{2}\) Ibid.

\(^{3}\) Ibid.
him to keep his eye on "that fellow" as he was too polite. It is reported that the polite gentleman eventually turned against the Mormons and rejected his former faith.¹

Another quality which served Young well in his relations with his people was his effective manner of public speaking. It is reported that he showed more signs of a genius leader of men when at the pulpit than at any other time. "He was no orator, and he was not eloquent; his grammar was sometimes irregular, and his pronunciation was often faulty; but there was no public character in the country at the time who used such vigorous and honest language to express his blunt, sincere ideas."²

Two final items concerning the Mormon leader's personal character should be mentioned. They concern his temperament. It is said that he had a keen sense of humor, perhaps acquired from his Scotch-Irish ancestry.³ He was never spiteful nor sarcastic with his wit. His jokes were good-natured and he enjoyed a joke, even at his own expense.⁴ Conversely, the Brigham temper has almost become legend. Many examples of Presidential loss of temper can be given. One interesting event is reported by Nibley. Young upon entering his own barn one day was appalled to find a harness carelessly placed on the floor

¹ Preston Nibley, personal interview, June 10, 1963, Church Historians Office, Salt Lake City, Utah. Mr. Nibley currently works in the L. D. S. Church Historians Office. He has written a history of Brigham Young and has had personal contacts with persons who knew and had dealings with the Mormon leader. Nibley may certainly be referred to as an authority on the life of Brigham.

² Werner, op. cit., p. 454.
⁴ Ibid., pp. 372-3.
by one of his hired men. Livestock had trampled the harness and partially destroyed its usefulness. This angered the President and he lost his temper with the workman, showing the hard side of his personality. After finishing his tirade, he went into his house and entered his own bedroom, banging the door behind him. One of his wives, listening at the door, heard the now repentant President talking to himself. She reported that he said, "Brigham Young, get down on your knees and ask the Lord's forgiveness." It seems that Young was aware of some of his own personal weaknesses.

It must be remembered that along with the strengths exhibited by the Church leader, many weaknesses were also present. He did make mistakes, often very costly to himself and his followers. He had wrong ideas and often pursued them beyond the point of good judgement. But, one should note that some of the strengths just mentioned helped him to successfully lead his people through a very trying period.

It must also be remembered that Young's way of life at this time, (1870), was a set pattern established by strong habit. His activity in St. George was very similar to his activity in Salt Lake. He performed his duties as Church leader at all times, even while resting in the south.

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1 Nibley, personal interview, June 10, 1963.
St. George received a telegram on November 25, 1870, announcing that President Brigham Young, George A. Smith, Apostle Brigham Young, Junior, and others had departed from Salt Lake City that day to winter in southern Utah. This is another significant visit. It marks the first time that health is mentioned as a reason for visitation and it is the first time a complete winter visit is contemplated. The President was nearly seventy years old at this time, and he had been plagued by rheumatism for years. These are probably two of the more important reasons he was beginning to prefer the mild winter of Utah's Dixie to the snow and frost of Great Salt Lake City. Also, his business exertions must have helped his decision to seek a "temporary retirement" in St. George.

Charles L. Walker recorded that the Presidential party, with wives, arrived on December 8th. He also wrote that the President was not very well. This fact was confirmed by a letter written by George A. Smith of the First Presidency. The correspondence was dated January 5, 1871, and sheds some light on the problems experienced by the President. It reports that excessive labor from speaking duties and traveling have been too

1 President George Albert Smith was Brigham Young's First Counselor during the early period of visitation to the Southern Mission. He had directed the founding of St. George and he figures prominently in its records.
2 Bleak, op. cit., p. 66.
much for Brigham. It also mentions that rheumatism was bothering him and because of his various troubles, he was avoiding public speaking engagements and attempting to relax by attending parties, dramatic programs, and other similar events.1 Another letter from the same source, dated January 10, 1871, gives even more information on the condition of Young.

It is clearly apparent that President Brigham Young did not seek a temporary retirement from the pressure of his ministry and business any too soon. He has been confined to his room most of the time since we arrived here. He has not spoken in public since he came here. This is certainly in his favor, for his continual speaking has injured his stomach and lungs.2

It was true that the President tried to refrain from speaking publically during his stay in southern Utah during the winter of 1870-71. It was not until January 21st, that he found himself well enough to give a talk.3 This was almost a month and a half after his arrival and was very unlike his normally active schedule.

Young did not enjoy complete relaxation during this period however. The mails and the telegraph proved a direct connection between the President and his business and church obligations. He would not neglect his various duties, even when ill.4 It was on this visit that he took action on a matter which had caused him much trouble and was to continue to do so. This was the famous, or infamous, Mountain Meadows Massacre, of September, 1857, which was perhaps the greatest single tragedy in Mormon

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1Bleak, op. cit., pp. 84-7.
2Ibid.
3Ibid., p. 89.
4Ibid., p. 87.
history and which stamped a black name on the L. D. S. Church that was to endure for many years. ¹ John D. Lee, who was one of the commanders at the actual scene of the massacre, reported late in 1870 that President Young had a desire to see Lee pack up his goods and gather his family for a move to an

¹ The episode known as the Mountain Meadows Massacre involved a group of immigrants on their way from Arkansas to California, in 1857. The hapless travelers could not have chosen a worse time to enter the Utah scene. The Mormons had ill feelings toward any outsiders at this time. This was due to a number of factors. The persecution which forced the Mormon pioneers west to the Salt Lake Valley is a well-known fact. Also, President Buchanan, in late spring, 1857, decided to send an army to Utah "to quiet the rebellion." The Mormons declared they would fight if an army came to their new territory. The approaching army became a vital factor in forming attitudes among the Mormons.

So, with the stage set for trouble, the Arkansas group arrived in Salt Lake and began a leisurely trip south and west, through the chain of Mormon towns, on their way to California. Reports of alleged misdeeds by the party and their contempt for Mormons preceded the group. The immigrants reached Mountain Meadows without a major incident however and camped in preparation for the desert ahead. It was here that a band of Indians attacked the train.

Meanwhile, the southern Mormons were prepared for any eventuality. They had a fairly strong military organization ready, known as the "Iron Battalion". Isaac C. Haight at Cedar City, and his superior military officer, William H. Dame at Parowan were two of the most important military commanders in the south.

With the trouble starting at Mountain Meadows, it was decided to send a messenger to Salt Lake to get instructions from Brigham Young and to send John D. Lee to the caravan to manage the Indians. In the meantime, the Arkansas group sent three men for help. They had the intention of getting aid from Cedar City but were killed for their efforts, by white men. This seemed to prompt the decision that all of the immigrants old enough to talk had to be "put out of the way," and a detachment of the military was sent to the scene under Major John M. Higbee.

At Mountain Meadows, Lee received orders that he was to decoy the settlers from their stronghold and then each member of the militia would be responsible for the dispatch of one immigrant man while the Indians would take their revenge upon the women and children. The plan was carried out all too well, resulting in the "dispatch" of some 120 persons. This was all accomplished before the messenger from Brigham could return with instructions.

out-of-the-way spot. He relates that the President:

Said to me that he would like to have me gather my wives, sons and daughters around me and settle in any of the places we should select and start the family order, stating that I had passed through a great deal of hardship in my life and now he would like to see me enjoy peace the balance of my days.1

The President probably had several reasons in mind for this action. It was an awkward situation for the Church to be on friendly terms with the man who had taken an active role in the Mountain Meadows affair.

The position of Brigham Young and the Church apparently became completely untenable during that fall of 1870. Positive action on the Mountain Meadows question was taken. John D. Lee reports on November 17, 1870, that: "I was also informed that myself, I. C. Haight, and George Wood had been expelled from the Church, but for what cause it not stated."2 Lee justified the action to himself by taking the position that Young probably acted under pressure from groups which were trying to implicate the Church President in the affair. Lee concluded that the action was necessary to "stop their mouths."3

It is not hard to understand that the action taken by the Church more than upset Lee. He soon arrived in St. George determined to talk to the President about his state of affairs. He was received quite warmly by Brigham Young on December 29, 1870. Lee asked why he had not been excommunicated earlier, at

2 Ibid.
3 Ibid., p. 147.
the time of the crime. When Young replied that the details had not been known until recently, Lee replied that:

The truth and the whole truth was then told to you; with the exception of one thing and that was that I suffered the blame to rest on me, when it should rest on persons whose names that has never been brought out, and that if any man had told to the contrary, his informant had lied like hell...¹

Lee went on to ask for a rehearing on the matter. Young granted his wish and said, "I want you to be a man and not a baby; I have no feelings against you."² A time for a new hearing was set and Lee left the President. It was not Lee's day however as he later received word that the authorities decided not to have an investigation "at present".³ The excommunication was to stand at that time. The position taken by Young was perhaps the only reasonable course due to the great amount of agitation going on over the massacre.

The Lee affair was not the only matter Young concerned himself with during the winter of 1870-71. The President continued to work for the building of "Zion". He, and one of his daughters, had been working on plans for a temple to be built in St. George.

She read over and over again to him the descriptions given in Leviticus of the Tabernacle in the wilderness and the account of Solomon's Temple as given in I and II Chronicles and I and II Kings. He must know just how long was a cubit; exactly where and how the baptismal font, called the sea of brass, stood; and all about the formation of the brazen oxen, upon which the font rested.⁴

After working out the details, Young finally presented his idea for a temple in St. George at a council held on January 31,

¹ Ibid., pp. 151-2.
² Ibid.
³ Ibid.
⁴ Gates and Widtsoe, op. cit., pp. 234-5.
1871. Charles Smith reports that the decision was made because of the considerable distance to Salt Lake City, a trip which was "attended with fatigue to aged people".\(^1\) At the mere mention of a temple for St. George, an immediate cry of "Glory; Hallelujah" came forth from President Erastus Snow and all others at the meeting seemed to share the joy.\(^2\) However, some of the group remembered the difficulties of the past ten years and wondered how a temple could be built in that small southern community. "We do not need capital," President Young told them. "We have the raw materials, we have the labor, we have the skill." "We are far better able to build a temple here than the Saints were in Nauvoo."\(^3\)

This was the first mention of a project that was to become one of the most important and impressive in St. George history. It was also a project that was to occupy much of the President's time, effort, and thought during the years to follow. However, it was not the only project pushed by the President during his current visit. Smith reports that during a meeting held on January 31, 1871, Brigham Young urged the people to finish the tabernacle during the current season.\(^4\) Young then left St. George early in February, 1871, and the residents

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\(^1\) Charles Smith, "Diary", 1819-1905, p. 184. Copied by Brigham Young University Library, 1945-46. Smith was another of the early pioneers to the Southern Mission. He was called to St. George at the General Church Conference held April 6, 1861, and maintained a fair diary while in the southern city.
\(^2\)Stake Records, January 31, 1871. President Erastus Snow was the very energetic and popular president of the Southern Mission.
\(^3\)Mortensen, op. cit., p. 248.
\(^4\)Smith, op. cit.
of the city found themselves alone with a very active building program.¹

Although the President had returned to Salt Lake City, he did not let his followers in the south forget the plan for a temple. Early in April he composed a letter to Erastus Snow giving the dimensions and description of the temple to be erected in the southern community.² He also announced that he planned to arrive the following October to commence and direct the work.³ It is evident that he was anxious for the project to begin.

The President lived up to his word and shortly returned to St. George, arriving on November 1, 1871. It was expected that he would spend the winter with the southern Mormon Saints.⁴ His arrival coincided with the start of the Conference of the Southern Mission, a fact which added considerable importance and prestige to that event. His health still being impaired, the Church Leader did not immediately speak to the assembly however. He waited until the third day and then spoke only briefly. He mentioned that "it may appear strange to some that I do not talk more." "I have much to say to the Latter-day Saints, but I have preached so much, and for so many years, that I find I must be careful." He went on to encourage the Mormon Saints

¹Stake Records, January 31, 1871.
²It was to be built of stone, and plastered inside and out. The length was to be 196 feet, the width, 142 feet, and the height, 80 feet. The actual building was to rise two stories, with a large hall in each story, and a baptismal font in the basement.
⁴Ibid.
on the idea of building a temple and stated, "We can finish the temple in two years, if we have a mind to do so."¹ He set the date for dedicating the temple site as Monday, November 6, 1871.²

When the day appointed for the service turned out to be rainy, a postponement was made to the ninth of the month. The rain did not dampen the enthusiasm of either Young or his southern followers however, and the newly appointed day turned out to be beautiful.³ A notable group of Church officials gathered at the proposed temple block to dedicate and break the ground. A hymn was offered by the choir and the dedicatory prayer was given by George A. Smith.⁴ Young called for a united effort in order to build the temple. He specifically mentioned that the residents of St. George, Santa Clara, and Washington should combine resources and labor in the actual construction work.⁵

At the high point of the ceremony, Brigham took a shovel and approached the stake driven into the southeast corner of the building site. He said, "I now commence by moving this dirt in the name of Israel's God."⁶ Smith moved earth from the south side, Erastus Snow, from the north side, and Stake President Joseph W. Young, from the west side, and the site was officially dedicated.⁷ An interesting observation concerning the location

¹ Bleak, op. cit., p. 121.
² Smith, op. cit., p. 188.
³ Ibid.
⁴ Ibid.
⁵ Ibid.
⁶ Ibid.
⁷ Ibid.

Joseph W. Young was the President of the St. George Stake of Zion during the early years of the history of the city.
of the temple site was given by one of the residents of the area, D. D. McArthur. He mentioned that:

It is a barren spot of mineral land, but so situated that the Temple, when built, will catch the eye of the visitor from any direction as soon as he reaches the crest of the mountains which surround the valley in which St. George is situated.¹

Soon after the dedicatory ceremony, the President left the city to visit some of the other southern settlements. He had returned to the St. George community however by November 30th, and then settled down for his scheduled winter rest. Any relaxation was short-lived though. He immediately left for Great Salt Lake City, after hearing that the case being prosecuted against him by Justice James B. McKeen was set for January 8, 1872. He departed from St. George on December 18, 1871, traveled over three hundred and fifty miles in mid-winter, and delivered himself into custody just three days later, on December 21st.²

He remained in Salt Lake during the remainder of the winter season and because of the trial had little to do with affairs in southern Utah during that period.

In summing up the visits between November 1870, and January 1871, it is interesting to note that two new reasons for visitation have entered the picture. First, the President's failing health definitely becomes a major reason for the trips.

²Hubert Howe Bancroft, History of Utah (San Francisco: the History Company Publishers, 1889), p. 664. The circumstances of the trial involved Justice McKeen's attempts to prosecute Young on a charge of lascivious cohabitation. The judge had earlier said, "While the case at bar is called the people versus Brigham Young, its other and real title is Federal authority versus polygamic theocracy." Ibid., p. 663.
which turn into winter visits, of several months duration. The second new reason centers around the building of the St. George Temple, a project which became more important as time passed. It tied in with the health problem in causing the President to find a winter home in the south.
CHAPTER FIVE

THE SAINTS ARE CHASTISED, 1872-1873

Having disposed of his business in Salt Lake City, President Young returned to St. George on December 23, 1872, a rather cold day according to Walker. He attended a two-day meeting held on December 28th and 29th, in the unfinished tabernacle building. An interesting incident occurred when Brigham first observed the interior of the structure. He had a difference of opinion with the architect, Miles Romney, as to the height of the gallery. The President thought it was too high and his judgement was honored, "though it entailed considerable work."  

Again, poor health seemed to be the major reason for the visit. This was brought out in talks given by Young during the meetings just mentioned. He asked for the careful attention of his followers and called for their faith that his speaking powers would be strengthened.

He said he had not come here to preach nor to visit from house to house, but more especially to enjoy a milder climate and to withdraw from the much talking and business cares to which he was subjected in the north. It is quite evident that the President was in need of a rest at this time.

It is worthwhile to note that Young did not miss the chance to give instruction to his people, even though he was feeling

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1 Walker, op. cit., p. 453.
2 Bradshaw, op. cit., p. 330.
3 Bleak, op. cit., p. 152.
4 Ibid.
poorly. He gave some instruction on certain religious matters and then mentioned the factory at Washington. He wanted the people of the south to sustain the factory by raising wool and cotton and by sending girls there to learn to spin, weave, color, and dress cloth.¹

Being much improved by late January of 1873, Young engaged in several lengthy talks to his people. From some of these, it appears that the President was very upset with his brethren in the community. In several of his meetings he declared that there was a lack of cooperation and unity among the people. This was illustrated by a lengthy talk given on January 18th. He noted a lack of willingness to sustain the factory at Washington by growing cotton and producing wool. He urged that the Mormon settlers become self-sustaining. Also, he deplored the fact that many of the people were following the fashions of the world.²

In following the same line of verbal chastisement, the Mormon leader said on January 25th, that "he never saw a community of the Latter-day Saints who manifest less confidence in their leaders than do this very people of St. George."³ He was probably referring to an episode concerning the temple site. Some of the temple workers had mentioned that perhaps the site first chosen was not the best location for the temple. This came about when several difficulties of construction were encountered. For the first four feet the ground was firm but

¹ Ibid.
² Ibid., pp. 163-7.
³ Ibid.
further down it became wet and soft. It seemed illogical that
it would hold a structure as large as the proposed temple.
But Young countered the complaints with a call for greater un-
ity among his Saints and set forth as a text, the words of the
Savior, "Except ye are one, ye are not mine." ¹

The tirade continued on February 15th, as the President
brought out several more problems he had found in the communi-
ty. He specifically mentioned that the children of St. George
were becoming very heedless and disobedient. Also, certain
members of the town were indulging in card playing, reading of
novels, and drinking of wine. ² In speaking of the temple pro-
ject, he emphasized that the proper location for the structure
had been decided upon by himself and the Lord. He was well
satisfied that the place first selected was the proper location.³
He gave some advice on the building of the foundation which was
recorded by James G. Bleak, historian for the Southern Mission.

Said the plan on which he would have a good foundation
built, is to dig trenches, fill them with small volcanic
rock and pound it down with a cast iron hammer, or

¹ Bleak, op. cit., p. 169.
² Ibid., p. 180. It is to be noted that Brigham did not
want the "Saints" to consume the wine themselves, although he
gave no forceful objection to use of the beverage in moderation.
This was probably due to the fact that the wine industry was an
important one to the Southern Mission because fruit grew well
in the Virgin River Basin. The Church leader could see in dried
fruit and wine valuable trade items which might help to boost
the southern economy. Also, Young had the intention of using
the wine for the Sacrament in the various settlements of the
church each Sunday and selling the surplus to the gentiles. It
should be remembered that the President believed firmly that a
man who "got drunk should be excommunicated along with the man
who sold him the wine." Larson, op. cit., p. 347.
³ Bleak, op. cit., p. 181.
commonly called, piledriver, weighing about from 2,000 to 2,400 pounds. Said that there would be no fear of side pressure as rock wedges would be driven in adequate to, and more so, than the weight of the wall to be erected on the top of this foundation.1

Indeed, the workers did use a pile driver and its origin is of interest to this study. A small cannon was secured in California and brought to St. George by Jesse W. Crosby during the 1860's. Here, it was used for a time by a local field artillery company. When the time came to pound down the temple foundation, the barrel of the field piece was filled with lead and encased in heavy ash timbers held tight with iron bands. A ring was placed in the end of the muzzle and a piledriver was born.2

President Young did not spend all of his speaking time calling attention to deficiencies of the community. He went to great pains to give advice on spiritual matters. He also set forth solutions to several practical problems of the town. He told the people to avoid digging cellars for their homes because of water underneath the ground. He advised them to construct the cellars on top of the ground. Also, he called for the residents of the south to put in their grain and to get the land ready for other crops, especially cotton.3

One additional point concerning Young's activities in St. George during the winter of 1872-73 should be mentioned. On January 2, 1873, he attended a meeting held for the purpose of

1Ibid.
2Larson, op. cit., p. 582.
3Walker, op. cit., p. 462.
organizing a livestock company. The new company was named the Winsor Castle Stock Growing Company and the President was elected president of the board of directors. He also became one of the two main stockholders in the organization.¹

Young left St. George on February 17, 1873, and was not to return until the following winter. However, he did not forget the southern city during the summer. In August, 1873, he sent out a call for one hundred men to fit themselves out and go to work on the St. George Temple.²

The winter visit of 1872-73, just completed, was an important one to this study, because four different reasons for the presence of the Church leader in St. George can be brought out. First, his health was a very important factor. Second, the building of the temple was becoming ever more important. Third, actual guidance of the southern Saints, both from a spiritual standpoint, and from a worldly standpoint, is an issue. Last, caring for personal property now becomes more important than before.

¹ Bleak, op. cit., p. 161.
² Walker, op. cit., p. 478.
President Young returned to his southern habitat in late fall, 1873. Bleak reports that the Presidential party left Salt Lake on November 28th, and "held numerous meetings at the settlements en route." 1 Young arrived on Monday, December 15th, and immediately moved into his new house, 2 even though it was not completely finished. Later, he had an office built a short distance east of the home, where he cared for all business matters which required attention during his residences in Dixie. 3

Brigham's house was originally built by James A. Ochsney and sold to the Church leader in 1870. The remaining work on the structure was completed just before the President moved in. 4 Although the St. George structure was not as ornate as its Salt Lake counterpart, it was still a very comfortable pioneer establishment. It was two stories high, of solid adobe and native pine construction. The old style square nails may still be seen holding the woodwork together. All of the wood had to be fashioned by hand planes and other similar pioneer

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1 Bleak, op. cit., p. 199.
2 Young's winter home stands today, and is currently used as a tourist attraction. Several years ago it became the property of the Utah State Park and Recreation Commission and has now been restored to its former beauty. The house is located on Lot #5, Block 30, Plat A, St. George City Survey. (Taken from records of survey found in the Washington County Courthouse at St. George.)
3 Daughters of the Utah Pioneers. Inscription on monument in front of Brigham's winter home in St. George.
tools. Inside, the high-ceilinged rooms were well-lighted with deep casement windows. The house abounded in well-made fireplaces in which "cheerful pine fires" played in the day of Brigham Young. The decor was in keeping with the Young love for fine, well-built furniture and like his Salt Lake home, the St. George structure proudly displayed "store carpets" in its parlors.

Brigham's activities during the winter of 1873-74 were interesting and noteworthy. The temple project assumed much importance. At the Sunday meeting immediately after his arrival, he once again spoke of the building of the new structure, a forecast of things to come during the visit.

The energy of the President seemed to be unlimited during his stay. On January 3, 1874, he was present at the annual meeting of the Winsor Castle Stock Growing Company, at which a new president of the board of directors was chosen. On the 11th, he attended a regular Sunday meeting and gave the most extensive word to that date on the building of the temple. That project was assuming more and more importance to Young as time passed. He said:

To me all labors are spiritual work. I wish to see the people of the south as generous in their efforts to build the St. George Temple as those are who have come from the north to assist in this work; that is, work for nothing and board themselves, have the rock, clay, sand, lime, etc., free of charge, so that when the temple is finished, a heavy debt may not be upon the people of the south...

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1 Ibid.
2 Walker, op. cit., p. 481.
3 Stake Records, January 2, 1874.
4 Ibid., January 11, 1874.
At nearly every speaking engagement during that winter, Brigham spoke of the temple project. During the meeting on Saturday, February 14th, he mentioned that he wished to see the temple roof finished the following winter. He also hoped that the font would be ready for ceremonial purposes by that time. On the evening of the 14th he attended a special meeting held in honor of the volunteer workers from the north. The Stake Records report that he gave the northern volunteers a special blessing. This was probably an attempt to encourage more participation from the southern workers. During the afternoon meeting, on February 15th, he called for more masons and for the brethren of St. George and other places to furnish one hundred men to attend the masons in working on the temple.

Although the President spent much of his speaking time on the temple project, he did not forget the spiritual and physical condition of St. George. A good example came on January 12, 1874, at a meeting of the Southern Mission, which convened at the St. George Tabernacle. Many helpful suggestions were offered by Brigham in an attempt to improve the physical plant.

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1 He gave the Saints encouragement on building the temple on February 1st, 14th, and 15th, and again on April 5th, 1874. *Ibid.* February 1, 14, 15, April 5, 1874.
4 *Ibid.* January 12, 1874. Although meetings were being held in the Tabernacle, the building was not yet completed. It was a long time in construction. The first meetings were held in the building as early as March 20, 1869. On December 29, 1871, the last stone in the tower was laid. During 1872 or 1873 the clock and bell were installed in the tower. However, it was not until 1875 that the interior of the St. George Tabernacle was finished. Larson, *op. cit.*, pp. 569-75.
of the city. He was concerned with the loss of irrigation water because of soakage and evaporation and mentioned that the problem might be solved by the use of wooden boxes to lead water to the lots. He also mentioned that pipes could be constructed from clay deposits in the neighborhood.¹

A very important principle was brought to the Southern Mission by the Church President during the Spring of 1874. He had decided to organize the southern effort, and especially the city of St. George, into a cooperative enterprise known as the United Order.² It is significant that Young chose St. George as the location to begin the Order of Enoch. There were several reasons for his choice. First, St. George was the new winter home of the President and he was to direct the affairs of the Church from this location.³ Also, few people in Dixie had, at this time, amassed wealth; what had been accomplished so far was through cooperation rather than by individual effort.⁴ The near poverty of most of the St. George residents made it an ideal place to pool for the common good. Men of wealth very often find it extremely hard to surrender their property to common control. In southern Utah, the United Order would be starting from scratch, a factor which would give the effort

¹Stake Records, January 12, 1874.
²The United Order of Enoch was a cooperative plan involving a pooling of resources and labor into one united effort in an attempt to bring prosperity to the community as a whole. Of course, any well-to-do people are required to relinquish their worldly possessions for the good of the entire community. It is easy to see that such a plan would give quite a boost to the temple project.
³Larson, op. cit., p. 290.
⁴Ibid., p. 291.
Young freely spoke of organizing labor and individual interests, on January 26th, at a party held at Erastus Snow's house in St. George. During the months of February and March, he went ahead with his plan, and brought many of the southern Utah communities into the Order. A set pattern of organization was followed in all of the wards organized at this time. The presidency was invariably the bishopric and the secretary was the ward clerk. The organization also included a treasurer, a board of directors, and appraisers to valuate properties turned into the common pool. There was a superintendent of all activities, and a foreman supervising each individual industry such as farming, dairying, tanning, and any other project included in the plan.

On March 26, 1874, the Preamble and Articles of Agreement of the United Order of the City of St. George were recorded. This document was roughly 1800 words long, consisting of a fairly long preamble and eighteen articles. The preamble gave the reasons for establishing the Order with the opening statement reasoning that the spirit and signs of the times and past experiences necessitated "a closer union and combination of our labor for the promotion of our common welfare." The preamble also talked of the poor relations between capital and

1 Stake Records, January 26, 1874.
2 Larson, op. cit., p. 293.
3 Stake Records, March 26, 1874.
4 Larson, op. cit.
5 Ibid.
labor, the wasteful practices which paralyse industry, and the resulting precarious condition of existence. Some of Brigham Young's personal views on how the Mormons could succeed were also a part of the Preamble.

It stated that to win God's approval men must be "friends and helpers of each other in a common bond of brotherhood," and to attain this happy state men must be self-sustaining—encouraging home manufacture, producing cotton, wool, and other raw materials; and not only to supply our own wants ... but also ... for exportations, and by these means, "create a fund for a sure basis upon which to do all our business."2

Article two set forth the objectives of the Order as "to carry on a general business of farming, manufacturing, merchandising, fruit-growing, stock-raising, dairying, and as many other pursuits as will tend to the material prosperity of the Order."3 Article twelve called for a pledge from the members of the organization. Those joining were to agree to give the Order all of their time, labor, energy, and ability, and such property to the common pool as deemed necessary by the Board of Management.4 It can be easily understood that the document was designed to bring one big cooperative effort to the south. The President certainly hoped that the Order would give new vitality to the southern communities so they might survive, gain a firm footing, and perform their assigned role in bringing about his plan of a "Zion."

Young had every hope that the Order would take hold in

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1 Ibid.
2 Ibid., p. 294.
3 Ibid.
4 Ibid.
the south and spread to the rest of the territory, and with this in mind, he spent much effort trying to insure success. He, and his counselor George A. Smith, sent out a circular designed to educate the people on how to operate under the plan. It gave directions covering all phases of Order business. Proper methods of preparing fruit for the market, preparation of a uniform wine product of high quality, proper care of alfalfa and straw, and stress on good quality home manufacture were all points stressed in the informative circular. It did much to orient the southern people concerning their role in helping the plan to succeed.

The culminating activity of the visit of 1873-74, was a dedication ceremony held at the temple site on April 1st. It was an exciting event to the President and his followers, and one of no small interest to the historian. On the appointed day, a large crowd gathered at the temple site. Some of the notables present included the President, George A. Smith, Miles P. Romney, and Edward L. Parry.

The purpose of the event was to place a box in the southeast corner of the main wall of the temple. The box contained

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1 The Order did not last even with the efforts of its leaders and President Young. Larson believes that one major reason for its early failure was the provision that an individual could turn in whatever part of his property he desired, while there was nothing to force all individual property into the scheme. Ibid.
2 Ibid.
3 Stake Records, April 1, 1874.
4 Assistant architect for the temple building project.
5 Stake Records, April 1, 1874. Edward L. Parry was the chief mason of the St. George Temple.
6 Ibid.
many interesting items, principally records and publications of the Church of Jesus Christ of Latter-day Saints. One of the more important items was a silver plate, five and one half inches by ten and one quarter inches, on which was engraved a short history of the Church, and the names of President Young and many other notables of the Church at that time.¹ The plate also had the date of the dedication of the St. George Temple block, (November 9, 1871), and the name of the engraver, David McKenzie.² Included with the silver plate were a number of pertinent books, papers, and manuscripts such as the Bible, and the Doctrine and Covenants. Another interesting item was an abstract of the History of Southern Utah, by James G. Bleak. Brigham looked the box personally, and at twelve o’clock noon, he offered the dedicatory prayer.³

At a final meeting⁴ on April 5th, the President gave a last word to his Saints in St. George, emphasizing the importance of home manufacture, of keeping faith, and of working on the temple.⁵ The next day his party left southern Utah for the return trip to Great Salt Lake City.

One significant point concerning the winter visit just completed should be noted. It is obvious that the President

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¹Ibid.
²Ibid.
³Ibid.
⁴It is interesting to note that the President considered his southern activities important enough to miss the 44th Annual Conference of the Church which convened at Salt Lake City on April 6, 1874. Orson F. Whitney, History of Utah, Vol II (Salt Lake City: George Q. Cannon and Sons, 1893), p. 639.
⁵Stake Records, April 5, 1874.
was feeling better than before. This is evidenced by his increased activity. He visited several parties during his stay, meeting with a small group at Erastus Snow's house on January 26th, and attending a similar event in the basement of the tabernacle on February 14th.¹

¹Ibid.
CHAPTER SEVEN
POOR HEALTH VERSUS THE TEMPLE PROJECT, 1874-1876

Before returning to St. George for the winter visit of 1874-75, the President again called for aid from the north for the building of the St. George Temple. In August, 1874, he issued a circular asking some four hundred men to assist in the southern community from October 1st to April 1st.¹

Brigham Young himself arrived in St. George on November 11, 1874, and it soon became evident that he was in poor health once again. He was interested in the progress made on the temple however, as reported by Charles L. Walker.

The President's health is poor owing to rheumatism yet he feels well in spirit, and comes down to see us once in a while at the temple, and is very much interested in the erection of the temple and is using every means in his power to push the work forward.²

Young's poor health was also evidenced by the fact that George A. Smith immediately took over all of the speaking assignments usually shared by Brigham. During the first few weeks after the arrival of the Presidential party, Smith made numerous talks on the importance of speed on the temple project and also gave advice concerning the actual construction.³

The absence of the President was conspicuous on Christmas Day, 1874, at the meeting held in the basement of the St. George tabernacle. However, he sent a greeting and blessing to his followers through Smith, who called for continuation of the

¹Ibid., August, 1874.
²Walker, op. cit., p. 500.
³Stake Records, November 11, 1874, December 25, 1874.
prayers and faith of the people that the President's health might improve. The following commentary is recorded in the St. George Stake Records:

The speaker, warmly and most earnestly exhorted the people to energetically prosecute the work on the St. George Temple, so that President Young and the Twelve may have the opportunity of going therein to communicate the keys of knowledge and power which the Prophet Joseph had conferred upon them, and which can only be conferred on others in a temple.

On Sunday, January 10, 1875, the first personal communication from Brigham Young, a letter, was read to the St. George populace at a meeting held in the tabernacle. The President apologized for his inability to speak before the group. He mentioned his pleasure with the progress made on the temple and announced plans for George A. Smith and himself to leave for Salt Lake City about February 10th to secure certain materials needed for the project. He specifically told of the need of material for the roof of the structure, along with nails, glass, putty, white-lead, paints, oil, varnish, brushes, and other finishing materials. He also talked of bringing a baptismal font from the north for use in the temple.

Young was finally able to speak in a meeting on January 24, 1875. He touched on certain religious subjects and again

1 Ibid., December 25, 1874.
2 Ibid.
3 Ibid., January 10, 1875.
4 As reported by Walker, the President visited the temple site very often to note the day-by-day progress made. These walks did not seem to have a detrimental effect upon his general condition.
5 Stake Records, January 10, 1875.
asked for much diligence in connection with the temple. On the following Sunday he found enough strength to speak for a full fifty minutes, "to the great joy and satisfaction of those present." Walker reported that he spoke in a clear and strong manner as he had done twenty years before. Young's apparent recovery cheered many southern Mormons and he was perhaps considerably recovered by February 10, 1875, when he left for Great Salt Lake City, as previously planned. He left feeling pleased with the progress made on the temple up to that point, as illustrated by a letter written to his son at West Point New York, dated February 6, 1875. In part it read:

> I have watched the progress of the temple in this city with much interest the past winter. The weather has been beautiful and the work has been continued almost without interruption. About 250 men are engaged on the walls and in quarrying and cutting rock. Under the concentration of this labor and that of teams, teamsters and lime burners, the building is growing at the rate of about two and one half feet per week. The walls are 56 feet above the grade at the present time, and 80 out of the 93 arches in the building have been completed.

Before the President could return to St. George a most unfortunate event occurred. On September 1, George Albert Smith passed away. The St. George Stake Records report that:

> For 25 years he took especial interest in the settlement and development of Southern Utah. In October, 1861, at the time of calling 300 families to leave their homes in the north and to strengthen and increase the settlements south of the rim of the basin our beloved President Brigham Young said: that a city was to be built north of the
juncture of the Rio Virgin and Santa Clara, and that, out of respect to George A. Smith, the pioneer of the south, the new city should be named St. George.¹

The untimely death of Smith was perhaps one reason for the delayed visit of the President during the winter season of 1875-76.² He failed to make an appearance until May 9, 1876, and so missed spending the cold winter months in the mild southern climate.³

The President's arrival came in time for the start of the Conference of the Southern Mission once again, and the meetings began on May 12, 1876. He spoke on a number of different matters, giving much spiritual advice and then expressing once again his satisfaction with the progress made on the temple.⁴ He made it known that he wished to have the building completed by the following April so the Annual Conference of the Church might be held within its walls.⁵ Young also mentioned that

¹Ibid., September 1, 1875.
²Another reason for the delay might have been because of the visit of the President of the United States, U. S. Grant, to Salt Lake City late in the year 1875. This was an important visit, one which caused an uproar in Salt Lake. The Mormons wanted to leave a good impression with the dignitary and he was received royally by Young and his people. It was reportedly a time for rejoicing. Whitney, op. cit., p. 774.
³Stake Records, May 9, 1876.
⁴An interesting report by the chief mason on the St. George Temple is recorded in the Stake Records under the date February 3, 1876. It is located on Block 27, Plat B, of St. George City Survey. The style of the building is modern gothic. Its length is 141 feet 8 inches, width is 93 feet 4 inches, and height 84 feet to the top of the parapet. Rock used for the foundation is volcanic, and for the upper part of the structure, red sandstone. This is an estimated seventeen thousand ton total of rock used. One million feet of lumber was also utilized. The foundation, constructed as per Brigham's instructions has a depth of 10 feet and a width of 12 feet in which small volcanic rock was pounded. On this footing were laid large flat volcanic rocks with a weight of several thousand pounds each.⁵Stake Records, May 12, 1876.
he was against the folly of the present fashions and even went
so far as to call them indecent.¹

The current visit by the Church leader was limited to
just over one month during that spring of 1876. However, he
did spend his birthday with the southern people² and seemed to
be pleased with the festivities offered by the St. George citi-
zens to commemorate the day.³ Before leaving, he also attended
a meeting of June 11th, and spoke on several different subjects.
He asked for much labor on the temple and intending to return
in the fall, left for Salt Lake City on June 12th.

Two main factors stand out in the study of Young's activi-
ties during the period of November 1874, to June 1876. The
poor health experienced by the President was a distinctive
feature and his ever increasing insistence that the work on the
temple be pushed became more and more important.

¹Walker, op. cit., p. 539.
²The Brigham Young birthday came on June 1st at which time
he turned seventy-five.
³Ibid., p. 545.
Brigham Young arrived in St. George on November 9, 1876, for a long and eventful visit, his last to the southern community.

The day following his arrival, Young took time out to visit every part of the temple building. Walker, working in the basement of the structure, reported that the President looked well and "seems in better health than he did last winter." This forecast was not to hold true however, and J. D. T. McAllister reported that Brigham was ill almost all of December and into January.

The President found enough vitality to speak at several Sunday meetings after his arrival, however. Even when ill he did not fail to communicate to his followers. He was happy over the state of completion of the temple and proud of the fact that the entire structure, including the furnishings, was to be a home enterprise. Late in 1876 he reported:

"Provo factory is making upwards of a thousand yards of beautiful light-colored carpet for the building. Washington factory is busily engaged in making some, and the sisters of the southern settlements are busy making rag carpets for the hallways. Fringe is being made out of Utah-produced silk for the alters and pulpits."

On New Years Day, 1877, President Brigham Young was able

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1 Ibid., p. 552.
2 Ibid., p. 553.
4 Mortensen, op. cit., pp. 252-3.
to dedicate part of the first temple to be erected in Utah.

It turned out to be a very interesting ceremony. Wilford Woodruff offered a dedicatory prayer in the basement and Erastus Snow did the same on the main floor above the font room. Young was still in poor health and had to be carried from room to room in a chair supported by two men. He managed to give his thoughts concerning the occasion however, and before the service ended he stood and spoke in his characteristic manner. He told of building temples at Kirtland and at Nauvoo and of being driven from them by ruthless mobs. He went on to say:

Now we have a temple which will be completely finished in a few days I want the tongue of seven thunders to awaken the people to action. They can now come here, do the work for the dead and bid the prisoners go free.

He mildly chided some of his followers saying that "Many of the Saints are still glued to this earth and lusting and longing after the things of the world, in which there is no profit."

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1 Some mention should be made of those who had charge of the erection of the Temple. Truman O. Angell, Church Architect, drew the plans of the English Norman structure, and Miles Romney was general superintendent of its construction. Edward Lloyd Parry supervised the stone cutting and mason work, George Jarvis, (a British sailor), the scaffolding, Archibald McNeil the rock-quarrying, William Burt and his sons the plaster parls decoration and plastering, and Robert Gardner the lumbering operations at Mount Trumbull. Alexander F. McDonald dispensed the working materials at the Tithing Office and John O. Angus was the timekeeper. The art work in the Temple, including the very fine painting of the Garden of Eden Room, was the work of three prominent Utah artists, Dan Weggeland, O. A. Christensen, and Samuel Jepperson. Larson, op. cit., pp. 589-90.

2 Whitney, op. cit., p. 842.

3 McAllister, op. cit., p. 206.

4 Bradshaw, op. cit., p. 342.

After dedicating a portion of the temple, Young spent much of his time during January, February, and March of 1877 performing religious functions within the structure. He witnessed the first baptism in the temple on January 9th, but was forced to do so with the aid of a crutch. He made appointments to fill many of the temple offices during that period and gave directions to his Saints concerning temple work.¹

In March of 1877, the John D. Lee affair was brought to a conclusion while the President was in St. George. Lee was executed by a firing squad at the site of the Mountain Meadows Massacre, on the 23rd of the month.² An interesting account illustrating Brigham Young's concern over the matter is related by Preston Nibley. He reports that Brigham called two of the young men of the community to his home the night before the scheduled execution. He took them into his bedroom and closed the door to insure secrecy. He gave the two young men instructions to dress as cowboys, ride all night, and witness everything that occurs at Mountain Meadows the next day. Following the President's instructions, the two arrived at their destination in the morning. They observed a number of tents around and saw a group of people. They rode as close to the scene as possible and remained in the saddle, watching the drama unfold. They saw John D. Lee as he was led to the edge

¹ Werner, op. cit., p. 417.
²Ibid., p. 411. Lee was tried for murder in July of 1875 but a conviction could not be attained due to lack of agreement in the jury. In September, 1876, he was once again brought to trial and this time was convicted. He was sentenced to be shot at the scene of the massacre. Ibid.
of his coffin and an object pinned over his heart. They heard the condemned man insist that he didn't want his body mangled and that the marksmen should aim straight at his heart. They watched as the order to fire was given just as the morning light was bathing the area. They silently turned and rode back to St. George, arriving about dark. Brigham Young anxiously awaited their arrival and once again led them to the locked bedroom. Here, he listened carefully to every detail of the execution. In this way the President gained first-hand information concerning the affair.  

The shots which rang out that morning in early spring, 1877, brought to a conclusion one of the most abhorrent episodes in Mormon history. It is interesting to note that John B. Lee, even though bitter toward Brigham Young when the end neared, did not try to implicate the Mormon leader for a share of the responsibility.

The high point of the President's last visit to St. George came on April 6, 1877, when the Annual General Conference of the Church of Jesus Christ of Latter-day Saints convened in the newly completed St. George Temple. The President spoke extensively during the meetings. He opened the conference on the first day by giving the following message.

I would like to say a great deal during this Conference to the Latter-day Saints but I shall be able to talk but little and therefore, when I do speak I wish you to listen, and this I believe all of you will do.

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2 Stake Records, April 6, 1877.
3 Evans, op. cit., p. 353.
He referred to his health in concluding the talk.

As to my health, I feel many times that I could not live an hour longer, but I mean to live just as long as I can. I know not how soon the messenger will call for me, but I calculate to die in the harness.¹

Young went on, later in the conference, to talk on several other different subjects. He spoke in favor of the United Order and mentioned again the importance of home manufacture by the Mormon Saints.

We can ourselves produce everything necessary for our consumption, our wear, our convenience and comfort, right here at home. The material of which these cushions were made which adorn the pulpits, were produced here.²

At a concluding Sunday meeting in St. George on April 15th, the President seemed to think the Saints deserved congratulations on their work. He said, "I have been with you more than five months." "I have this to say to those present and those of this stake of Zion, you have done an excellent work."³ The next day he left the small southern community for the last time and started the return trip to Great Salt Lake City.⁴

On August 29, 1877, Charles L. Walker made the following report in his diary.

This afternoon a telegram came from Salt Lake City announcing the death of our much beloved President Brigham Young at 4 o'clock which spread a gloom over the entire city. Stores were closed and business suspended and all are wrapt in grief.⁵

However, the President had lived to see the fruits of his efforts

¹ Ibid., p. 357.
²Ibid., p. 355.
³Stake Records, April 15, 1877.
⁴Walker, op. cit., p. 599.
⁵Ibid.
in St. George, during that spring of 1877. He lived to see his city with "spires, towers, and steeples" rise in southern Utah.
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BRIGHAM YOUNG'S ACTIVITIES IN ST. GEORGE DURING THE LATER YEARS OF HIS LIFE

An Abstract of the Thesis Presented to the Department of History Brigham Young University

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

by Dale Glen Wood July 19, 1963
ABSTRACT

Brigham Young, second President of the "Mormon" Church, and first governor of the Utah territory, is well known as a colonizer. He led a well-planned colonization effort, aimed at producing a self-sustaining and independent inland Mormon empire.

With this in mind as a plan of action, Young brought about a rapid growth of "Zion". In the 1850's a "Southern Mission" in Utah was established, resulting in the settlement of several southern towns, including Cedar City, Harmony, Santa Clara, and Washington. In an attempt to raise cotton in Utah, Young strengthened the south with additional settlers in 1861, and on November 25th, St. George was settled.

During the early years, 1861-1870, the new St. George settlement experienced great hardship. Young directed the community during the period through a series of eight visits of short duration. He instituted a public work program centered around the construction of a tabernacle and designed to put the town on its feet. The corner stones for the structure were placed into position June 1, 1863. A cotton and woolen factory was also established during this period under Young's direction.

At this time, (1870), Brigham was at the height of his career. He dressed well and exhibited traits which distinguished him as a leader of the Mormons. He was hard-working, had an ability to understand human nature, and was a forceful public speaker.

With the completion of a telegraph line linking St. George
with the north, Young began making more frequent visits of longer duration. His first complete winter stay in the south began late in the year 1870. He was in poor health, a factor which assumed more importance as time passed. Two important events occurred at this time. John D. Lee was excommunicated from the Church and Young announced that a temple was to be built in St. George. On November 9, 1871, the temple site was officially dedicated.

During the winter visit of 1872-3, Young gave considerable guidance to the town. He verbally chastised the people for several deficiencies in their community and gave much instruction concerning the temple project. Before returning to the north, he also figured in the organizing of the Winsor Castle Stock Growing Company and became its first president.

Returning to the south for the winter stay of 1873-4, Young moved into his new and permanent St. George home. In an attempt to further the work on the temple and upgrade the physical condition of the town, he next organized the people into a society known as the United Order of Enoch. Before returning to Salt Lake he also led another dedication ceremony at the temple site.

Once again in poor health, the President arrived in St. George on November 11, 1874, for another winter stay. He remained until February, 1875, and then returned to Salt Lake to gather finishing materials for the temple. His mission accomplished, he found time for a month-long visit in May, 1876, at which time he expressed satisfaction with the state of completion of the temple.
On November 9, 1876, Young made his last visit to the south. On New Year's Day, 1877, he dedicated part of the first temple to be erected in Utah. During January, February, and March, he worked in the temple and filled temple offices. The Annual Conference of the Church was held on April 6, 1877, in the newly completed structure, after which Young returned to Salt Lake, and died in his northern residence, August 29, 1877.