

7th Grade History and Social Studies

(With Utah State Core Standards)

Book List

Holzappel, R. N., & Myers, S. A. (2009). *The Utah Journey*. Gibbs Smith.

Unit 1: Utah's Natural Resources

Standards Taught: SS.1.2, SS.2.3, SS.2.5, SS.2.6, SS.4.2, SS.4.5, SS.4.6, ELA.W.HS.1, LM.IR.2, LM.IR.2.1, LM.IR.2.1.a, LM.IR.2.1.b, LM.IR.2.1.c, LM.IR.2.1.d, LM.IR.2.2, LM.IR.2.2.a, LM.IR.2.2.b, LM.IR.2.2.c, LM.IR.3, LM.IR.3.1, LM.IR.3.1.a, LM.IR.3.1.b, LM.IR.3.2, LM.IR.3.2.a, LM.IR.3.2.b, LM.IR.4, LM.IR.4.1, LM.IR.4.1.a, LM.IR.4.1.b, LM.IR.4.1.c, LM.IR.4.1.d, LM.IR.4.1.e, LM.IR.4.2, LM.IR.4.2.a, LM.IR.5, LM.IR.5.1, LM.IR.5.1.a, LM.IR.5.1.b, LM.IR.5.1.c, LM.IR.5.1.d, LM.IR.5.1.e, LM.IR.5.2, LM.IR.5.2.a, LM.IR.5.2.b, LM.IR.5.2.c, LM.IR.5.2.d, LM.IR.5.2.e, LM.IR.5.2.f, LM.IR.6, LM.IR.6.1, LM.IR.6.1.a, LM.IR.6.1.b, LM.IR.6.1.c, LM.IR.6.1.d, LM.IR.6.1.e, LM.IR.6.1.f, LM.IR.6.1.g, LM.IR.6.2, LM.IR.6.2.a, LM.IR.6.2.b, LM.IR.7, LM.IR.7.1, LM.IR.7.1.a, LM.IR.7.1.b, LM.IR.7.1.c, LM.IR.7.1.d, LM.IR.7.1.ELA.W.HS.2.a, ELA.W.HS.2.c, ELA.W.HS.2.d, ELA.W.HS.2.e, ELA.W.HS.2.f, ELA.W.HS.4, ELA.W.HS.5, ELA.W.HS.6, ELA.W.HS.7, ELA.W.HS.8, ELA.W.HS.10

Unit Project: With an adult, plan a field trip to one or more of Utah's National Parks or famous landmarks. Choose one you haven't been to before and take time to explore, learn about, and document what you learn. Visit the monument, search for information online, ask questions at guest services, and explore the museum (if present). Then, write a one-page paper documenting what you learned. Cite your sources in a bibliography. Ask an adult to proof-read your paper, evaluate it yourself against the requirements listed below, and edit and polish as needed.

Requirements for research project:

- Include personal experience
- Include at least three sources. At least one must be online
- Must be at least 3 pages in length
- Include sources cited with correct format
- Correct spelling, grammar, and punctuation
- Include your favorite fact or feature from your research
- Should be well-organized into easily understandable paragraphs which include clear transitions from one idea to the next
- Should include an introduction and conclusion

Lesson 1: Where in the World is Utah?

Utah is a unique state, situated in the western region of the United States of America, slit between the Great Basin and the Rocky Mountain Range. Its home to several different environments, including forests, deserts, mountains, and valleys. Utah is known for its snowy ski slopes, famous natural landmarks, and predominately Mormon culture.

If you wanted to describe to someone the way to find Utah, you may state that it is on the North American continent, in the United States, or near other states such as Colorado, Arizona, Idaho, and Nevada.

However, when working to find a precise location, such as a city, in Utah, you may use longitude and latitude lines. These are imaginary lines, measured in degrees, that help pilots, sailors, and everyday people find precise locations around the world.

Longitude determines the degrees of a location away from the prime meridian and consists of imaginary vertical lines around the world. The prime meridian is another imaginary line which runs between the north and south poles on either side of the world. If a location is at 0° longitude, it is on the Primer Meridian.

Latitude lines run parallel to the equator, the imaginary line that runs around the middle of the earth like a belt. Latitude measures the degrees north or south of the equator that a location is in.

These lines help pinpoint exact locations on a map, even if there are no roads, written addresses, or land masses in that area. They

create a grid around the world that covers every location.

See page 5 of *The Utah Journey*. Then, Answer Workbook Questions 1-3 using this [website](#).

Lesson 2: Utah's Natural Resources

Utah's location and geological history give it a mixture rich in natural resources. Snow, mountain streams and lakes provide the water needed to sustain life on a daily basis. This allows an abundance of plants and animals to survive.

Utah has rich soil, allowing the agriculture industry to thrive. Utah grows many acres of hay, vegetables, and fruits. Farmers also graze cattle and other livestock. Many people in Utah also grow their own gardens, providing food for their families and neighbors.

Under the ground, Utah is rich in copper, gold, silver, lead, iron, coal, uranium, limestone, clay, oil, and natural gas. These natural resources have created a thriving mining industry for hundreds of years in Utah.

Other natural resources include hunting game, salt (from the Great Salt Lake), and timber (from Utah's forests).

Finally, Utah's natural landforms provide resources for both humans and animals. These mountains, plateaus, basins, valleys, and bodies of water provide protection, affect the climate and weather, and give the opportunity for humans to use the resources around them through simple modifications.

See the image on pg. 10 of *The Utah Journey and Answer Workbook* Questions 4-6

Lesson 3: Using Utah's Natural Resources

As humans first began to settle into Utah, they used the natural resources in simple ways. Tribes settled near freshwater sources, game was hunted, and wild plants were harvested. Homes were simple and made from local resources.

However, as civilization grew and technologies advanced, modifications were made to the natural resources found. Trails and roads were built and cut through canyons, connecting valleys to each other. Water was rerouted away from streams, lakes, and rivers, and into irrigation canals or pipes, leading to farm crops and into homes. Small farms grew into large crops, which allowed for the production of food in a massive scale. This led to higher populations and fewer people farming.

Dams were built to protect homes from flooding, provide electricity, and help control the water locations. Reservoirs, like Lake Powell were built to store water for future droughts. They also provide an opportunity for recreation, such as boating, swimming, and kayaking.

As mining technologies developed, many moved to Utah to pull its treasures from the ground. Kennecott, the largest open-pit mine in the world, became just one of the many in Utah.

As agriculture became more efficient, roads became easier to travel on, and the world became more connected (automobiles,

telephone, etc.), many people began to arrive in Utah in search of its natural resources or jobs based around them. This led to the creation of both rural and urban cities. Mining towns, farm towns, and others were built around the natural resources found there and the industries they supported.

Humans still had the same basic needs of food, water, and shelter, however. Most cities and towns were formed near a natural water source. Even today, the majority of Utah's population lives near a river, lake, or reservoir.

Natural resources are needed for everyone to survive. Both renewable (able to replenish) and non-renewable resources are used by humans every day. Renewable sources, such as energy from the sun or wind, continue to provide for the needs of humans without our help. Others, like trees in the forest, may need maintenance, planting, or other assistance from humans to be sustainable (able to grow as fast as our needs). However, some resources are non-renewable. We cannot produce more. In Utah, coal and oil are common non-renewable sources. Once they are used, they are gone. Renewable and non-renewable sources should be used with careful planning and correct stewardship.

See the map on page 9 of *The Utah Journey and Answer Workbook* Questions 7-13

Lesson 4: Utah's Land

Utah includes the Great Basin (a bowl-shaped region with low, flat lands), the Rocky Mountain Region (a mountain range),

and the Colorado Plateau Region (a high, flat area). This gives Utah a unique mixture of climates and a landscape of mountains, valleys, basins, and plateaus.

The high elevation regions (mountains, plateaus) give Utah the opportunity for snow and rain, which is where most of the state's water comes from. The flat regions (valleys, plateaus, and basins) provide land that is easy to settle on and farm.

The Great Salt Lake, Utah's largest body of water, is fed by several major rivers, which carry the high salt content from the areas they travel over into the lake. There, the water evaporates, leaving the salt behind. This is what gives The Great Salt Lake its high salt content and name. The lake contains several islands, including Antelope Island and provides a refuge for herds of buffalo.

Much of Utah's water flows into the Colorado River, which travels through Arizona, California, Nevada, and part of Mexico before ending in the Pacific Ocean. This river provides life for plants, animals, and people along the way.

Utah is famous for its beautiful mountain ranges, its red cliffs and arches, its huge caves, and its comfortable valleys. In addition to mining and agriculture, the tourist industry thrives in Utah.

Utah is also home to landforms that are often unseen. Fault lines between tectonic plates run up and down the state, making it a high-risk location for both minor and major earthquakes. Fault lines also crash together, creating mountain ranges, or move apart, creating valleys and rifts. Earthquakes can

cause landslides, moving material from mountains and cliffs downwards and changing the shape of the land.

Anciently, volcanos erupted in the state, allowing for the formation of mountains and rocky valleys. Though inactive today, these volcanos helped shape the land in Utah and provide the resources we use today. Many of the metals and minerals mined in Utah came from underground and were brought up by these volcanos.

See the map on pg. 25 of *The Utah Journey and Answer Workbook* Questions 14-18

Lesson 5: Utah's Famous Landforms

Several of the natural landforms in Utah are so beautiful or unique that they've become famous and draw people from around the world.

Some of these landmarks include: the [Great Salt Lake](#) (with Antelope Island) and the [Rocky Mountain Range](#), we've already discussed. Others include the Colorado Plateau area, which includes the [Grand Staircase](#), the [wave](#), the [Delicate Arch](#), and the [Grand Canyon](#). [Timpanogos Cave](#), the [Hoodooos](#) in Bryce Canyon, [Natural Bridges](#), [Dead Horse Point](#), and [Goblin Park](#) are also frequented by tourists and Utah residents.

View the images at the links listed above. Then, Answer Workbook Questions 19-22

Lesson 6: Lake Bonneville

Utah's mountains, plateaus, valleys, lakes, rivers, basins, and landforms were not

created overnight. Many of them took thousands of years. Utah has experienced several geological periods. Each one shaped the land into what it is today, provided natural resources, and affected the climate.

Geologists study rocks and land formations and can make inferences based on what they find. Layers and debris found in the land can help them understand what the land looked like throughout the years and how it was shaped by wind, water, earthquakes, weather, and humans.

Geologists have divided these time periods into eras. Each era contains a major event on the earth's crust or a specific type of plant or animal found during that time. Rocks from the Precambrian, or earliest era, have been found in the Great Salt Lake. The Paleozoic era is characterized by animal life and is where much of our oil, coal, and natural gas come from. During the Mesozoic era, dinosaurs lived and the Rocky Mountains began to form. Finally, in the Cenozoic era, or Ice Age, Utah was covered in large glaciers. These glaciers, caused by snow falling and then compacting, eventually melted and dried up, leaving behind evidence of sea animals and a dry land. The Colorado Plateau began to form from compressed sands and many of Utah's mountains were created during this time.

As the glaciers melted, many lakes were left behind. Some of these lakes still provide water storage and recreational opportunities to Utahans today.

However, there was one lake that we can no longer see. Lake Bonneville once covered the entire Great Basin. It covered almost all of Utah. As the glaciers melted, the lake

overflowed into Idaho, meeting a river there. This river flowed into the Pacific Ocean and drained much of Lake Bonneville. At this lower level, Lake Bonneville's waves crashed against the mountains across Utah, forming a flat bench on many of them. Over time, water levels continued to drop, leaving behind these benches and three smaller, now disconnected lakes: The Great Salt Lake, Utah Lake, and Sevier Lake.

Answer Workbook Questions 23-26

Lesson 7: Utah's Landforms: How Did they Form?

Like the benches, many of Utah's landforms were formed through slow processes rather than all at once.

Earthquakes and pressure on fault lines slowly built into mountains. As the tectonic plates were pressed together they began to ripple upwards, creating the Rocky Mountain Range. However, this didn't happen in a day. It took hundreds of years for the range to rise to the elevations they are at today. Since then, the mountains have faced erosion from wind and water, actually causing them to shrink over time.

Landslides, many of which occur during or following earthquakes, also shape the land. These events cause materials from higher elevations to fall down to lower ones, cutting into the land as they go.

The great glaciers that formed during the Ice Age often moved, cutting through mountains and creating canyons and caves. Likewise, the sand present during the dry period following the glaciers, was blown around, rubbing on and slowly shaping landforms

such as the Delicate Arch, the Grand Staircase, and Goblin Park.

Volcanos erupted for a long period of time in some parts of Utah. The flowing moved materials on the surface, added new igneous rocks to the landscape, and created new crests and valleys.

Flooding and mudslides also helped shape the land we live in today. Land along rivers sometimes experienced high water levels, washing out trails and roads, filling houses, and cutting through the land. The water in high-elevation rivers moved downstream, brining mineral deposits downwards, making them more accessible for use and creating rich soil.

Answer Workbook Questions 27

Lesson 8: Utah's National Parks

Today, many of the natural landforms and resources in Utah are protected by private landowners, the state, or the federal government. Utah citizens work together with their representatives in the hopes of preserving these beautiful areas for future generations.

Private land owners are those who purchase the land on their own, without taxpayer money. This may be a family, an individual, or a company. Private land can be bought and sold as the will of the land owner. Many of Utah's farms and homes are privately owned.

Public land is owned by the public. It is paid for with taxpayer money and maintained using the same funds. This means the public has access to it most of the

time. Access may require a fee and some rules may be applied, but most areas are open. Public land includes state and national parks.

Visit this [website](#) and choose a state park you would like to visit. Discuss a trip with an adult.

Though public land is owned by taxpayers, the national or state government takes control of them. National parks are owned by the federal government. There are five national parks in Utah, including Zion, Bryce Canyon, Canyonlands, Capitol Reef, and Arches. These, and other areas owned by the federal government, are run by the Bureau of Land Management. State parks are owned by the state of Utah and ran, maintained, and cared for by employees of the state.

Some public land, called wilderness areas, restrict activities to preserve the natural, scientific, or geological value they hold. Here, the public faces restrictions such as the absence of paved roads, mining, construction, and motorized vehicles.

Additionally, public trust lands were given to the state by the federal government in order to pay for education needs. This land can be rented, mined, or sold, but the funds must go into a savings account where it earns interest to pay for schools across the state.

Answer Workbook Questions 28-30

Lesson 9: Utah's Climate I

Throughout time, Utah's climate has changed, ranging from very wet and cold to

dry and warm. Even today, the climate in Utah varies from place to place. Utah experiences different temperatures, amounts of wind, sunshine, and precipitation, and different levels of humidity across the state at any given time. While it may be 70° in central Utah, southern Utah could be experiencing temperatures of 90°. This is because Utah has three distinct climates: highland, desert, and steppe.

Highland (or mountain) climates are often cooler and experience more rain and snowfall. The higher elevation allows for this water to flow downwards and feed into the valleys, where most of the population lives.

Desert climates, in contrast, are hot and dry. Many of Utah's deserts are within the Great Basin, giving them a very low elevation. Deserts in the lower part of the state are closer to the equator, giving them longer days and warming them more than cities in the northern parts of the state.

Steppe climates are the most common in the state. These areas are semi-desert. While there are more plants, steppe climates still experience arid conditions.

The latitude (distance from the equator), elevation (height from sea level), and distance from the ocean of an area work together to create each of Utah's climates.

Answer Workbook Questions 31-33

Lesson 10: Utah's Climate II

While latitude, elevation, and distance from the ocean can affect climate, the landscape can as well.

Utah has several mountain ranges between it and the ocean, where most of its water comes from. These mountains create a rain shadow effect. Water is brought by clouds from the ocean. The clouds are then blown towards Utah, but must rise to get over the mountain ranges. As it rises, it becomes cooler and cannot hold as much moisture, creating rain and snow. Much of this moisture falls before the clouds ever reach Utah, creating a drier climate.

See the image at the bottom of pg. 21 in *The Utah Journey*

The Great Salt Lake also affects the weather in Utah. When cool air passes over the lake, which holds warmer water, the lower layer of the air picks up water vapor from the lake. The warm air then rises through the cooler air above it and eventually freezes. This then falls as snow in the areas around the lake. This phenomena is known as lake effect snow and allows water to move from the lake to other areas in Utah.

See the image [here](#) and Answer Workbook Questions 34-35

Lesson 11: Utah's Ice Age and Dinosaurs

Though famous for its landmarks and varied climates, Utah is also known as a land of dinosaurs. Long before the mountains and plateaus were formed, dinosaurs roamed throughout Utah. During the time of dinosaurs, Utah held large rivers, but was mostly dry.

Today, several quarries have been established throughout the state where dinosaur bones have been found. Utah holds

the record for the world's most complete dinosaur skeleton finds. These bones are displayed in museums throughout the state and many, along with dinosaur tracks, can be seen still laying in the ground in areas like Moab and St. George. Others are stored at schools, such as Brigham Young University. Some of these artifacts are more than 250 million years old.

Utah was once home to several species of dinosaurs, such as the Apatosaurus, stegosaurus, camptosaurus, camarasaurus, diplodocus, triceratops, allosaurus, tyrannosaurus, and Utahraptor. The Utahraptor is a newly-discovered unique to the state.

Research areas and museums where you can visit dinosaur bones near you and discuss a trip there with an adult.

During Utah's Ice Age, Utah's dinosaurs were already extinct. Though the large sheet of ice that covered much of North America did not reach into Utah, the climate was cold and much of the land was covered in glaciers. The animals that lived in Utah during this time were adapted to these conditions.

Mammoths, large, fuzzy animals resembling the modern-day elephant, large ground sloths, bison, musk ox, bears, saber-toothed cats, and giant camels lived in Utah during the Ice Age. Many of these animals were hunted by local natives.

Answer Workbook Question 36

Lesson 12: Utah's Plants

Though dinosaurs have been reduced to bones and many of the Ice Aged animals

that once lived in Utah are now extinct or have evolved into completely different creatures, Utah is still home to a variety of plant and animal life.

Sagebrush, several types of grasses, dwarf oak, and willows, pine trees, and aspens are native to Utah and thrive in today's climates.

Other plants, such as alfalfa, apple trees, and zinnia flowers have been imported from other areas and can grow with the help of greenhouse, irrigation, and fertilizer. Many farmers and homeowners in Utah grow non-native plants because they are able to control the climate through different technologies.

See the chart on pg. 22 of *The Utah Journey* to observe which plants grow at different elevations. Then, look online for images of each type. Finally, Answer Workbook Question 37

Lesson 13: Utah's Animals

Certain animals have adapted to Utah's different climates, as well. In the wild, Utah has cougars, elk, deer, antelope, mountain sheep, moose, bears, bobcats, coyotes, and wolves. Mice, gophers, prairie dogs, chipmunks, squirrels, snakes, rabbits, lizards, and several species of birds also thrive throughout the state. Many birds migrate away in the winter and return each spring.

Utah is a common place for fishers and hunters to gather. Utah's rivers and lakes are well-stocked with brine shrimp, trout, bass, catfish, and other varieties. Utah's highlands, plateaus, and basins provide hunters with deer, elk, bison, pronghorn,

moose, and bighorn sheep as well as smaller game.

Though rich in wildlife, Utah also has several types of domesticated and non-native animals. Farmers grow sheep, cattle, and chickens for food production. Honeybees, brought to North America from Europe, are now Utah's state symbol.

Utah citizens work together to protect and preserve the plants and animals in the state. Hunting and fishing licenses are issued by the state and the number of animals hunted is strictly regulated to ensure population control. Endangered species are protected by federal and state laws. Citizens are encouraged to respect wildlife, avoiding interaction and cleaning up any litter or food left where wildlife may roam.

Answer Workbook Question 38

Unit 2: Utah's First People

Standards Taught: SS.1.1, SS.1.2, SS.1.3, SS.1.5, SS.2.1, SS.2.2, SS.2.3, ELA.W.SS.1, ELA.W.SS.1.b

Unit Project: Choose a native Utah tribe that interests you most. Take the time to learn more about their daily life, culture, religion, and historical facts and important people. Present a visual work of some kind (i.e. craft, graph, chart, artistic work, graphic design, computer presentation) which reflects one of the things you have learned. Some examples include: a mural including petroglyphs, a woven basket, a historically-correct costume, a traditional dance, a prepared dinner, a reenacted religious ceremony, a model village, or a power-point about relocation efforts. Present and explain this work to your family or friends.

Lesson 14: New Discoveries & Archaeology

Utah's land, formed over thousands of years, is unique and provides for life in several different ways. Utah's earliest inhabitants, dinosaurs, gave way to Ice Aged Animals and, eventually, humans. Each of these groups used the natural resources provided through years of formation.

Geologists and paleontologists have worked to identify and explain ancient Utah's physical characteristics and early animals. Archeologists work to explain the life, culture, and customs of Utah's earliest humans using several of the same methods.

Archeologists use documents and other artifacts (historical items made by humans) to infer, or guess, what life was like for ancient humans around the world. Archeologists in Utah have discovered several artifacts from groups believed to be the first humans living in Utah. However, the understanding of archeologists is limited. They cannot interview people who lived during this time, nor are there any photographs or printed works. Everything we know about ancient peoples is a guess based on the things that are found at archeological sites.

Recently, an [article](#) was printed that showed footprints found in Utah that are likely 12,000 years old, much older than when scientists once believed humans first came here. This article, shows that what we know about ancient people is often changing and evolving as we see and learn more.

Read the article and Answer Workbook Questions 39-40

Lesson 15: Changes in Utah

It is believed that the footprints in the article were from some of Utah's first inhabitants. As the climate warmed, glaciers melted, and Ice Aged animals began to migrate away or go extinct, Utah's first humans began to live on the land. As far back as 9000 B.C., Native Americans lived in parts of Utah, especially in caves across the state. As more and more people moved to the area, several different tribes, each with their own unique culture and way of life, settled here.

The first people living in the area likely came through a process of migration. Many early tribes were nomadic hunter-gatherers. They followed herds of animals and moved with the seasons to gather fruits, vegetables, and grains where they were available. These tribes also needed a water source and usually camped along rivers, streams, or the shores of lakes.

Utah's water sources, fertile soil, and abundant wildlife likely brought tribes here as the earth warmed and they searched for food. The draining of Bonneville Lake made the land inhabitable and Utah's variety of climates made it possible to travel during different seasons without going long distances.

As the world changed around them, many ancient people were forced to adapt. New technologies were developed to aid in hunting and gathering. Weapons designed to hunt the large animals of the Ice Age were adapted to hunt smaller, faster animals. Clothing and homes changed and daily life likely looked very different from the past. Evidence suggests that their children and descendants were taught these new ways of

life, passing knowledge through the generations.

Answer Workbook Questions 41-44

Lesson 16: Prehistoric Humans²

As the Ice Age ended, places that were once frozen and difficult to survive in became fertile areas capable of supporting life. Evidence suggests that, as animals migrated and adapted to the new world, humans who hunted them followed. Recent discoveries in DNA evidence suggest that ancient ancestors of present-day Asia traveled to North America, perhaps across the Bering Land Bridge, which stretched from Russia to Alaska. Over time, much of North and South America became populated by diverse and independent groups of people.

Answer Workbook Questions 45-46

As the world changed, it's likely that the humans living in it did, too. Adaptations to shelter, clothing, food, and lifestyle are probably what allowed humans to survive. The ability to migrate, or move with the seasons, and survive on the land (even in harsh conditions) shows that America's first inhabitants were intelligent and resourceful.

In Utah, prehistoric (before white explorers came) Native Americas are known about largely through artifacts and archeological inferences. Their history has been mostly written by those from other cultures, or by those who came long after they were gone, leaving room for error in interpretation and little true understanding of these complex family groups. As many of the stories and traditions of these prehistoric people were shared orally, or without written records, it

is difficult to know exactly how these ancient ancestors lived.

Answer Workbook Questions 47-48

Danger Cave, located near Wendover, UT, was first explored in 1949 by archeologist Jesse D. Jennings. Within this cave, Jennings discovered some of the oldest evidence of prehistoric native life ever found in the Great Basin area. String, leather scraps, fabric, pieces of baskets, and bone and wooden tools were found within the cave. Scientists dated some of the artifacts as being over 11,000 years old. According to Jennings, Danger Cave was likely a home for a series of small family groups (about 30 people each), who lived on the plants and animals nearby and relied upon the cave for shelter. Evidence suggests, said Jennings, that this people had little time for leisure or religion, the groups were focused on simply surviving. Danger Cave was used for thousands of years by various natives who lived in the area.

Use the QR Code found [here](#) to launch the FactorEarth Explore app on a phone. Then, search for Danger Cave and use the app to explore the cave and view some of the artifacts found.

Answer Workbook Question 49

Further north and nearer to the Great Salt Lake is Hogup Cave. This two-chambered limestone cave was explored by archeologists after Danger Cave. Evidence there suggests it was used by several different cultures over 8,000 years. It was used first to harvest and store food. Later, a Fremont tribe used it as a camp, leaving behind artifacts such as moccasins. The

Shoshone also used the cave (though much later) and left behind items.

Watch this [video](#) to see present-day Hogup Cave.

Answer Workbook Question 50

Utah's first humans lived in a variety of environments across the state. Though marshes still existed around the Great Salt Lake, other areas had a desert climate and survival was difficult without staying near a body of water. Many, if not all, of the tribes living at this time were nomadic, or moved with the seasons, to ensure a more steady food supply.

Lesson 17: Paleo-Indians

The earliest Native Americans, or Paleo-Indians, were a diverse people spread across the continent. Paleo means very ancient. Just in Utah, there were several different tribes and family groups, each with their own identity and unique culture. However, just as humans today have underlying commonalities across cultures, many Paleo-Indians shared common traits.

Paleo-Indians were largely nomadic. They moved with the weather, following herds of the animals that they hunted for food. Seeds, nuts, grains, and other plants were gathered and, at times, stored for future use during the winter. However, many groups were unable to stay in a single place for very long.

A constantly nomadic lifestyle meant that few permanent structures were crafted during this time. Most people lived in temporary structures, like the caves, or in

shelters that could easily be taken down and moved to another location. Sources of food and water were the primary concern and, early on, many people lived in the wetland remnants of Lake Bonneville. As the area dried, however, tribes learned to adapt to the conditions, with many thriving in desert climates.

Archeologists have found evidence that Paleo-Indians were capable of crafting spear points from stones and animal horns, which were used in defense, attacks, and hunting. Large animals, such as mammoths, were commonly hunted at first. As the world warmed and those animals became extinct, smaller game became the main source of meat.

Tools, such as grinding stones, baskets, ropes, and clothing have been found at archeological sites. These tools allowed for easier survival and a more comfortable life.

Answer Workbook Questions 51-52

Lesson 18: Archaic Indians³

After Paleo-Indians, came a group that archeologists classify as Archaic (ancient) Indians. Like the Paleo-Indians before them, this group had to grapple with an ever-changing environment. As wetlands dried and lakes disappeared, many Archaic Utah Indians found themselves living in a desert climate. Often referred to as Desert Gatherers, much of their time was consumed with gathering plants to sustain life. With the large mammals now extinct, hunting took more energy and time than gathering.

As Archaic Indians adapted and learned about their new climate, they taught the next

generation how to survive. This group, who lived in the Utah area for over 6,000 years, understood the growing seasons and locations of food that would sustain life and timed their movements accordingly. In the spring, they lived near wetlands and lakes. As the weather warmed, they moved further up the mountains and gathered food stores for winter. They built wicki-ups, or small shelters, from tree limbs to protect them from the weather.

Archaic Indians used plants to weave baskets, even lining them with pine gum to carry water. They also created shoes, ropes, nets, and traps. During this time, the atlatl (a tool that helped to throw spears) was used, eventually followed by the bow and arrow. These tools allowed natives to hunt more efficiently and live further from large sources of water, which were quickly drying up.

Answer Workbook Questions 53-54

Lesson 19: Anasazi^{1,3}

In the southeastern corner of present-day Utah, around 1,000 B.C. a culture appeared. It is believed that their descendants became the pueblo people, including the Hopi, Zuni, and Acoma tribes. Sometimes referred to as Ancestral Puebloans, this group is also known as the Anasazi.

It was during this time that Native Americans began to develop and grow crops of food, such as corn, beans, and squash. Evidence suggest that cotton was also grown for clothing. As this area was a desert, water was scarce. The Anasazi gathered water during storms, saving it to water crops when rain did not fall.

The ability to grow food allowed the Anasazi to prepare for the future and, at least in part, settle into long term homes. They were now able to grow extra food, storing it for the winter along with what they gathered from nature.

Answer Workbook Question 55

Bows and arrows allowed for more efficient hunting, giving the Anasazi more meat in their diet. At times, birds, such as turkeys, were domesticated and raised for meat as well.

Other technologies developed over time included clay pottery, cradle boards, and whistles. The Anasazi are classified throughout different time periods by archeologists based on the technologies used.

Answer Workbook Questions 56-58

First, came the Basketmakers. Known for their beautiful basket weaving, this group also built pithouses, or shallow holes in the ground, for storage. Homes were made under rock overhangs or among groves of trees to protect from weather. Many basketmakers still traveled with the seasons, but mainly lived on the food they grew. Later Basketmakers developed pottery and stone axes.

After the Basketmaker period, came the first Pueblo period among the Anasazi. During this time, homes were created above the ground in large blocks, with several homes connected to each other. Mesa Verde (in Colorado) is an example of this type of

home. Similar sites have been found in Utah, as well.

During the Pueblo II time period, the Anasazi experienced an increase in rain, forcing them to move to higher ground. It was during this time that much of the group began to split into smaller tribes, settling in locations that would support their numbers.

Finally, by A.D. 1150, the Anasazi began to gather into larger groups once again. This was done primarily as a defense against other villages. However, trade and the ability to share resources may have been a factor as well. Historians argue that a drought or difficulty with crops could have contributed. Stories from Pueblo culture suggest religious reasons. Whatever the cause, eventually the Anasazi abandoned the area and moved to others. Many of the dwellings they left behind still stand today.

See the video [here](#) for images of Mesa Verde today and Answer Workbook Question 59

Lesson 20: Anasazi^{1,3}

The Anasazi culture revolved around their religion. Predominantly, Anasazi believed in a Great Spirit, who oversaw all beings on earth. The earth, connected to the Great Spirit, provided them with the things that they needed as long as they paid proper respect and reverence. Each individual, including plants and animals, had their own spirits, and were provided by the Great Spirit for their use.

Answer Workbook Question 60

Language among the Anasazi varied, with several different dialects and languages being spoken. Though thought of as a large group, the Anasazi actually consisted of several smaller groups which sometimes gathered together for meetings, trade, or protection. Government reflected this way of life, with elders or important men of each clan meeting together to make important decisions as representatives of their individual clans. Kivas, or central rooms in dwellings, may have been used for these meetings.

Answer Workbook Question 61

Lesson 21: Fremont^{2,3}

During the same time period the Anasazi were living in the Four Corners area, a group now known as the Fremont people were living throughout the remainder of present-day Utah. It is debated whether the Fremont people came from other tribes in the Great Basin area or traveled from Arizona and parts of Mexico. However, the oldest sites containing Fremont items have been found in northern Utah.

Though they share a name, the Fremont people were a diverse group of people, broken into smaller groups and families. Each lived in a unique area and adapted to the resources they had, making the life of a Fremont who lived in the north very different from one in the south.

Answer Workbook Question 62

Northern Fremont lived a nomadic lifestyle. This meant temporary homes, though some adobe and wood-and-dirt homes were built. Villages were small, with around 20 family

homes built together at times, and used only in certain seasons. Other dwellings and storage areas were simple caves, such as Hogup Cave. Temporary dwellings also meant little time or need for the beautiful home décor (e.g. pottery) or jewelry that the Anasazi are famous for.

In the south, the Fremont lived just across the Colorado River from the Anasazi, and evidence suggests that they commonly interacted with each other. The two groups shared some of culture, technologies, and resources. The Fremont peoples close to the Anasazi area farmed some of the same crops, though the groups further north were almost completely dependent upon the land for survival. Those living closer to the Anasazi also built pithouses, stored food over the winter, and practiced irrigation techniques likely learned from their neighbors.

Answer Workbook Questions 63-64

Like the Anasazi, the Fremont people began to relocate and disappear from their homes around A.D. 1300. The reasons are debated and still not fully understood. However, the absence of the Anasazi and Fremont people in the rich land of modern-day Utah left a void that was quickly filled by others.

Lesson 22: Fremont^{2,3}

While the Fremont nomads in the northern part of Utah had little time for pottery or other such luxuries, those in the south created pots, buttons, pendants, figurines, and rock art.

Clothing was often created from the skins of the animals they hunted. The ability to sew

leather was unique to the Fremont in the area, as the Anasazi weren't able to do it. Artifacts, such as deer and sheep-skin moccasins set them apart from their neighbors and those who came after them.

Answer Workbook Questions 65-66

Weapons were crafted from obsidian and turquoise and seashells (likely traded with others) were used in jewelry. These resources were not available in all of the areas in which they have been found, suggesting that trade occurred between Fremont groups as well as other tribes, even across vast distances.

Answer Workbook Question 67

In the north, homes were temporary and often scattered. Further south, the Fremont people created small villages near water sources, especially at the mouths of canyons. These villages consisted of a few homes, built in a planned layout. Some of this planning included buildings that lined up with the sunrise on important dates, such as the summer and winter solstices.

Though they lived in Utah for more than 900 years, little is known about the religion and societal roles of the Fremont. Likely, they shared some of the same beliefs as their Anasazi neighbors, as they relied upon the earth and weather for livelihood. Evidence from studies of remains suggests that men traveled great distances, probably to trade and hunt, while women stayed closer to home. Throughout the state, images of their life remain in petroglyphs (pictures carved into rock) and pictographs (images painted onto rock). These images give archeologists clues about daily life, hunting practices,

family groups, and other aspects of life for these ancient peoples.

Click [here](#) to see one area and examples of rock art and Answer Workbook Questions 68-69

Lesson 23: Shoshone^{2,3}

Though the reason for the departure of the Anasazi and Fremont peoples is unknown, their absence was eventually filled by new groups. Each of these groups had their own culture, language, and way of life. Each likely migrated from other areas in the U.S., but some believe that remnants of the Anasazi and Fremont tribes are present within them as well. Throughout Utah, five tribes became prevalent: the Shoshone, Goshute, Ute, Paiute, and Navajo. These are known as Utah's historic Indian tribes, as these are the tribes that populated the area when explorers entered Utah. This is when written records of Native Americans in Utah begin.

See the map on page 55 of *The Utah Journey* and Answer Workbook Question 70

Though each tribe claimed an area of tribal land and sometimes enforced this boundary violently, most Native Americans believed that the land could not be owned. Rather, it needed to be respected for providing the things necessary for life. Hunting and gathering was a main method of survival, though some tribes grew food as well. Most tribes traveled within their own boundaries with the seasons, moving to areas with more resources as the weather changed.

The Shoshone tribe lived in the northern region of Utah, where mountains and valleys gave them all they needed. They usually lived in groups of families which traveled, hunted, and worked together. During certain times of the year, these smaller groups would meet together to trade and celebrate together. At other times, they gathered for defense. Each group was led by a Chief, usually an important male.

Due to their nomadic lifestyle, homes were temporary shelters which could be easily taken down and put back up, such as tepees. Caves were also used as shelters. At other times, leaves were placed over poles to build a greenhouse, which was cooler and could simply be left behind for a move.

Answer Workbook Question 71

At the center of their religious beliefs, the Shoshone believed in gratitude to Mother Earth. She was the being that provided game, plants, water, and shelter. Nothing was wasted and all was received with thankfulness. Meat that was not immediately eaten was dried for the winter. Seeds, grains, and plants such as cattails, wild onions, wild roses, and cacti were stored. Clothing and tools were made from the bones and skin of the animals hunted.

Answer Workbook Questions 72-73

Lesson 24: Shoshone^{2,3}

Marriages in the Shoshone tribes were, for the most part, arranged by the parents of the bride. A man from the tribe would ask permission of the woman's parents, at times even sending gifts. If the parents felt the man could provide for their daughter, they

agreed to the marriage. Marriage ceremonies were performed by the spiritual leader of the tribe, who often counseled couples to be true to each other and protect their marriage.

Children were expected to work hard, carrying loads as they traveled and helping to gather food. Between chores, children made toys from materials around them and played games to practice tracking. They listened to stories and learned skills from their elders, especially grandparents. In this way, traditions and histories were passed from generation to generation.

Women worked mainly in the home and in the fields. Most of the cooking, weaving, sewing, planting, and harvesting fell to them. They also gathered fruits, vegetables, and grains. Men were expected to hunt and protect the family. They likely traveled further distances and engaged in trade while the women stayed closer to home.

Religion revolved around a belief in spirits and a father-like god. Worship included several different dances, including one worshipping the sun. Medicine men used religious beliefs to heal those who were sick.

Answer Workbook Questions 74-75

Lesson 25: Goshute^{2,3}

The Goshute peoples also lived in the desert, just south of the Shoshone and on what is now the western border of Utah. This area contains the Bonneville Salt Flats and is a part of the Great Basin, where few plants grow and the climate is dry.

Answer Workbook Question 76

The Goshutes were hunter-gatherers, known for their ability to find food in the harsh climate. Since little food grew in the valleys, most of their food came from the mountains around them, where more plants and animals were able to survive. They used over 80 different plants and were experts at gathering and storing them. One of the biggest crops gathered was pine nuts. Goshutes were also known as Root Diggers because they dug edible roots and small animals from the ground. At times, they also rounded up large numbers of insects, such as crickets, by digging a large hole, scaring the insects into it, and roasting them for eating.

Answer Workbook Question 77

The Goshute people lived in wicki-ups during the summer and cave shelters during the winter. Scientists estimate that the population was very small due to the lack of resources. Summer homes were mobile, allowing families to harvest in different areas and move on. Winter shelters were near areas of harvest, where the food could be safely stored and used throughout the season. Belongings were practical and lightweight as moves were frequent.

See the image of wicki-ups on page 58 of *The Utah Journey*

Goshutes were skilled basket weavers and wore clothing sewn from the animals they hunted, including rabbit skin robes.

Due to their small and scattered numbers, the Goshute people had little chance to protect themselves from others. They did

not have horses and had little time for anything other than survival, leaving them at even more of a disadvantage. They sought to live peacefully with those around them, even as explorers entered their lands, though that was not always possible. They were protected for a time by the fact that there was little contact with others. They rarely engaged in trade, war, or any type of cultural exchange, especially before explorers and settlers came to the area. The winter, when families sometimes gathered together in larger groups, was the exception to this.

Answer Workbook Question 78

Lesson 26: Goshute^{2,3}

Goshute families took pride in being self-sufficient and working together to meet their needs. Women were expected to gather and prepare food, and make the tools necessary for daily life such as clothing, pottery, and baskets. Men hunted, collected materials, and built shelters. Families gathered together into groups at times, especially during the hunting season, to pool resources. Chiefs were chosen in each group. In the winter, families sometimes camped together near the mouths of canyons. These gatherings were an opportunity to socialize and share stories between families.

Read the article [here](#), an example of a Goshute story about Coyote, a popular character in Goshute mythology. Then Answer Workbook Questions 79-80

Like other tribes, the Goshute peoples had a religious reverence for the earth and all that it provided. They believed that the land and its fruits were a gift, to be freely used by everyone, and could not be owned. This

meant that many families may harvest from the same area at different times.

Though they had little time for celebrations and religious ceremonies, they regularly practiced the round dance, which was thought to bring an abundance of seeds for food. Medicine was also a religious practice. Most Goshutes understood the use of herb as medicine and more serious illnesses were treated by a Shaman, believed to have the gift of healing powers.

Marriages were usually performed at a small festival and children were often named for events, locations, or distinct characteristics.

Answer Workbook Questions 81-82

Lesson 27: Paiute^{2,3,4}

Below the Goshute lands, in the southwestern part of present-day Utah, lived the Paiute peoples. Spread across parts of California, Arizona, and Nevada, the Paiutes were able to move between climates and fulfil their needs.

Some Paiutes grew their own crops, learning how to direct and store water and irrigate corn, beans, squash, and wheat. Hunting and gathering what was around them also provided life-sustaining foods. The Paiute people had an extensive knowledge of edible and medicinal plants and found ways to use nearly every available food source.

Answer Workbook Questions 83-84

Paiutes lived in wickiups and moved during different seasons, much like the Goshutes. Following the harvest, or the timing of crops, and animals they hunted, Paiutes did

not believe in owning the land. Instead, they traveled the area in small groups of families and sometimes settled in larger groups near rivers where enough food could be grown, harvested, and stored for the year.

Gatherings of large groups also occurred during the harvest of pine nuts and the spawning season of fish. These gatherings allowed the Paiutes to pool resources and socialize together.

Leaders of groups were called *niave* and attended important meetings along with other important adults from each group. These meetings were not those of chiefs who made decisions on behalf of their people. Rather, they offered guidance and worked to implement the decisions of the council as a whole.

Answer Workbook Question 85

Many Native American tribes living near each other recognized each group as independent and sovereign. Though wars and battles occurred between tribes, treaties were also formed throughout history. In these treaties, tribal leaders agreed to protect the lands and lives of members of both tribes. Though not often recognized as a formal government, treaties showed that Native Americans did have an organized way to communicate and interact with other groups, just as governments today do.

Answer Workbook Question 86

Lesson 28: Paiute^{2, 3, 4}

Like other groups around them, the Paiute people respected and worshipped the spirits of nature which provided for their needs. There was one great spirit, which created the

earth and ruled over the others, and each being had its own spirit that was looked after by the creator. This creator was worshipped in the form of the sun and prayers were often said at sunrise for this reason. The Paiutes also shared stories of Coyote and a Wolf, which represented the wicked (Coyote) and the good (Wolf) and reminded them of the balance each spirit needed to have between the two.

Answer Workbook Question 87

Medicine men, or *paugants*, were believed to have magical healing powers brought through a spirit animal they had interactions with. Fur, feathers, or other parts of these animals were used in healing rituals.

Songs were an important part of religious ceremonies for the Paiute, especially at weddings and funerals. The dead were mourned through a day-long song after death and remembered at the anniversary of their death each year.

Dance, too, was popular in religious ceremonies. Different dances showed gratitude to or asked a spirit for the things they needed. Dances could show grief, joy, or express the wants and needs of the dancers. The Ghost Dance, which began in 1870, was performed in hopes that it would bring about peace with white settlers and restore the original way of Paiute life, which had been disrupted by those settlers.

Answer Workbook Question 88

Clothing was made from the skins and furs of the animals hunted. Summer clothing was built to help the person wearing it to stay cool and safe from the elements. It was

easy to move in. During the winter, clothing covered more of the body and was made from warmer furs, providing warmth in the cold. Ceremonial clothing was often decorated with beadwork, feathers, fringe, and shells.

Paiutes had several weapons used in defense and hunting. In addition to bows and arrows, spears, and knives, they sometimes used blowguns. Made of a hollow reed, the blowgun was loaded with a dart which was then blown out of the other end and shot at the game or enemy target. Sometimes these darts carried poison from plants or venomous animals, ensuring that the target died.

Answer Workbook Question 89

Though they were able to defend themselves and create treaties with other tribes, the Paiute did not domesticate or ride horses. This eventually created a disadvantage against other tribes and settlers that would come.

Lesson 29: Ute^{2,3}

Covering most of eastern Utah to the borders of all other tribal lands in the state, the Utes were the largest group of historical Indians in the area. Taking advantage of the mountains and valleys, the Utes hunted large animals on horseback and traveled with the seasons, living in the warmer desert during the winter months and in the fertile mountains during the summer.

See the map on page 55 of *The Utah Journey*

Utes slept in teepees, which were easy to move and could be set up near water sources in villages. These villages had a chief, though he or she did not rule. Rather, wise leaders were chosen to offer council and oversee certain activities. Villages varied from small groups that moved often to large, established settlements depending on what resources were available in each location. While some bands were friendly and engaged in trade with those around them, others were hostile and took slaves from other tribes. Still others had little to no contact with the world outside of their own group.

Answer Workbook Question 90

Ute men were expected to provide food through hunting and fishing, create weapons, defend the villages, understand geography, and read the stars. Women were responsible for sewing, gathering food, hauling supplies, and caring for the sick. Extra food was stored in baskets or underground pits, providing for the winter. Large hunts in the fall allowed them to gather meat to dry and to socialize with other families.

Clothing was made of animal skins or woven from plants. At times it was decorated with beading in elaborate patterns. Women wore skirts or dresses while men wore shirts and pants.

Answer Workbook Question 91

The language of the Utes was closely related to other tribes in the area, especially the Paiute. The Numic language has ties in almost every tribe that settled in the Four Corners area. Each of these tribes called

themselves “the people” and could communicate with each other.

Archeologists believe this is because the tribes that settled here migrated from a similar location. As they spread apart, the languages evolved and developed, but kept their roots. Likely, many of the tribes of Utah had common ancestors, though they became separate and independent groups.

As explorers arrived, the Utes were often referred to as Yutas. The Ute word for “the people” may have also been similar to the word Yutas. This is where the state of Utah got its name.

Answer Workbook Questions 92-93

Lesson 30: Ute^{2, 3}

The Utes religion was similar to the tribes around them. Song and dance were sacred. Gratitude was shown to the spirits of the earth and animals and a creator spirit was worshipped. Stories of these beliefs were passed on from generation to generation, especially during winter story times. Often including characters such as Coyote and Wolf, these tales sought to explain human life and purpose. According to the Ute creation story, a god created humans from sticks and put them in a bag together. Coyote opened the bag and, as the god traveled throughout the land, the people fell out little by little and were scattered across the land. Finally, when the god noticed that all but one type of people were gone, he charged them to be braver and stronger than others around them, and planted them on the earth. These people were the Utes.

Answer Workbook Question 94

Prayers and offerings were given, especially at certain spiritual sites, asking for favor of the gods in the form of guidance, protection, or materials needed. The location of these sites was protected and kept secret from anyone except those who needed to know them and lead the people. Powers could be transferred from a god or powerful spirit to a human in certain circumstances. Storms and other phenomena were attributed to the emotions of these gods and evil spirits lurked throughout the world and were meant to be avoided. Dances, such as the Bear Dance, which was thought to usher in spring, were a way to ask for the favor of the gods and the help of other spirits around them.

Medicine men, or poowgudt, were thought to have special abilities in curing and driving away sickness. They used chants, music, and objects of power to drive out sickness. Illnesses and injuries were also treated with herbs and other resources at their disposal.

Answer Workbook Question 95

When settlers came, the Utes learned to domesticate and ride horses. This gave them an advantage during hunting, allowed them to travel longer distances, and help them in conquering other tribes around them. Their belief that they were the creator’s chosen people likely played a role in these interactions.

Answer Workbook Question 96

Lesson 31: Navajo^{2, 3}

In present-day southern Utah and northern Arizona, lived the Navajo. Here, the land

was dry and provided them with few natural resources. However, to the Navajo, it is a sacred place, chosen for them by their creator.

While scientists debate when the Navajo came to the area, stories passed down through generations suggest that the Navajo knew and interacted with Anasazi tribes. Archeologists think that the Navajo may be descended from Asians who traveled across the Bering Land Bridge, traveled southward, and adopted customs from others they met along the way. After meeting the Anasazi and learning from them, it is believed that at least a part of the group settled in the southwest.

The location of the Navajo plays an important role in their beliefs. The area in which they settled is thought to be the place where humans first emerged from other worlds into this one. Surrounded by four mountains, believed to contain the spirits of protective forces, the Navajo believed that the land would provide them with all they needed as long as they were in harmony with the gods. The mountains reminded them of their creation, their exile from previous worlds by the creator for quarreling, and their interconnectedness with each of the spirits on the earth.

Homes were built with a log skeleton. During this time, the Navajo sang and blessed the home, connecting it to Mother Earth. The skeleton was then covered in dirt and clay from the earth around them. The doors of these hogans always faced east, tying them to the sacred powers of the sun (thought to be a god) and its rising. Hogans were not built in villages, but rather were distanced from each other. These homes

were believed to have spiritual power and many religious ceremonies took place within the family hogan.

With little to hunt, the Navajo quickly learned how to store and direct water for irrigation. Crops were grown where water permitted and trips were often taken to hunt game in higher elevations. After explorers came, animals such as sheep and goats, were raised for meat and wool.

With few resources, the Navajo learned how to create what they needed from what they had. Clothing was made from the wool given by the sheep and dyed into bright colors. Religious clothing was adorned with beading, elaborate patterns, and jewelry.

Answer Workbook Questions 97-98

Lesson 32: Navajo^{2,3}

Navajo religion shared many commonalities with other tribes in the area. Humans were created by a supernatural being, made from the mists that existed long before the earth. As the mists came together, they created a man-like being who became lonely and made the first man and woman. Coyote was then created and hatched from an egg. Soon after, other gods were made, each tied to a part of the earth, the seasons, or other natural phenomena.

The medical practices of the Navajo were closely connected the need to be in harmony with the spirits around them. It was believed that everything had two side- a male and a female. If these sides were in balance, everything went well. If the balance was thrown off, misfortune could result. Illness was caused by the person who

fell ill when they disobeyed or angered a magical being. Herbs were used, along with spiritual ceremonies, to cleanse and heal the body and the spirit and drive out sickness.

The legend of the skin walker also comes from Navajo lore. This being was believed to be an evil witch, able to change shape and form at will, and become or possess animals. Witches was believed to come in many forms, always rebelling against or corrupting the good powers the gods carried.

Answer Workbook Question 99

To the Navajo, family was the most important unit. Children were born into their mother's clan (or family) and taught values and history through oral storytelling. Education was practical, with children learning how to survive and work alongside their parents.

Song and prayer was a regular part of Navajo life. Religious rites were performed regularly to ensure that evil spirits were kept at bay and good ones were invited in.

Answer Workbook Question 100

Lesson 33: What Happened?

Unlike the Anasazi or the Fremont, the historical tribes have a written record of their downfall. However, many of these histories are written by the people who conquered them, leaving a biased view of actual events. Each of Utah's five tribes continues to exist today, working to preserve their culture in some ways and adapted to the modern world in others. However, their reach, influence, and safety has been severely limited throughout history.

In addition to wars within and between tribes, Native Americans in Utah faced harsh environmental conditions, droughts, and natural disasters. As many of the groups lived separate from each other with no large-number organization, they were unable to continue a sustainable life when these disasters hit.

It was not nature that ended the Indian period of Utah's history, however. As explorers and settlers arrived, natives found their lands could not support the increase in numbers. Outgunned by modern weapons, they could not defend their borders and much of the land they once used was claimed by the newcomers. Though interactions brought many new technologies and benefits, they also brought disease, oppression, and loss.

Utah tribes faced the additional challenge of settlement by a pioneer group from the eastern part of the U.S. The Mormon Church (or Church of Jesus Christ of Latter-day Saints) soon came to the land, building on the most fertile and protected areas. These areas were usually the seasonal homes of nomadic tribes who returned to find others using the places they once relied on. When the settlers wouldn't leave, natives were forced to fight back, starve, or move on to another place. Though some interactions with the Mormons were peaceful and beneficial, natives often suffered from a lack of resources, religious oppression, and racial bias as a result of the settlement.

After Utah became a state in the union, the federal government established treaties, laws, and actions that would control the native population. Tribes were split apart,

murdered, or forced onto reservations. These areas limited where the natives could travel, hunt, or live, severely restricting their access to needed resources. On the reservation, natives had to answer to the federal government, but could rule their lands under their own laws as sovereign areas. With reduced numbers, limited resources, and no way to effectively defend

themselves, many tribes were almost eliminated during this time and culture was greatly impacted.

Answer Workbook Question 101

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Unit 3: Early Explorers

**Standards Taught: SS.1.3, SS.1.4, SS.1.5,
ELA.R.H.1, ELA.R.H.2, LM.IR.3.2.b,
LM.IR.4.1.c**

Unit Project: Visit Fort Buenaventura (more information [here](#) and [here](#)) or another similar location/event (examples [here](#) and [here](#)) to learn more about Utah's Mountain Men. Work to learn a skill that helped Mountain Men survive in the wilderness.

Lesson 34: Discovery and Colonization of the Americas

In 1492, an Italian man named Christopher Columbus had been trying to find funding for a trip from Europe to India for years. Trade between the two areas was flourishing and a faster trade route had the potential to make the people who used it very rich. Eventually, Columbus traveled to Spain where King Ferdinand and Queen Isabella agreed to give Columbus three ships to use in his search for a new trade route. At the time, most ships sailed south from Europe, around the African continent, and into India. This route was dangerous and slow. Columbus hypothesized that he could simply sail west, around the world, and arrive in India more quickly. Little did the world know, he would discover a continent that was unmapped by people living in the eastern hemisphere.

Columbus's first expedition landed in present-day Haiti. Upon discovering the American continents, thinking he was in the Indies, he named the local natives Indians. By this time, there were millions of people living in North and South America, all in different groups and tribes and all with unique cultures.

Columbus made a total of four trips from Europe to the American continents. Eventually, the area was mapped and it was discovered that it North and South America were, in fact, new, uncharted places. Though others had visited the Americas before (e.g. Leif Erikson), they did not map or take news of the land back to the Old World in the way Columbus did. During his discovery, a new age began: The Age of Exploration.

During his trips to the Americas, Columbus had several encounters with Native Americans. At times, he and his crew worked together with them, learning from each other. At other times, natives were treated harshly by the newcomers, enslaved or murdered. These interactions were the beginning of several that would eventually result in loss of land, challenges to culture, and loss of life for Native Americans.

Columbus and his crews claimed land for Spain, taking control of areas once lived on by the natives. In Native American culture, land could not be owned, through each tribe had its own areas it lived on or traveled to. These boundaries were dissolved as others heard of the new land and began to claim the land for their own.

Answer Workbook Questions 102-103

Soon, England and France were sending their own explorers to map and claim the new world. With its abundant natural resources, many felt that the American continents would make their country rich. Goods were harvested, with little consideration to the effects on natives, and sent back to Europe for processing and use.

By 1607, much of the east coast of both North and South America had been mapped and explored. England's first permanent settlement, Jamestown, had been established in present-day Virginia in hopes of using the raw materials in the New World to make their mother country rich. More and more people came from Europe and settled on the land. However, not all of these settlers came for money. Some were searching for new life away from the oppressive monarchies of Europe. Though they still lived under the

rule of their kings and queens in colonies, the distance made it much more difficult to enforce rules and laws. Religious freedom, especially, was difficult to ensure under the rule of kings who made it illegal to join a church other than their own.

In 1620, a group of Separatists, who had fled to Holland after the King of England had tried to force them into his religion, decided to return to England, board a broken-down boat, and travel to the Americas. This group believed they were led and supported by God. Upon arriving in North America, they were sick, starving, and weak. Those who could left the boat in search of food, finding and raiding a storage unit of native food, which they paid back the next harvesting season. When they were able to leave the boat, they found an unsettled land of raw resources, but little civilized life. Eventually, they encountered a village that had been built by Native Americans and were allowed to settle in it by Squanto. Squanto was the last surviving member of his Patuxet tribe, who built the village. He had been taken to Europe and returned to find his tribe dead, likely of disease. Natives believed the area to be cursed and would not occupy it. Squanto allowed the Pilgrims to settle there, likely saving the lives of many, as nearly half of the settlers had died within the first year due to starvation, disease, and exposure to the elements.

Answer Workbook Question 104

Soon, colonies were established by Spain, France, and England. In North America, most settlers stayed on the east coast, though explorers did enter further west at times. In South America, the natural boundaries (mountain ranges, etc.) were different and

allowed for most westward expansion. Native Americans, especially in the east, soon found themselves outnumbered by settlers who understood the world very differently than they did.

As groups began to build upon the land, they often took the resources and areas once occupied by natives. At times, these newcomers and the natives worked together peacefully, as was the case with the Pilgrims. At others, the natives suffered attacks, felt threatened and led the attack themselves, were left with few resources to survive on, or were lost to diseases brought to the New World which they had little immunity to.

Beneficial interactions often aided in cultural exchange. Settlers learned how to survive on the new and wild land as natives taught them how to grow and store food, build around water sources, hunt and fish, and respect the bounty of nature. Natives gained technological advances from Europeans who shared their more industrialized way of life. Some tribes learned to ride horses, shoot guns, and trade with settlers helping them to gain advantages over other tribes.

Answer Workbook Questions 105-106

Lesson 35: Spanish Explorers

While North America was being settled by England and France, Spain focused much of its attention on South America, especially Peru and Mexico. After Columbus's discovery was made known, more and more explorers were sent over in hopes of collecting and using the natural resources there. Many times, these colonists used

natives as slave labor, forcing them to mine the land in search of gold for Spain.

Ferdinand and Isabella, and many after them, also felt a responsibility to teach the Native Americans. This was especially true when it came to religious beliefs.

Catholicism was the official religion of Spain at the time and missionaries and priests were sent to the Americas to convert natives to the church. With little respect for the fact that the natives had their own beliefs, missionaries sought to help Native Americans by convincing (and at times, forcing) them to adopt this new way of looking at the world.

Over time, Spanish explorers, government officials, and missionaries traveled across Mexico and into the southwestern part of present-day America. During the time England and France were mostly confined by the Appalachian Mountains, Spain was exploring the rest of North America.

View the map [here](#) to see areas the Spanish explored and settled in by 1600. Then, Answer Workbook Questions 107-109

Along the way, the Spanish searched for gold, mapped and claimed the land, established rule over the natives, and built missions and presidios. Missions were controlled by church leaders and usually contained a church, established crops, and pastures for animals. Homes were built around missions, allowing for Spanish and the natives they were teaching to live in relative comfort. As the Spanish claimed land, took resources, and forced natives to accept modern life, many natives saw missions as an option for survival. Though

they had to give up their own culture, missions provided food and shelter that was becoming more and more difficult to acquire. Within the missions, natives were taught about the Catholic religion, Jesus Christ, and the Spanish way of life. They were also expected to help Spanish explorers by teaching them where to find food and water and sharing their knowledge of the land.

Visit the website [here](#) and [here](#) to learn more about one of these missions. If you can, visit a mission or attend a Catholic mass with your family.

Unlike missions, where cooperation between natives and Spanish was the goal, Presidios were buildings of defense. These military posts were under control of the Spanish government and filled with soldiers meant to defend against attacks from natives.

Missions were often built beside presidios, giving the priests and missionaries protection from hostile tribes. At times, however, the men defending the settlements staged their own attacks on natives. With advanced weapons, such as firearms, settlers could easily overpower most tribes who had more primitive weapons.

The existence of missions and presidios, as well as the general attitude of many settlers towards the natives shows the existence of ethnocentricity, or the belief that one's own ethnic group or culture is superior to another. Though the natives had survived and lived well on the land for hundreds of years, the Spanish felt the need to teach them how to live the "right way". By establishing crops and keeping livestock, many nomadic tribes became stuck in one place and had to learn the Spanish way of

life. Though the natives had their own religious beliefs, the Spanish often pushed for them to convert, believing their own religion to be far superior to that of the natives. This concept of ethnocentricity often comes into play when two different cultures meet and has affected the course of history several times.

Answer Workbook Questions 110-114

As settlements were built across the southwestern part of present-day America, trade was established between them. Different areas provided the Spanish with different plants, animals, and other materials. By trading with each other, and with natives along the way, settlements had a better chance at survival. The Spanish Trail eventually stretched from California, through Nevada, Arizona, Utah, New Mexico, and into Colorado and give traders the ability to travel in relative safety between the settlements.

Visit this [website](#) to see a map of the Spanish Trail and learn about important points along the way. Then Answer Workbook Question 115

Lesson 36: Juan Rivera³

It took nearly 300 years after Columbus discovered the Americas for explorers to make their way to present-day Utah. Following the Colorado River in search of riches, Juan Rivera and his group entered Utah territory. During this time, the boundaries of the historic native tribes were well-established.

Juan Rivera followed established Indian trails on his search for silver and a safer

crossing over the Colorado River. He found evidence of gold and silver, sending it back to officials, and tried to continue his expedition. However, natives warned him of the lack of water in the area during the hot summer. Rivera returned later in the year, asking a Ute to guide his party. However, their guide readily led them astray until another guide was provided.

With the help of this Ute man, Rivera found a safe place to cross the Colorado River. Here, Rivera carved a cross and the words “Viva Jesus” into a tree, claiming the land for Spain, though several groups of natives lived there already. This crossing would set the stage for several other explorers to enter into the Utah area.

Answer Workbook Questions 116-117

Lesson 37: Father Escalante and Father Dominguez^{1, 3}

In July 1776, another Spanish expedition began. Fathers Francisco Dominguez and Silvestre Escalante began to explore the Great Basin area in search of a better route between Santé Fe and the California missions. In all, fourteen men traveled together, including mapmakers, soldiers, and Native Americans.

As the group traveled through the southwest, they avoided present-day Arizona for fear of hostile natives. Their journey eventually united them with two Utes, a man they dubbed Silvestre and a boy they called Joaquin. With these leaders, the group made it through a canyon and emerged near present-day Provo, UT. They met several Native Americans near Utah Lake and, with the help of Silvestre and Joaquin, peacefully

lived with and taught them of the Catholic religion for a time.

See the map on page 70 of *The Utah Journey*. Then, read the journal entries from Father Escalante on pages 70-71. Then Answer Workbook Questions 118-123

Joaquin continued to travel with the group, acting as a guide and helping them survive, even as a blizzard moved in. Though the goal was to reach California, the expedition was cut short and forced to return to Santa Fe when food became difficult to find.

As they moved southwards, the Fathers met several different Indian groups, including the Paiutes. The group began to map tribal and ethnic boundaries of the natives in the area, recognizing differences between each group.

Though they did not complete their mission of mapping a route from Santa Fe to California, the information that this group gathered and recorded was valuable to those who explored the area after them. Maps of the topography, established trails, food and water locations, and areas of local natives helped future explorers locate the things they needed more easily. Friendly relationships with the natives allowed more and more explorers to enter the area without fear of an Indian attack.

Answer Workbook Question 124

Lesson 38: Explorers and Natives in Utah^{1,3}

Many of the earliest explorers from Europe to Utah were Spanish Catholics. Living

under Spanish rule, they had a few major goals in the new world: acquire land and riches for their home country, teach and, in their eyes, save the natives from spiritual ruin, and map the new land.

As the Native American tribes in Utah met with explorers for the first time, many were fearful. After attacks from neighboring tribes which lead to death and enslavement, many were wary of strangers. The newcomers, too, looked different from themselves and lived a very different lifestyle. Though some natives reacted violently, seeking to attack newcomers, other groups saw that they could trust some of these Spaniards.

Answer Workbook Questions 125-127

Like during the Dominguez-Escalante expedition, many explorers created a peaceful relationship with Native American groups. Often, this was done by giving gifts from Spain to the natives. More modern clothing, weapons, and jewelry were introduced by the Spanish. Modern methods were taught. Most of all, Spanish missionaries and priests taught natives their own religion, promising to save them from hell if only they would be baptized into the Spanish church.

In return, the Native Americans taught the Spanish how to survive on the land. They shared information about what foods were available, where to gather water, and which trails were useful for different trips. This cultural exchange allowed both groups to learn from and benefit from each other in many ways.

As time went on, trade flourished between the natives and the explorers, with the Spanish giving goods from modern Europe and the natives giving resources they could collect from their own area, such as furs. A slave trade also began as explorers realized that tribes (such as the Utes and Comanche) were willing to raid and kidnap people from other tribes, selling them as slaves.

Answer Workbook Question 128

Lesson 39: Mountain Men³

In the 1800's, word of the furs being traded by the natives in the mountains around the Great Basin had traveled southward and eastward. Many flocked to the area in search of easy-to-catch furs that were in high demand throughout America and Europe. These Mountain Men were known for long trips into the mountains, during which they carried and set traps to collect animals for fur. American, British, and Mexican groups sent mountain men who hunted fox, porcupine, raccoon, deer, buffalo, and other animals prized for their fur. Beaver pelts were especially valuable, as hats made from beaver were fashionable in Europe at the time.

Answer Workbook Question 129

Mountain Men dressed in animal skins, like Native Americans did. They traveled with all they needed to survive throughout hunting season. Supplies to make bullets, start campfires, eat meals, and survive off the land were packed into small sacks. Mountain Men often used horses to get around and carried knives and guns, both for protection and for hunting. They ate the

meat of the animals they were able to hunt and fruits and vegetables found on the land.

Throughout the year, trappers caught, killed, and processed the furs. Caches were dug into the ground and these holes held the catch for the year until the rendezvous in summer. Here, Mountain Men and their families would meet, trade, share information, and sell their furs. Many large companies who worked in fur would come and buy. Native Americans from the area who were friendly to the Mountain Men also came to trade. Trade was done through a barter system, with little cash changing hands. Often, Mountain Men would trade their furs for goods they needed to survive the next year such as flour, bullets, sugar, and coffee. Celebrations and friendly competitions between rendezvous participants took place.

Of the sixteen rendezvous sites, six were located outside of United State territory. At this time, Utah was not a part of the U.S. A rendezvous took place each year in Shoshone land in Cache Valley, so named because several trappers kept their caches there.

Answer Workbook Questions 130-131

Over time, several companies sent trappers to Utah. England's Hudson Bay Company were first to arrive. Then, Americans came with the Ashley-Henry Fur Company. Independent trappers, too, traveled to the area in search of riches.

Lesson 40: Mountain Men and Natives¹

As more and more people came to Utah and the surrounding areas and began to settle

there, life began to change for Native Americans. Though many trappers tried to live in harmony with the Natives, even trading and working with them, others were disrespectful and violent. Likewise, some native tribes saw the newcomers as invaders who used up resources, claimed land, and took with no respect to nature. Some tribes were violent towards trappers and explorers, attacking their camps and stealing their supplies.

Answer Workbook Question 132

Regardless of their relationship with newcomers, all Native Americans saw their lives change as a result of people coming to the area. Horses, guns, clothing, dishes, and other modern materials were brought into their lives. While these things made life easier for Native Americans in many ways, they also began the transition from their old way of life to the new. Traditions and customs began to change as natives were introduced to new religions and beliefs. In many cases, this created conflict between those who held onto the old way and those who embraced the new.

As the population of the Europeans grew in the west, resources became more and more scarce. Food, water, and land were being used by more people and areas where natives had hunted, gathered, and lived for years were now occupied by Europeans. Excessive trapping and hunting for valuable furs diminished the populations of certain animals as trappers sought a profit rather than a balance between making a living and preserving natural resources.

Power began to shift as Europeans began to outnumber natives in the west. With more

advanced weapons and a disregard for what they saw as a lesser way of life, the newcomers began to assert power over many of the natives. Though there were some taken into slavery, many natives were simply outnumbered and outgunned and unable to fight back as their lands and resources were used by others.

In some cases, both Native Americans and Europeans benefited from the advancements that trappers brought. Old native-made trails were used and many natives hired themselves out as guides to trappers. Trade flourished between the groups and money and resources were gained by all. New trails were cut through the wild land, connecting trappers with those who could more easily move and sell furs in Europe. This also allowed for goods from the western coast of the U.S. to be traded all the way across to Santa Fe in New Mexico. Items such as sea shells, wool, dried fish, and others were easily carried across the new trails into the areas it covered, expanding the resources available.

See the map on page 74 of *The Utah Journey* and Answer Workbook Questions 133-134

Lesson 41: Miles Goodyear⁵

One of the independent trappers who didn't work for a large fur company that entered Utah was Miles Goodyear, a Mountain Man. Miles came near the end of fur trading in Utah and built a home and in present-day Ogden. Known as the first permanent dwelling built by settlers in Utah, Miles's home became the beginning of Ogden city.

Miles was an orphan who spent much of his life as an indentured servant. Upon gaining his freedom, he traveled with missionaries from Independence, Missouri, then left them and traveled to Utah to make a living. Miles eventually settled down with a Native American wife, daughter of the Ute chief Pe-teet-neet and had two children. He was fiercely independent and worked hard to make a life in the west.

As the city grew and more people settled, Miles worked to build a fort in the area, Fort Buenaventura, with the goal of protecting the people already living there. The Fort served as a meeting and trading place as well as a defensive position. Miles traveled to several nearby rendezvous and created a comfortable life for his family. By 1846, however, others had come and purchased all Miles owned for the price of \$1950.

Answer Workbook Question 135

Lesson 42: Famous Mountain Men I¹

In addition to Miles Goodyear, several trappers made a name for themselves in the Utah area.

Jedidiah Smith worked for the Ashley-Henry Fur Company and was known as a leader among trappers. He carried his Bible with him at all times, sometimes reading aloud to others around the campfire. Jedidiah traveled the length and width of present-day Utah, mapping trails and rivers as he went. He provided other trappers with information about the landscape, mountain passes, and the best places to cross rivers. Jedidiah, however, knew the tough life of a trapper. He was once attacked by a bear, asking other men with him to sew his scalp

and ear back on after the attack. He almost died in a trip to Nevada when the group could find no water. In the end, Jedidiah died near the Santé Fe Trail after a Comanche attack.

Answer Workbook Question 136

Peter Skene Ogden, for whom the city of Ogden is named, also worked for a fur trading company. Historians don't believe he ever actually entered into present-day Ogden, however. He led trappers into Cache Valley, explored Utah and Nevada, and kept a daily journal of his adventures. He noted that, in Utah, the land was covered in crickets and the skies were covered with seagulls.

Answer Workbook Question 137

A young Jim Bridger came to Utah and gained a reputation as a storyteller. As a trapper, he and his men ran into a large body of salty water. Thinking it was the Pacific Ocean, they began to travel around it, mapping the coastline. They soon discovered that it was the Great Salt Lake. Bridger eventually opened Fort Bridger, a trading post in Wyoming, helping to make supplies available to travelers, explorers, trappers, and settlers.

Answer Workbook Question 138

James Beckwourth, like Jedidiah Smith, worked for the Ashley-Henry Fur Company. He was born a slave, but had a white father who moved him to Missouri as a teenager. After that, James traveled west, trying to outrun slavery. He was adopted by a Crow tribe, where he was married. James became

a well-known businessman, army scout, miner, and explorer.

See photographs of these explorers on pages 75-76 of *The Utah Journey* and Answer Workbook Question 139

Lesson 43: Famous Mountain Men II¹

Etienne Provost is another trapper known for being the first to see the Great Salt Lake. His biggest accomplishment in trapping, however, came in his relationship with the Native Americans in Utah. Provost established trade with several tribes, setting up trading posts around the Great Salt Lake and Utah Lake. Here, trappers would trade metal, cloth, and other eastern goods for furs that natives had trapped. Not every encounter was peaceful however. Provost survived an Indian ambush in which most of his men were killed. This was the first reported clash between newcomers and natives in the area. The modern-day city of Provo is named after Provost.

Answer Workbook Question 140

Antoine Robidoux worked closely with Provost, building forts and trading posts between Utah and New Mexico. He was fluent in several languages, including some Indian ones, which help him establish communication between groups.

Answer Workbook Question 141

Joseph R. Walker was a trapper and a guide. By the time he knew the area well, several pioneers were traveling across from the east into California. As Walker knew the trails, he earned a living as a guide for these

groups. He also published information on the safest routes.

See photographs of these explorers on page 77 of *The Utah Journey* and Answer Workbook Question 142

Lesson 44: Government Explorers¹

As the East fought the Revolutionary War, became an independent country, established a government, and began to expand westward, many trappers led the way. They knew the trails, the resources, and the natives well and were able to provide information to others looking to expand. While keeping journals and mapping the way, they also hunted and trapped relentlessly.

By 1840, many of the animals prized by trappers saw a drastic decrease in population. Pelts, especially beaver pelts, were nearly impossible to find. At the same time, fashion in Europe changed and fur was no longer popular, decreasing demand. At this time, many trappers became guides for those traveling west.

Though trappers had extensive knowledge of trails and topography of the West, not much of this information made it east. Seeing a need for safer travel, the American government began to send its own explorers into the West to create maps.

John C. Fremont was one of the first government officials (a topographical engineer in the Army Corps.) to be sent to the Utah area. He spent two years creating detailed maps, taking notes about wildlife and plants, and learning the topography.

Fremont and others, such as Kit Carson and Joseph Walker, made several expeditions to Utah. Each time they mapped a different area. They also traveled through Nevada and into California. Some expeditions were made simply to create maps. Others had specific goals such as finding a water trail from Utah to California (where pioneers could travel near water the entire time), looking for a route for the transcontinental railroad, and noting the soil conditions in different areas in search of places to grow crops. Fremont became known as the Pathfinder to many. Eventually, he settled down in California, where he served as senator and ran for president.

Answer Workbook Questions 143-145

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Unit 4: Manifest Destiny

**Standards Taught: SS.1.4, SS.1.5, SS.2.2, SS.2.5,
ELA.HS.W.1.a, ELA.HS.W.2, ELA.HS.W.4, ELA.HS.W.6,
ELA.HS.W.10**

Unit Project: Reflect upon your own experiences with cultural exchange. Choose one part of your life that is not from your own culture, but was learned from or created by others. Write a one-page paper discussing its effect on you and the person who brought it into your life. Conclude with your own opinion about whether this exchange was beneficial, harmful, or both. Examples could include a food you prepare regularly, a religious idea or practice, a piece of literature or art, a daily routine, a tradition, or a method of completing a task, but should specifically be from outside of your own culture.

Lesson 45: What is Manifest Destiny?

As Mountain Men, fur companies, missionaries, government employees, and explorers traveled across the west, trails were cut, maps were created, and word began to travel to those settled on the east coast.

During this time, many Americans were Christian and felt that God had allowed them to come here, win their freedom, and claim the land they lived on. In 1845, a man named John O'Sullivan published an article declaring that Americans had a Manifest Destiny, or God-given duty to expand their country to cover the entire continent of North America.

Though the idea of Manifest Destiny had been in the thoughts of many Americans already, Sullivan's words fed the fuel for many to head west and tame the wild land that lay there.

In 1803, Thomas Jefferson bought land in the Louisiana Purchase. Shortly after, other areas began to cede from their own countries and join America. In 1846, Oregon separated from English rule and by 1848, California, Nevada, New Mexico, and Utah were purchased from Mexico. Present-day Texas became an independent republic around this time, as well.

See the map [here](#) for more details on land acquisitions by the United States

As populations grew and stories of riches from the west came, Manifest Destiny became a common topic. More and more people traveled west, many with the goal of settling in present-day California and

Oregon. These areas had rich, fertile soil and warmer weather which allowed for the growth of crops. Most followed trails across Utah, which was still owned by Mexico and largely unsettled, except by Native American tribes and Mountain Men.

Slowly, the west was purchased or given to the U.S. through treaty. These contracts had little regard for the natives living on the lands. As settlers came, resources were used up and permanent homes were built. The dangers of the west meant that only the bravest or most desperate took on the challenge of traveling across and settling these new areas. However, with one discovery, the trickle of settlers would become a rush.

Answer Workbook Questions 146-150

Lesson 46: Oregon Trail

Shortly after the Louisiana Purchase, Thomas Jefferson hired explorers Lewis and Clark to find a safe, easy route from Missouri to the east coast. It was during this time that the scattered trails of natives began to grow into the trail that would eventually lead to California and Oregon. As trails were connected and new ones were carved, the route became more popular.

In the years that followed Lewis and Clark's expedition, knowledge about the route grew. Mountain Men, missionaries and others traveled the area, adding information to maps. Fur companies, seeking faster and more efficient routes added their own discoveries. Posts were established and available resources became well-known.

By 1839, the trail across the U.S. and into Oregon was well-established. Early emigrants followed it to settle the land, hoping to eventually drive out the English fur companies and take control of the land for America. The idea of Manifest Destiny fed the fever. In 1843, there was a Great Migration to Oregon. The Oregon Trail was a constant stream of wagons and people.

See the image of the trail [here](#)

The trail spanned over 2,000 miles and aided in the settlement of the west. It was well-used in the California Gold Rush and included a split that led to California rather than Oregon. Though the trail was well traveled, settlers faced dangers as they traveled on their own across the land. It is estimated that one in ten died. The most common causes were illness, being crushed by wagon wheels, drowning, and accidental shootings.

For most, the journey took five to six months, but it could last up to a year. Preparation for the trip meant selling their homes and land, purchasing supplies, and building or buying a covered wagon that would be strong enough to make the trip. Most wagons were pulled by oxen or mules. Travel began in April or May in order to reach Oregon before the winter snow began.

Upon arriving in Oregon, married couples were given land at no cost, as long as they promised to improve upon the land. Unmarried settlers were given a smaller portion of land. The U.S. government eventually recognized these land claims. Even with free land, however, life was difficult and many settlers were starting from scratch. They had to establish crops,

build homes, create businesses, and defend themselves from enemies.

Answer Workbook Questions 151-155

Lesson 47: California Gold Rush

In 1848, a settler by the name of James W. Marshall found gold at Sutter's Mill in California. Just days later the Mexican-American war ended and the U.S. gained control of the area. As word reached the east coast, many began to flock to the area in search of their own riches. The dangers of the west were no longer a deterrent; not if gold could be found.

The California Gold Rush would last five years, bringing hundreds of thousands of people to the west. The greatest migration in American history brought people over a dangerous trail and into a land that was unsettled and uncivilized.

Most followed the California Trail. This trail began in Missouri and split near northern Utah, creating one path to Oregon and another to California. The trail was dangerous and travelers had to carry all their needs with them. It was common for these pioneers to travel by covered wagon, which allowed them to bring provisions with them.

See the image from the previous lesson of the trail [here](#) and search for the place where it splits into California.

As the discovery of Marshall wasn't made known until late in the fall of 1848, those on the east coast had to wait for spring to travel. This meant that the majority of pioneers came across the trail in 1849, giving them the nickname "Forty-Niners."

The Forty-Niners faced many challenges along the trail. Wild animals, lack of food and water, and injury were common dangers. Over time, many different routes and cutoffs were created from the main trail.

After arrival, life was difficult. With so many people arriving so quickly, resources became scarce. Water, food, and shelter became difficult to acquire. As people flocked to the area, the population quickly became dense enough for the easy spread of disease and cholera.

Many of the gold-seekers were men. Some sold all they had and left their families behind in search for gold. After traveling to California, they lived in poverty and worked for hours in mines, seeking their fortunes. Others saw the opportunity to begin their own businesses and mining towns began to be built near the mines. Several successful businesses began in these towns, supporting the needs and wants of the miners.

With its growing population and obvious signs of riches, California quickly applied for statehood. However, its proposed constitution demanded a ban of slavery. At the time, the number representatives in Congress for slave states and non-slave states was relatively even. Adding CA as a free state would throw off that balance, potentially allowing for a federal ban on slavery. The Southern states relied on slave labor for its economy and opposed such a ban. In 1850, Congress reached a compromise. California would be added as a free state while the territories of New Mexico and Utah (recently won in the Mexican-American war) would be allowed to choose their own status on the slave issue

by popular vote. This compromise also applied a strict law that escaped slaves must be returned to their owners if caught, even in free states.

Answer Workbook Questions 156- 161

Lesson 48: Bidwell-Bartleson Party¹

In 1841, John Bidwell met with John Bartleson in Independence, Missouri with the goal of taking a group of pioneers to California. They were led by a fur trapper who led them to Utah. The Bidwell-Bartleson Party is the first known group of pioneers to enter Utah.

While in Utah, the group of about 500 followed the trails and used the knowledge shared by trappers such as Jedidiah Smith, Peter Ogden, and Joseph Walker. They gathered resources where they could, leaning on the experience of those who came before them for survival.

After traveling through the hot, dry area, they found and followed a river in Nevada. By the time the river ended, they had several miles still left to cross and the October snow was covering the mountains. Their wagons were left behind and the group continued on to California. Upon arrival, they earned the title of “first planned emigration party” to travel across the area, setting the stage for others to follow. In fact, the first known white woman in Utah, Nancy Kelsey traveled with the group and her family. The fact that she had made the trip with her newborn was used to promote the ease at which this trail allowed people to reach California with some saying the trail was “so easy a woman could do it.”

See the map of the Bidwell-Barleson Route on page 85 of *The Utah Journey* and Answer Workbook Questions 162-166

Lesson 49: Hastings Cutoff¹

As more and more people came across the Great Basin, questions arose about the possibility of making the route shorter. A man named Lansford W. Hastings, who had traveled and published a book on the Oregon Trail, met with John C. Fremont to discuss a possible short-cut across the Great Salt Lake area. Fremont, who worked for the government and had mapped much of the area during his three expeditions, agreed that it could be done.

Hastings set out to create such a shortcut, following the California Trail back to Pilot Peak in Nevada. Rather than traveling north from there to meet with the Oregon Trail, the party traveled south, below the Great Salt Lake.

The area was mapped and the trail was cleared. After crossing Utah, the group traveled to Fort Bridger, rejoining the Oregon Trail, and continued on. They left word of the new trail, naming it Hastings Cutoff, asking travelers to try this quicker way to cross the area. Several groups tried the new trail. Some met with success, while others encountered tragedy.

See the map on page 88 and find Hastings Cutoff. Then Answer Workbook Questions 167- 169

Lesson 50: The Bryant Party & The Harlan-Young Group¹

One group that chose to use the Hastings Cutoff and travel through Utah was the Bryant Party, led by Edwin Bryant. Bryant met Hastings at Fort Bridger and he and his friends decided to take the short-cut. After traveling through the cutoff and joining the California Trail, they arrived safely at their destination.

Read the short journal entry of Edwin Bryant on page 88 of *The Utah Journey*

The Harlan-Young Group, led by George Harlan, knew Hastings' work well. They had read his guide in preparation for the journey. This party also met Hastings at Fort Bridger and agreed to try his new route. However, with 40 wagons, the trail was difficult. They lost a wagon and an entire team of horses. They traveled successfully to California, but word of their struggles met Hastings, who decided to warn others about the difficulties they had faced.

Answer Workbook Question 170

Lesson 51: The Lienhard Party & The Donner-Reed Party¹

A party made up of several smaller groups, known as the Lienhard Party sought free land in California as well. Made up of newly arrived European emigrants, the group met Hastings, who warned them to find a route other than his cutoff. The group did not listen, however, and successfully made it through the shortcut. The next group wouldn't be so lucky.

Read the journal entry on page 89 of *The Utah Journey*

Shortly after the success of the Leinhard party a group of two families, the Donners and the Reeds, sought passage to California. Before reaching the fort, the group split into two parties. One took the longer norther route while the other decided upon Hastings Cutoff.

The group who traveled across Hastings Cutoff consisted of 87 men, women, and children. At the start of the trail, they found a note from Hastings asking them to send for him if they needed passage and promising that he would help them find a better route. The party sent two men to catch up to Hastings, who returned and kept his word.

This meant, however, that the party had to cut a new trail. Cutting down trees and digging a road their wagons could travel over took time. They had covered little land in the weeks it took them to blaze the new trail.

The party then reached the Salt Flats, where there was nothing but salt water. Food became scarce and water was nearly impossible to find. The animals were soon lost to exhaustion, dehydration, and starvation. The people weren't doing much better, with many of their supplies left behind because they could not be carried. The part continued on, knowing the deep snows of winter were coming. They reached the Sierra Nevada mountain range in late October but could not pass over it because of the weather.

The group decided to camp for the winter and wait to cross the mountains when there

was better weather. This would prove to be a fatal mistake. Members of the party survived on whatever they could, including bones and hides of the animals they still had. As those ran out, cold and starvation set in and people began to die. Some began to eat the bodies of those who had died, surviving for a time through cannibalism.

Several rescue parties were sent in search of the Donner-Reed party. They were eventually reached after months of suffering. The rescue came too late for 39 of the party's members. Only 48 survived and reached California.

Read the journal entry on page 95 of *The Utah Journey* and Answer Workbook Questions 171-173

Lesson 52: Impact on the Natives

As the west was settled, Utah was largely unnoticed, except as a passage through to pioneer's final destination in Oregon and California. As such, many of the Native Americans in Utah saw a lesser impact on their way of life than those tribes present where pioneer's finally settled. Those tribes in the northern part of the state (Utes, Shoshone) were affected more than those in the south, as some of their lands lay on the trail.

As groups traveled through the area, many were afraid of Native Americans who looked, acted, and believed differently than themselves. The idea of Manifest Destiny allowed many to believe that the land, which had been lived on for so long by natives, was now given to Americans by God and no one could contest their claims. Wars with Mexico and withdraws by English

companies further pushed this idea of superiority.

As such, clashes between natives and pioneers were common. Many Native Americans were killed along the trail by fearful or vengeful Americans seeking a new life in the west. Some tribes became fearful of these newcomers, seeking to avoid all interactions. Others became increasingly hostile, trying to defend their homes.

Even without violent encounters, Native Americans suffered as more and more people settled the land they relied on for life-giving resources. As water and food was taken by settlers, there was less left for natives. As established trails were taken over by travelers, natives found themselves without access to normal hunting and gathering areas.

With violence and fewer resources, some Native American groups became desperate for survival and protection of the land they believed no one should own. As treaties were made between countries who claimed the land, Native American boundaries were discounted and the emigration to the west was the beginning of downfall of the native way of life. Though some Native Americans were able to live peacefully with settlers, establishing trade and living together, the impact on their culture and survival was undeniable.

Answer Workbook Questions 174-177

Unit 5: Mormon Pioneers

Standards Taught: SS.1.4, SS.1.5, SS.2.1, SS.2.3, SS.2.4, SS.2.7, SS.2.8, SS.4.2, SS.4.3, SS.4.4, SS.4.5, SS.5.5, ELA.W.SS.1, ELA.W.SS.1.a, ELA.W.SS.1.b, ELA.W.SS.1.c, ELA.W.SS.1.d, ELA.W.SS.1.e, ELA.W.SS.2, ELA.W.SS.2.a, ELA.W.SS.2.b, ELA.W.SS.2.c, ELA.SS.W.2.d, ELA.SS.W.2.e, ELA.W.SS.2.f, ELA.W.SS.4, ELA.W.SS.5, ELA.W.SS.6, ELA.W.SS.7, ELA.W.SS.8, ELA.W.SS.9, ELA.W.SS.10, ELA.R.SS.1, ELA.R.SS.2, ELA.R.SS.3, ELA.R.SS.4, ELA.R.SS.5, ELA.R.SS.6, ELA.R.SS.7, ELA.R.SS.8, ELA.R.SS.9, ELA.R.SS.10, LM.IR.2, LM.IR.2.1, LM.IR.2.1.a, LM.IR.2.1.b, LM.IR.2.1.c, LM.IR.2.1.d, LM.IR.2.2, LM.IR.2.2.a, LM.IR.2.2.b, LM.IR.2.2.c, LM.IR.3, LM.IR.3.1, LM.IR.3.1.a, LM.IR.3.1.b, LM.IR.3.2, LM.IR.3.2.a, LM.IR.3.2.b, LM.IR.4, LM.IR.4.1, LM.IR.4.1.a, LM.IR.4.1.b, LM.IR.4.1.c, LM.IR.4.1.d, LM.IR.4.1.e, LM.IR.4.2, LM.IR.4.2.a, LM.IR.5.1, LM.IR.5.1.a, LM.IR.5.1.b, LM.IR.5.1.c, LM.IR.5.1.d, LM.IR.5.1.e, LM.IR.5.2, LM.IR.5.2.a, LM.IR.5.2.b, LM.IR.5.2.c, LM.IR.5.2.d, LM.IR.5.2.e, LM.IR.5.2.f, LM.IR.6, LM.IR.6.1, LM.IR.6.1.a, LM.IR.6.1.b, LM.IR.6.1.c, LM.IR.6.1.d, LM.IR.6.1.e, LM.IR.6.1.f, LM.IR.6.1.g, LM.RE.8, LM.RE.9

Unit Project: Using primary sources, research the beliefs and practices of early Mormons, especially those during the time of Joseph Smith or Brigham Young. Choose one practice or belief that bothers you and research its origins, given reasons, and historical outcomes. Compare this practice or belief to the teaching of the Church of Jesus Christ of Latter-day Saints today. Then, write a short essay including the following:

- An introduction of the belief or practice which includes its historical origins, original basis, and historical outcomes, including references and/or quotes from primary sources (Journal of Discourses, journal entries, conference talks)
 - An explanation of your opinion when you first began your research
- An explanation of the current view of the church on this issue, including quotes or references from primary sources
- An opinion on why you think the church's doctrine may have changed, including references or quotes supporting your opinion (hint: pay attention to historical events taking place at the time and location the church was)
- An explanation of your opinion on the practice now, for both the past and present doctrine) and how (if) it has changed during your research
- A counter-claim from a trusted source, including proof from primary-source documents that it may not be sound reasoning, and your reasoning against it, with citations from primary-source documents
- An explanation of how the author of the counter-claim may be showing bias or their own point of view rather than fact
- An explanation of how a primary and a secondary sources differ on this issue and why that may be (see Gospel Topics Essays for a reference)
- An analysis on the way different sources present information (sequential, by topic, etc.)
- A conclusion, stating your own opinion about the belief or practice and why you feel that way

Lesson 53: Who are the Mormons?

After trappers and Mountain Men, many people traveled through Utah but few chose to stay in the area. In the 1800's the land was officially owned by Mexico, however Native Americans were the main group that lived within it. Influence on their way of life remained largely untouched, though traders, missionaries, and the skills of horseback riding had brought benefits and challenges.

Utah would not remain unsettled, however. Soon, a new group would begin to fill the area, changing the land and the way people within the land lived. Even today, this group has heavy influence on daily life in Utah. This group is commonly known as the Mormons.

Mormons were a group of people who had gathered together under a newly organized church. Though the church was eventually named The Church of Jesus Christ of Latter-Day Saints, most people knew them as Mormons because they believed in the Book of Mormon, a scriptural account of the Americas.

During the early 1800's many new churches began in the United States. The country had won its freedom from Great Britain and established freedom of religion. The Great Awakenings had begun and many people began to consider their purpose and eventual death. This created several periods of religious fervor in the east. Preachers and speakers often met in the public square to debate and teach others about their beliefs.

In 1820, a young boy named Joseph Smith claimed to have seen heavenly beings in a

vision. Though his account of the story changed, the church now teaches that the figures he saw were God and Jesus Christ. According to Smith, these visitors told him not to join any existing church, as they were all wrong. Smith claimed he was tasked with restoring the church that Jesus established when he lived on earth.

Years later, Joseph claimed that other heavenly messengers appeared to him to teach and direct him. Mormons believe that an angel led Smith to golden plates buried in the ground. These plates were written in an ancient language that no one could read. Using a seer stone placed in a hat, Smith dictated the words believed to be on the plates as a scribe wrote. This would become the Book of Mormon, stories of supposed ancient inhabitants of the Americas and their interactions with the gospel.

As Joseph began to teach others of his beliefs, he gathered a following. Soon, he established The Church of Christ, which would eventually become The Church of Jesus Christ of Latter-Day Saints, a church that still exists today.

The beliefs of this new church clashed with many of those around them. Mormons believed that God and Jesus Christ were separate beings, while many churches believed them to be different forms of the same being. They believed that Joseph Smith was a prophet, chosen to speak for God. The church taught that one had to be baptized and go through a series of rituals (such as endowment, initiatory, and sealing) to be admitted to the highest parts of heaven after death. Mormons believed they could save their ancestors who had not gained these covenant promises by doing them for

those who had passed away. Many of the rituals presented as revelation for the temple share commonalities with those of Freemasons, another group which Smith was a part of.

Soon, temples were built for the purpose of saving the dead through covenants. Members donated land, money, and time to build what they believed to be a house for God and a place where souls could be saved. Temples were built in Nauvoo, Illinois and Kirtland, Ohio, with three others announced (but never built) while Smith was alive.

Eventually, Joseph Smith also created the Relief Society, a group for women to provide service to those around them. He claimed restoration of the priesthoods (Aaronic and Melchizedek) found in the Bible, giving men the power to act in God's name. A First Presidency (the prophet and two councilors) and Quorum of the Twelve Apostles were formed to lead the church. Smith also instituted and practiced polygamy, the marriage of one man to more than one wife, having more than 30 wives himself. The church sent out missionaries, who sought to convert others to the beliefs of the church and collected tithes and offerings. At one point, members lived under the Law of Consecration, where all properties and monies were donated to the church and then distributed according to need under the direction of church leaders. Members of the church were taught not to drink tea, coffee, or alcohol, smoke, or take drugs of any kind, though many of the early members (including leadership) engaged regularly in such activities.

Over time, Mormons began to gather in Illinois, coming together to build entire

towns. However, by 1847, their strange beliefs and questionable actions had caught the attention of others in the areas they settled. Some Illinois, Ohio, and Missouri residents did not agree with the beliefs of the church and felt that rights of others were being violated under the name of religion. These conflicts would eventually escalate to violence from both sides and, ultimately drive Mormons from area to area until they finally left the east for Utah.

Answer Workbook Questions 178-183. Then, visit this [website](#) and learn about a story from the Book of Mormon. Answer Question 184

Lesson 54: Joseph Smith^{7,8}

The leader of the new Mormon Church was Joseph Smith. Members believed him to be a prophet. They were taught that he regularly conversed with angels and other heavenly beings who instructed him in God's will for the church. Members were willing to give all their time, energy, and money to Joseph and the church because they believed they were helping to build God's kingdom on earth.

Joseph was born in Vermont on December 23, 1805. This was just six years after George Washington, America's first president died. As the new country grew, so did the new church, thriving under the protections for religious freedom granted through the Constitution.

Joseph's parents, Joseph Smith, Sr. and Lucy Mack were farmers, though they were not very successful much of the time. Joseph Smith, Sr. supplemented his family's income by selling his services as a treasure-

seeker. He claimed to have a certain ability which allowed him to find treasure. At the time, claims of visits and visions from Native American spirits were common among treasure hunters. He and his father also claimed frequent visions from God. Joseph Smith, Sr. hired out this ability to others, asking them to pay up front for his help and promising to make them rich. No treasure was ever found, however, and the family was forced to move often as they were charged with fraud and people became angry about giving their money to someone who did not produce results.

When he was seven, Joseph Jr. became sick and his leg became infected. He had to undergo surgery to remove the infected bone and walked with crutches for a time. He received little formal schooling, as most children during that time did. Work on the farm was difficult, and every family member needed to help. Joseph attended school only a few years before working on the farm and in the treasure-hunting business full-time with his family. Though his formal education stopped, he continued to learn, read, and study at home under the guidance of his mother.

In 1816, after crop failures and charges of fraud, the family moved to a farm in Palmyra, NY. Four years later, a 14-year old Joseph Smith claims he walked into the woods near their home and kneeled to pray. The Great Awakening was happening in this area, and Joseph had been listening to several different preachers, all with different versions of what was right and wrong. After reading James 1:5 he knelt in prayer in what is now known to church members as the Sacred Grove. After his prayer, Joseph claimed he was visited by heavenly beings.

However, the accounts he gave vary in several ways. Over time, the story changed from being visited by angels, to God, to Jesus Christ. The official statement from the church today, is found [here](#), verses 7-20.

Read James 1:5 and JSH 1:7-20

After this First Vision, Joseph began to teach those around him about his beliefs, though he didn't tell many about his vision until much later. He began by sharing his views with his family, some of which quickly converted to this new faith. Others around him, however, doubted his stories and publically argued with him.

In 1822, Joseph found what he called a Seer Stone near his home. This stone, he said, would make him better able to find treasure. He began to sell treasure-finding talents to those in the area once again, though no treasure was ever found and many charges and accusations of theft and fraud were brought up.

The following year, Joseph claimed that an angel came to him. This angel told him that golden plates were hidden in a hill nearby. The plates contained the history of ancient people who once lived in America. Joseph was not allowed to access the plates for another four years, according to his accounts. Upon receiving the plates, he was told to hide them and begin translation with a scribe. Joseph spent long hours staring into a hat which held the seer stone he once used for treasure finding, and dictating stories he claimed were written in a strange language on the plates. In 1830, these works were published as the Book of Mormon, which was copy written by Smith.

During this time, Joseph married Emma Hale, his first wife, against her parent's wishes. Emma was the first of several wives Joseph would take (estimates are that he had more than 30 wives). Joseph married many women, including mothers and daughters, sisters, girls he had adopted as their father, girls as young as 14, and women who were already married to other men. Many of his marriages were unknown to the public until after his death, when the women began to lay claim to his belongings and legacy. Though the church now argues that these plural marriages were strictly spiritual, not physical, many first-hand accounts say otherwise. Currently, there is no DNA evidence that Smith fathered children with his plural wives, but many children born to these women were never tested and rumors abound about a talented doctor in the area who performed abortions. Additionally, Joseph's own words, now canonized as scripture, point to the fact that marriage was believed to have the purpose of creating children, which would require a physical relationship.

Read the following primary-sources accounts about Joseph Smith's plural marriages and Doctrine and Covenants 132:34-45 and 61-64. The first is from Helen Mar Kimball's journal. Helen was 14 when her father convinced her to marry Joseph. The second is found in a letter from Oliver Cowdery, a friend of Joseph's who found him and his young housekeeping alone together in a barn. Joseph later admitted to marrying the girl, named Fanny:

“I heard him [Joseph Smith] teach and explain the principle of celestial marriage. After which he said to me, “If you will take this step, it will ensure your eternal

salvation and exaltation and that of your father's household and all of your kindred.” This promise was so great that I willingly gave myself to purchase so glorious a reward.” (Helen Mar Kimball Whitney, “Autobiography, 30 March 1881,” MS 744, CHL. Typescript and copy of holograph reproduced in Jeni Broberg Holzapfel and Richard Neitzel Holzapfel, eds., *A Woman's View: Helen Mar Whitney's Reminiscences of Early Church History* (Provo, Utah: Religious Studies Center, Brigham Young University, 1997), 482–87)

“I did not fail to affirm that what I had said was strictly true. A dirty, nasty, filthy serape [“affair” overwritten] of his and Fanny Alger's was talked over in which I strictly declared that I had never deviated from the truth on the matter.” (Oliver Cowdery, Letter to Warren A. Cowdery, January 21, 1838)

After the Book of Mormon was published, the Church of Christ was organized with Joseph as its prophet. Joseph began to establish rituals and doctrine for the church, eventually creating Doctrine and Covenants (another scripture). Apostles were called, the priesthood power was claimed to be restored, and missionaries were called to teach others.

As this was happening, Joseph was arrested several times. Most charges were for being a disorderly person. As the church grew, many were afraid of the strange practices and disagreed with marriage of young girls to grown men. Others were afraid of the power the church was gaining. Still others were upset that Joseph had lied and stolen money using his treasure-hunting business.

Eventually, the church was moved to Independence, Missouri and Kirtland, Ohio as a result of constant unrest from neighbors and legal threats to the prophet. Temples were built and an army was created. It quickly failed and was officially disbanded. The church began a bank, illegally printing money not approved by the state government. Many members donated money to this bank, which failed. Soon after, several leaders left the church, some creating their own break-off religions in other areas.

After the bank failure, Joseph moved the entire church to Missouri, which unsettled many of the people living there. Rumors of the strange group had traveled and many were wary of the violence, theft, and inappropriate relationships that had become well-known to those outside of the church. The number of Mormons present gave them power to influence voting patterns, which many saw as a threat. Many were fearful that their strange doctrines would be written into law and a war began between church members and other residents. It was here that Joseph was arrested and placed in Liberty Jail on charges of treason.

Upon escaping from the jail, Joseph moved the church Nauvoo, Illinois. Here, a temple was built and the rituals of sealing (marriage for eternity) and endowments (a mason-like ceremony) began. Polygamy was introduced formally to the whole of the church, though many leaders were already practicing it. Though he had several wives at the time, Joseph publically denied participating in polygamy.

Tensions began to grow between the Mormons and others in the area, as in previous places they settled. Joseph sought to protect the religious rights of church members. He frequently contacted the governor of the area, congressmen, and the president of the United States. After little help came, Joseph announced his intent to run for President of the United States in 1844.

However, rumors of his strange beliefs spread as his name became more well-known. Polygamy, especially, was difficult for many to accept. When a local paper printed information about Joseph's marriages to young girls, he ordered the printing press destroyed. Though a vote was taken by the city council before action was taken, every member of the council was also a member of the church and believed Joseph to be in direct contact with God. The printing press was destroyed and the office burned. Joseph and others who participated were charged with treason for violating the right to free speech, the right to free press, and destruction of property. They turned themselves in and were placed in Cartridge Jail.

It would be in this jail that Joseph would meet his end. While waiting for trial, Joseph and those arrested with him were attacked. The men fought back, shooting pistols that had been illegally snuck into the jail. However, Joseph and his brother Hyrum, were fatally shot.

To church members, Joseph's death was a shock. Without their spiritual leader, many didn't know what the next step was. In addition to the grief they felt, they also struggled with the loss of a man they saw as

their only tangible connection to God. As more and more evidence came out about his plural wives and other actions while alive, some doubted the way they saw him. Within the church today, however, Joseph is still seen as a hero prophet who restored the Church of Jesus Christ on the earth and paved the way for the salvation of mankind.

Answer Workbook Questions 185-196

Lesson 55: Conflict and the Constitution⁸, 9, 10, 11, 12

The events leading to the attack in Cartridge Jail and Joseph Smith's death are disputed even to this day. Speakers on both sides are quick to point out the faults of the other and emphasize their own defenses. Only a consideration of both sides, and a careful look at first-hand sources, can help piece together the complicated, and often emotional, things that took place.

First, Joseph Smith was well-known in the areas in which he settled. Though his followers saw him as a righteous leader and man of God, others saw him as one who used his influence to coerce others into marriages, financial help, and other contracts that they would not have otherwise entered into. Some had entered into contracts themselves, and felt tricked. Others saw his actions regarding polygamy, political power, and his religious views as morally wrong.

After the failure of the bank in Kirtland, even members began to question the divinity of Joseph Smith's calling. Many members had invested all they had into the bank, which was then found to be illegal, and lost. It was at this time that many apostles split

from the church, some beginning their own in different areas. Ex-members and non-members alike saw Joseph Smith as an outlaw, especially after his arrest and the details of illegal money printing and fraud came to light. The fact that Smith never faced a trial cemented this idea in the minds of many, as he was never proven innocent of charges.

After the bank failure, those still loyal to the church and Smith moved to Missouri. At the same time, many converts from Europe were arriving. As numbers grew in the area, rumors spread among residents. Smith's past run-ins with the law and strange practices fed the fear and rejection of him and his followers. One of the biggest fears of residents was that the large number of Mormon voters would sway elections and create laws that ensured their practices became socially accepted. Mormons, however, believed they were doing God's work and were counseled to ignore the wickedness of the world.

The Mormon-Missouri War, a series of attacks and small battles from both sides, resulted from many of these feelings. At times, church members were attacked by mobs. In response the Mormons created a group known as the Danites. The group, it was said, was created to protect the church and its members from those who left, were excommunicated by, or disagreed with the church. Danites eventually joined militias of Mormons, fighting against those (labeled by the church as mobs) who physically fought against church members in Missouri. Danites also raided nearby towns, burning the homes and plundering goods of those they disagreed with. Within the church, Danites were rumored to be enforcers of the

Law of Consecration and messengers from the First Presidency in matters of how members should vote during elections. The Danites eventually became a violent group, with rumors of assassination attempts following them. Though the church eventually excommunicated Danite leaders and claimed that the Danites were disbanded, for much of their existence, they answered directly to the prophet and rumors of their actions persisted after official termination of the group.

With mobs attacking Mormon settlements and Danites (or rumors of them) raiding the area, Mormon leaders appealed to state leaders (senators and the governor) for help. They claimed that others were violating their right freedom of religion. If such a violation were occurring, it was the state's responsibility to respond and protect the rights of all citizens. In response, Caldwell County was created by the state as a refuge for Joseph Smith and his followers.

However, fear and violence from both sides persisted and isolation only added fuel to the fire. These feelings came to a head on Election Day in August of 1838. Sermons were given by Mormon leaders calling for protection of the rights of the saints at all costs. Citizens of the county, seeing an increase in violence from the group, voted to expel Mormons from Caldwell County.

When members of the church entered another country to cast their own votes, they were met by armed men who denied them access to the voting booths. Soon after, armed Mormons entered the city, threatening the Sheriff, raiding stores, and burning homes of citizens there.

Fighting broke out on both sides in what became known as the Mormon-Missouri War. After one of these battles, the Battle of Crooked River (in which Mormon militia attacked a group of state militia), Governor Boggs signed Executive Order 44, authorizing state officials (and militia) to drive Mormons from the state through the use of violence, if necessary. Mormons called this order the Extermination Order, stating that the state had authorized the murder of all members of the Church. However, no evidence exists showing that it ever resulted in the death of a single member.

Soon after, state militia attack a Mormon settlement at Haun's Mill. It is unknown whether these men knew about the executive order or were simply acting in response to other battles and attacks that had occurred. The church members there had established an armed guard and brought several men into the area to defend it. When the militia attacked, seventeen Mormon men and boys were killed, many after they were wounded or had surrendered. Houses were raided and women and children were assaulted.

After Haun's Mill, many Mormons left Missouri for good, traveling to Illinois in hopes of finding safety. Joseph Smith was arrested and placed in jail on charges of murder and treason but escaped after a time.

Church members began again, welcoming their prophet back and building the city of Nauvoo in Illinois. Here, members of the church made up the city council and Smith was the mayor. However, their reputation and fear about their actions was not so easily changed. Many in the area were wary of the church's practices and teachings and many

had heard about what happened in Missouri. Tensions began to grow again, though many saints tried to live isolated from them in their own community.

It was here that the Nauvoo Expositor came into existence. This newspaper, created by men who disagreed with the church, printed only one issue before it was destroyed. In it, writers exposed the practice of polygamy and the teaching of the church that stated that men could become like God. It accused Smith of using his position as prophet to coerce women and girls into marriages. Though Smith publically denied that he practice polygamy, he was married to more than 30 women by this time.

The publication of this information was deemed a public nuisance by the Nauvoo City Council (made up entirely of Mormons). The council voted to destroy all copies of the issue and destroy the printing press. The vote was approved by Nauvoo's mayor (Smith himself) and the actions were carried out by men in the city. The printing shop was raided, the press thrown into the street and burned along with copies of the issue.

After this, Joseph Smith and other church leaders surrendered to law enforcement after charges of treason were brought up against them. It was during this arrest that Smith and his brother Hyrum would die.

Answer Workbook Questions 197-210

Lesson 56: Brigham Young^{13, 14}

After Joseph Smith's death, the members of the church that were left behind felt lost. Their leader and his brother were both gone,

leaving no one to lead the church or speak for God. Joseph's first wife, Emma, claimed that he had set apart his son, Joseph Smith III as his heir. However, many in the church rejected this idea, eventually leading Emma and her children away where they formed their own church.

Not long after his death, a man named Brigham Young spoke to the crowd. During this speech, many members felt that he was called of God to be the next leader of the church. Brigham Young was accepted by many as the new prophet. Brigham worked with the remaining apostles to regain the organization of the church, though it would take many years and see many members leave.

Brigham Young was born in Vermont in 1801. His family were farmers and read the Bible often. When he met missionaries teaching the Book of Mormon, he was soon converted and traveled to Missouri to be with Joseph and the saints. Young became an apostle, then president of the quorum. He married several wives and went through temple rituals, becoming well known and respected throughout the community.

Before Joseph's death, Young worked with church leaders to find a place where the saints could eventually settle away from the angry mobs and threats of arrest. Joseph's death did not stop the conflict between the Mormons and those living around them. In fact, many saints were more afraid than before.

Soon after, Young focused the efforts of the church on completing the temple and getting as many members as possible through their endowments and sealings. A temporary

truce was established with the state government and the neighbors around them: the Mormons would be leaving for the west, but they needed time to prepare.

Brigham Young is well-known for his role in helping the Mormons leave Illinois and reach the area that is now Salt Lake City. There, he became not only prophet, but also the governor of the new area and an ambassador between the saints and the Native Americans living in the area.

Brigham Young's first wife died shortly after they were converted. He remarried and, eventually, had over 50 wives, some living in different states and territories than himself. He fathered at least 56 children with various women.

Brigham Young was known to be a sharp and firm man. He was strict with his children and his wives, enacted new covenants in the temple, and believed that some crimes and sins were punishable by death. He worked hard to re-organized the church, creating Sunday Schools, wards (smaller groups of members that met together in different locations), and youth groups. He oversaw the building of a temple in Salt Lake City and St. George, often traveling between them. He established a chain of command among church leaders before his death, ensuring that a new prophet would take his place, chosen by church leaders through what they called revelation (answers to prayers from God).

Brigham Young died in 1877. Though the things he taught to church members during his life were accepted as the words of God then, many of his doctrines have been

rejected by the modern-day church. Some examples of these teachings are: the Blood Atonement, the superiority of the white race, polygamy, and the inferiority of women to men. Today, Young is remembered in the church as a righteous prophet. The church's universities bear his name.

With an adult, read the following quote from Brigham Young. Then, read the Family Proclamation [here](#). Discuss the differences and similarities between the two and what you believe marriage should look like.

“Just ask yourselves, historians, when was monogamy introduced on to the face of the earth? When those buccaneers, who settled on the peninsula where Rome now stands, could not steal women enough to have two or three apiece, they passed a law that a man should have but one woman. And this started monogamy and the downfall of the plurality system. In the days of Jesus, Rome, having dominion over Jerusalem, they carried out the doctrine more or less. This was the rise, start and foundation of the doctrine of monogamy; and never till then was there a law passed, that we have any knowledge of, that a man should have but one wife.” (Brigham Young, Journal of Discourses 12:262 (Aug. 9, 1868)- Polygamy)

Answer Workbook Questions 211-215

Lesson 57: Leaving Zion¹

Both Joseph Smith (before his death) and Brigham Young saw that the Mormon Church was unlikely to be accepted by those around them. After several attempts to petition the government for protection and isolate themselves as much as possible,

attacks, rumors, and dissention still followed members wherever they went.

By the time of the Saints arrival in Nauvoo, the church had seen several splits. Issues over doctrine, personal differences, and financial disagreements led many away from Joseph Smith and his teachings. Even leaders and close friends of the prophet would leave, sometimes creating their own churches elsewhere. Oliver Cowdery protested Joseph's marriages to teen girls and was said to have witnessed inappropriate interactions between at least one of these couples. Cowdery eventually returned to the church, but died before making the trek west. After the bank in Kirtland failed, many members and apostles alike left the church. Sidney Ridgon, another friend of Joseph's was publically rebuked by the prophet himself several times and even has his high-ranking callings removed for a time. After Joseph's death, Ridgon claimed to be the guardian of the church and refused to acknowledge the authority of the apostles left behind. He was excommunicated and began The Church of Christ elsewhere, taking many followers with him. James Strang also claimed to be Joseph Smith's heir Smith's death, creating The Church of Jesus Christ of Latter Day Saints (not to be confused with The Church of Jesus Christ of Latter-Day Saints). Emma Smith, Joseph Smith's first wife, claimed that Joseph had left behind a heir in their son, Joseph Smith III. After Smith's death, Emma, her son, and several followers split from the church and created the Reorganized Church of Jesus Christ of Latter Day Saints (RLDS). Today, this church is known as the Community of Christ. The largest group, however, accepted Brigham Young as

prophet, leaving him leader of a people who feared the world around them.

Some of the groups that split from the church dissolved before long. Others settled in nearby areas, finding a place of their own. Brigham Young's group, followed the previous plans of the dead prophet and began to look west.

Before Joseph's death, many eastern citizens were beginning the move west. The Oregon and California Trails were well-established and tales of riches and empty land returned to the east. Manifest Destiny and the excitement of westward expansion were interesting concepts to a group who believed themselves to be the followers of God and needed a new, more isolated home.

Joseph, Brigham, and other church leaders began to plan a mass-exodus from the east before Smith's death. Several parties were sent out in search of a suitable place for the relocation. Maps and trail guides were studied. Destinations were discussed and weighed. However, after the Mormon-Missouri war and Smith's death, Brigham Young decided to put the plan in action with little further planning.

The timing couldn't have been worse. Fall and winter were setting in and the trip across the trails was nearly impossible until spring. The first order of business for Brigham Young was establishing a truce with those who had been attacking them. Illinois citizens were promised that the Mormons would leave, but they would need time to prepare. Their neighbors agreed to leave church members alone until they were able to set out on the trail in the spring.

Church leaders and members used this time to prepare for the long trip and settlement after they arrived. Members began to sell belongings and land, using the money to buy supplies for the long trip. Those who could afford to, purchased oxen and covered wagons. These wagons were loaded with supplies such as flour, sugar, warm clothing, and tools for life along the trail. Those who had less money depended upon others to help them cover the expenses or purchased handcarts. Less durable than wagons, these handcarts would be pulled by their human owners across the land.

Church members began to study maps and learn skills that were useful on the trail. Everyone was expected to work during the trip, even small children. Wagon trains were organized into groups and schedules were created to ensure that everyone left in an orderly fashion. Captains, usually church leaders, were assigned to each group.

In all, over 80,000 people eventually prepared for the 2,000 mile trip. Some would never leave Illinois. Others would die along the trail. Most, however, would make it to the Salt Lake Valley, though it would be years before the wagon and handcart companies stopped.

Answer Workbook Questions 216-221

Lesson 58: Gathering in Zion¹

Though temporal and practical preparations were important to the saints, spiritual preparations did not take a backseat to them. Mormons believed themselves to be the literal descendants of Israel and the chosen people of God. According to their scriptures, it was their job to prepare the

earth for the Second Coming of Jesus Christ. Many were even promised they would see this glorious day in special blessings, called patriarchal blessings.

Mormon doctrine states that, before the Second Coming, the saints would build a city of refuge and safety. This city, Zion, would receive Jesus Christ upon His return to the earth. Towards the end of Joseph Smith's life and into Brigham Young's the Mormon Church had one main goal: build Zion.

The safety and glory described in Zion was comforting to those who had been threatened, attacked, forced to move, and harmed by their neighbors. Many members wanted a place where they could safely practice their religion. Their crops had been burned, their husbands and children had been harmed, their voting rights had been suppressed, and their doctrine had been challenged by local and state officials. The physical location of Zion had changed again and again, as the saints were forced to move and abandon the cities and temples they had built.

First, work on the temple was accelerated in Nauvoo. It was dedicated in portions, allowing for more saints to receive their endowment. In this ceremony, members are taught about Adam and Eve in the Garden of Eden. Participants wear ceremonial clothing and make certain covenants (or promises) to God and the church. Mormons believe that this ceremony gives them power and strength from God to do His will. Much of this ceremony matches rituals done by Freemasons in their own temples. Though the ritual has changed over time, it is still a practice in the Mormon Church today.

Sealings also took place in the temple. In this ceremony, couples could be sealed together for all eternity under the authority of the priesthood. Only certain leaders were allowed to perform such ceremonies. Members were taught that being sealed to a spouse meant that marriage lasted beyond death and they would be together once again in the afterlife. Many Mormon men were (and still are) sealed to more than one woman.

Likewise, children could be sealed to their parents, ensuring that the family unit would last beyond this life. Children born to a couple that was already sealed at the time of birth were “born in the covenant” and automatically enjoyed the blessings of sealings. Both the endowment and the sealing were important to members and every effort was made to finish them before taking the dangerous trip.

Additionally, missionaries were sent to other areas and countries, encouraging them to move to the United States and join the members in Illinois before traveling across to Utah. They were told that the prophet had been instructed to gather everyone in Zion. Gathering the saints would give them strength in numbers, more skill sets, and allow them to ensure more people obtained their covenants.

Many people from Europe were converted during this time, bringing even more people to the U.S. They were met in New York by missionaries who helped them gather money and supplies until they were able to travel to Illinois. There, they joined the effort to prepare for the trek. Other immigrants, however, settled into life in the east and

stayed there, ignoring the call to physically gather in Zion.

Answer Workbook Questions 222-226

Lesson 59: The Advance Party^{1, 15, 16, 17, 18}

As many of the members were still preparing, the first party left Nauvoo in 1846. Though they had planned to leave in the spring, rumors that others were coming to stop them spread fear among church members and they began their journey in February. These rumors turned out to be false and the trip in the winter proved impossible.

Despite their careful planning, the companies that left early were simply not ready for the trip. They had left behind most of their possessions and abandoned their temple. Many left family behind, hoping they would make the journey behind them.

As the earliest companies set out, the winter weather made it difficult. They only made it to Iowa and Nebraska before they could go no further. Food was scarce, weather was cold, and illness set in. The group decided they could not continue traveling and set up settlements, building log homes and planting crops.

One of these settlements became known as Winter Quarters. Here, members of the church waited out the harsh winter, made repairs, and tried to replenish supplies when they could. However, many starved or suffered when exposed to the weather.

In the spring, as the weather began to warm, a vanguard company was sent ahead to prepare the trail for the others. This group

of 147 people (143 of which were men) led the way to the Salt Lake Valley. It was their job to build fords and ferries across rivers, plant crops for those that would come after them, and map the trails. The group was advised to avoid the established Oregon Trail as much as possible, and make their own way so they could support future travelers from the church, rather than losing crops to others that would travel along the more well-known trail.

Within the group, were three black men, all slaves or former slaves. Green Flake was given to the church by his owner as a tithing payment (the church collected 10% of financial increase from each member) and helped to do much of the difficult work in laying a trail for those who followed. Oscar Crosby and Hark Wales were also slaves, sent ahead to establish a way. Along with them were blacksmiths, scribes, carpenters, scientists, the prophet, and many apostles of the church.

Though the group avoided the Oregon Trail at first, they eventually met with it, stopping at forts along the way to make repairs and replenish supplies. At one of these stops, they met Jim Bridger, who told Brigham Young of the area around Utah Lake. Before entering the mountain pass the Donner-Reed party had used a year before, they also met Miles Goodyear, who told them about Weber Valley.

Some men had traveled ahead to California by ship and urged the leaders to consider going to that area. However, Young and the advance party continue in their trip, searching for the perfect spot to settle the saints. While continuing through the Rocky Mountains, much of the group became ill,

falling behind the others. Brigham Young was in this group and was carried by wagon the remainder of the way.

At the end of July, the healthy group reached the Salt Lake Valley and began to explore it. They set up camp and began plans to settle the area. It was dedicated by an apostle and work began on July 23rd.

A full day later, on July 24th, Brigham Young, weak with illness and riding in the wagon, entered the area. It is said that once he saw the valley he proclaimed, "This is the place." Later, he would tell members he had seen the area in a vision and recognized it, though the spot was chosen by others before his arrival. Nonetheless, Utah celebrates July 24th each year as Pioneer Day in honor of Brigham Young's entrance.

With the approval of church leaders, the advance group began to build a temple and city. Fields were established and planted, shelters were built, and work began to establish daily life in the area. Part of the vanguard was sent back to Winter Quarters to gather the next group that would come. Over the next few years, Mormons would pour into the valley from around the world.

Visit this [website](#) for a virtual tour and explore the available educational pages or visit the park. Then, Answer Workbook Questions 227-235

Lesson 60: The Mormon Trail¹

After the arrival of the advanced vanguard in the Salt Lake Valley, members of the church began a steady line of wagons and handcarts from Illinois to Iowa to Utah. By the first winter, there were about 2,000 who

had successfully made the journey. Over time, more than 80,000 migrants would come in the name of the church. This is the largest organized migration of any one group into the West.

The trip was long and difficult. Wagons were organized into companies, which traveled together under a captain (usually a church leader). Many wagons were covered with a canvas and carried all the pioneers would need on the journey. Families slept in their wagons, or in tents around them at night. Wagons were pulled into a circle, with guards around it each night to protect them. Dinner was made, songs and music were played, and stories were told around the fire. The wagon companies worked together, helping each other along the way.

See the image of The Mormon Trail on page 113 of *The Utah Journey*. Identify Winter Quarters and trace the trail across to Utah.

Each morning, the group would wake up together, have breakfast, and pack their wagons once again. They would travel, with most people walking, until dark. The only ones that did not walk the entire day were those who were very old, very young, or very sick.

While traveling, each person in the family had a job. Adults and teens took turns guiding the animals (usually horses or oxen) pulling the wagons. The men gathered food by hunting and fishing. They also made repairs to wagons and pushed the wagons when they were stuck or needed to go up a hill.

Generally, women did the cooking and watched the children. They tended the fires and helped the men with their jobs. Some women did not have a husband or father with them, leaving them to do the work on their own. Men were often called away on missions or special assignments for the church. Other women carried and delivered babies while on the trail, a dangerous prospect.

Children helped collect food, organize supplies, and gather buffalo chips (dried buffalo dung) for fires. They tended to children younger than them and, sometimes helped with adult jobs. The most important part of a pioneer child's day, though, was staying out of the way. The wagons were heavy and did not stop quickly. Children needed to avoid the wagon wheels and other dangerous items carried along the way.

Many people were injured or became sick during the months-long trip. Cholera and mountain fever were common ailments and could mean death. Broken bones, drownings, and accidental shootings also took place. The dangers of life on the trail with no doctors or hospitals meant that, many times, hurt or sick people were tended to by those who were not trained. It is estimated, however, that less than 4% of pioneer travelers died on the trail or within a year of arriving in Utah.

Those who came later, or who could not afford a wagon and team, carried their belongings in a handcart. This wooden cart (see image [here](#)) was pulled by its human owners and offered no covering. Belongings were piled onto the handcart and covered with a canvas or cloth. Riders could sit on top of the items. Handcarts

were more dangerous than wagons, carried fewer supplies, and offered little protection from the elements. Injuries and deaths were more common in handcart companies, especially if they left too early or too late in the year and met bad weather. Only those who were very poor considered a trek with a handcart. In all, only about 3,000 of the poorest saints chose to cross using a handcart.

Though not common, deaths did occur on the trail. Many were from accidents, exposure, or disease. After a shallow grave was dug, a short ceremony was held and the grave was dedicated with a prayer. The company then moved on as a group, leaving family and friends little time to grieve. In the worst conditions, when the ground was frozen, bodies were simply left behind. Loss also meant fewer people to share the work. Families divided work between them and many who had lost loved ones were reliant upon others for help in reaching the valley and surviving upon arrival.

As time went on, companies learned what landmarks to look for along the trail. Winter Quarters was often a first stop for those coming from Nauvoo. From there, rivers were followed to Chimney Rock. Then came Fort Laramie and Independence Rock, where many travelers carved their names into the rock. Then, the trail followed Sweetwater River through Devil's Gate and to Fort Bridger. From there, groups would travel through Echo Canyon, Big Mountain Pass, and Emigration Canyon before finally arriving in Salt Lake Valley.

Answer Workbook Questions 236-244

Lesson 61: Sam Brannon^{1, 19}

As church members around the world were making preparations to gather in their new Zion, no one knew yet exactly where it would be. Though Smith and Young had studied western areas, a decision had not been made.

Hearing the call of the prophet to travel west, members in New York hatched their own plan to follow that council. Sam Brannon, along with more than 200 others, boarded a ship named *Brooklyn* and headed south. The ship sailed for months, down the coast of South America, to the Hawaiian Islands, and back east to present-day San Francisco.

During this time, the city, which was settled and owned by Mexico, had recently been taken in the Mexican-American war. Yerba Buena was renamed San Francisco and now belonged to the United States of America.

Upon arrival, members began to settle in the area, finding homes and establishing jobs. Sam traveled across the California, then Oregon trails and met with Brigham Young, who was then traveling towards Utah with an advance party. Sam described San Francisco and urged Young to travel on and settle there. However, Young encouraged Sam to meet the Saints in the Great Basin area, instead, where the United States government had no control.

Sam returned to California and lived as a successful businessman and church leader for a time. He worked at Sutter's Fort when gold was found and opened his own stores near gold mines, becoming very wealthy. However, a divorce (after allegations of

infidelity and unauthorized plural marriages) and several failed business investments stripped him of his wealth and left him without land or money. He was eventually excommunicated by the church after rumors of murder, drunken fights, and other actions.

Answer Workbook Questions 245-247

Lesson 62: The Willie & Martin Companies^{20, 21}

From 1856-1860, a total of ten handcart companies made the trip across the Mormon Trail. These church members were those who did not have the funds to purchase a wagon and team to pull it. They settled for handcarts, knowing they would have to pull or push their belongings across the trail themselves. Though members in Salt Lake City organized a fundraiser for supplies, a drought had come to Utah, leaving little extra for the groups. Most of the people in the handcart companies brought little of their own supplies, as they had sold almost all of their belongings before traveling from Europe to America. They were not fully prepared for the trip or physically ready for the job of pulling a handcart across the trail.

Supplies were also limited by the amount a handcart could hold. Rations were one pound of flour per person per day and each traveler was allowed only 17 lbs. of personal items. Many of those traveling had no experience with life in the wilderness and relied heavily on their leaders for guidance.

The number of those who became seriously ill, were injured, or died during the journey increased significantly among those who pulled handcarts when compared to those in wagons. Like the wagons, handcart pioneers

were split into companies with a captain over them. Each company had a wagon or two accompanying it to carry extra supplies or those who were very weak or sick. However, the physical act of pulling and pushing everything they needed across a rugged trail, coupled with their inexperience and bad decisions of leaders made the journey very dangerous.

Two of these companies, the Willie and Martin groups, would face hardships that no other pioneers faced during their trip from Illinois to Utah. Their trek would become one of the greatest tragedies in the western migration.

The Willie Company was a group that sailed from England across the Atlantic, and made their way to Iowa. The church members in Iowa were unaware of their coming until too late and the supplies gathered and handcarts built were done in a rush. Much of the wood used was too green, making the handcarts weaker. This meant that the handcarts were not strong enough to make the trip, and many broke before making it halfway. The Martin Company, which left Iowa for the trail just ten days after, met many of the same obstacles.

One of the biggest mistakes of these groups, however, was deciding to leave Iowa late in the fall. Both groups left at the end of August, meaning they would be on the trail when rain, mud, and snow came. Most groups traveled during the spring and summer, arriving before storms hit and allowing time for building a home before winter. However, church leaders promised the groups that God would watch over them if they faithfully moved on rather than waiting for next spring. The groups left

with 980 people. More than 200 would die before they saw Utah.

The groups were followed by two wagon companies. However, these companies lost many of their cattle in a stampede early into the journey. With no animals to pull them, supplies were unloaded from wagons and put onto handcarts. The wagons were left behind and those pulling handcarts now had an extra 100 pounds to handle.

Further trouble came when, hoping to resupply at a fort in Wyoming, the group found no supplies available. Rations were cut and the weight limit for personal belongings was cut from 17 to 10 pounds. Supplies left behind were burned by leaders to discourage company members from sneaking them back into their loads. This meant abandoned clothing, blankets, and other personal items that were necessary for life on the trail.

As the cold set in, snow came to the area, making the trip more difficult and slowing both companies. The groups began to run out of food and had little to keep themselves warm. Many began to get sick, suffer from frostbite, and become weak from a lack of food. Animals were killed to provide meat, meaning that more supplies needed to be placed on handcarts or abandoned.

A wagon party who had passed them on the trail saw their plight and hurried to Salt Lake City, hoping to send back help. There, Brigham Young asked members to provide what they could and form a rescue party. Several rescue parties were sent out, many never finding the group of starving members.

As the companies tried to press on, a snowstorm hit during one of the most difficult parts of the trail, resulting in several deaths. Near the area where the Donner-Reed party met their terrible fate, the handcart companies suffered under similar circumstances. The cold made crossing rivers even more dangerous. As handcarts were pulled through the water, clothing became wet and froze on the person wearing them. Climbing hills and mountain passes became nearly impossible as the ice and snow added to the weight an instability of the handcarts. Though in different locations, both the Willie and Martin Companies decided to stop for a time, hoping to wait out the snow storm. The groups made camp, making no forward progress, and their supplies dwindled.

It was here that the Willie Company was found by the rescue party. In late October, many in the group were starving and weak. Food and supplies arrived during this time, but it was too late for some. Half of the rescue group stayed to help the Willie Company while the other half traveled on, looking for the Martin Company.

A few weeks later, the Martin Company was found. This company, in a more dangerous area had suffered greater casualties. Many died of hypothermia and starvation while they camped. Several survivors had their fingers, toes, or limbs amputated due to frostbite.

As the wagon companies behind them caught up, wagons were emptied and the weakest members were loaded into them. The rescue companies, having traveled over the trail before, worked to keep the groups moving and get them to Salt Lake as soon as

possible. However, with illness, injuries, exhaustion, and weakness, the traveling was slow. The cold and storms intensified as winter moved in. Many more died, some while still pulling their handcarts, before reaching their goal.

The Willie Company finally made it to Salt Lake City in early November. The Martin Company followed a couple of weeks later. However, nearly 20% of the group members died on the trail. Many others had permanent injuries or illnesses resulting from what they had faced. Additionally, the new arrivals had no homes, and no energy or resources with which to build new ones. They were housed with others in the city until spring.

Read the journal entries from rescuers of the Willie and Martin Handcart Companies below. Then Answer Workbook Questions 248-258

“I am setting...on a sack of oats with the paper on my knee, by the side of a blazing Camp fire, surrounded by some eight hundred persons, one old lady lays dead within twenty feet of me, babies crying....The suffering of the camp from frozen feet and various other causes, I will not attempt to describe, suffice it to say bad. Bad. (Joseph Simmons in a letter to his brother as quoted in Roberts, D. (2008). Chapter 7: Martin's Cove. In *Devil's Gate: Brigham Young and the Great Mormon Handcart Tragedy* (pp. 253). essay, Simon & Schuster.)

“The sight that met my gaze as I entered their camp can never be erased from my memory. The starved forms and haggard countenances of the poor sufferers, as they

moved about slowly, shivering with cold, to prepare their scanty evening meal was enough to touch the stoutest heart. (Ephraim Hanks in his journal as quoted in Roberts, D. (2008). Chapter 7: Martin's Cove. In *Devil's Gate: Brigham Young and the Great Mormon Handcart Tragedy* (pp. 247). essay, Simon & Schuster.)

Lesson 63: The Mexican-American War¹, 23, 24, 25

As Mormon pioneers walked across the trail, war broke out between America and Mexico. During this time, the present-day states of California, New Mexico, Arizona, Nevada and Utah (and some parts of Wyoming and Colorado) belonged to Mexico. Texas had been a part of Mexico, but won its independence in 1836. In 1845, Texas became a part of the United States. However, the border of this new state was disputed between Mexico and America for some time.

In May of 1846, just months after the first Mormon party left Winter Quarters, the president of the United States, President James K. Polk, sent soldiers into the debated border between Mexico and Texas. As the soldiers armed themselves and build up camps, Mexico watched. A battle broke out between the Mexican and American forces in this area and war was declared.

The war lasted for two years and was especially brutal. Many Americans who fought against Mexico believed in the idea of Manifest Destiny, or the God-given right of America to expand across the entire continent. Believing they were directed by God to win the land, battles were often very bloody. In the end, America won the war

and claimed land in California, New Mexico, Arizona, Nevada, Utah, Wyoming, and Colorado for themselves. Mexican citizens and soldiers were driven out. The areas became territories under American ownership, but not yet states. Though many Americans already had settled in these areas, when gold was discovered in California, more and more settlers rushed to the area.

During the Mexican-American War, Brigham Young was asked to provide soldiers to the American army. Seeing an opportunity to publically align the church with the United States and earn money for the upcoming trek, the Mormon Battalion was formed. Five hundred Mormon men volunteered, many after being convinced by Brigham Young.

The Mormon Battalion never actually engaged in battle, they traveled between Iowa and California. Along the trail, 12 men lost their lives. In California, they were ordered to protect American citizens and interests. Many of these men stayed in California after the war as gold had been discovered in the area. Some collected gold to add to church funds in Salt Lake City, meeting the church there after a time.

View the image [here](#). Trace the route of the Mormon Battalion and find each of the present-day states that American won in the Mexican-American War. Then Answer Workbook Questions 259-260

Lesson 64: Salt Lake City¹

As Brigham Young and the first groups of pioneers arrived in Salt Lake Valley, the land was still officially owned by Mexico. After being denied protection from the U.S.

government, this fact was a benefit in the eyes of church leaders. However, after the war, Utah was property of the American government. It was not yet a state, however, and the pioneers living there had control over how they wanted to live.

When pioneers arrived, the valley was surrounded by tall mountains. Streams traveled down from the mountains and across the valley, emptying into the Great Salt Lake. The only houses present were those the Native American tribes had built. The pioneers had no homes, no stores, and no farms. They only had water, fertile soil, and the natural resources that surrounded them.

As everyone settling in the valley were within a common community (they all belonged to the church), they had many shared goals. The pioneers that settled relied on unity and direction from their prophet to build a new life.

First, supplies were gathered to begin life in the valley. One group gathered lumber from nearby forests. Another set out on an exploration and mapping quest. Another group hunted and fished, gathering much-needed protein for the group. Others plowed the land and planted crops so they would have food throughout the year.

The city of Salt Lake was carefully planned before any building took place. The idea for its organization had come from Joseph Smith himself. Before his death, Smith had described Zion as a rectangular city with the temple at the center. Streets ran north-south or east-west from the temple site. All streets were straight lines and were named for their distance from the temple. Lots of land were

planned for homes, giving each family room to grow their own garden and care for animals. Areas were set aside as a kind of park. Here, grass and other plants were organized to create a restful area.

Pioneers were encouraged to be self-sufficient and isolated from the world. They were told to rely only on themselves, each other, the church, and God. They should not need to buy or trade for anything outside of their own group. Businesses and manufacturing areas were set up for every need.

Additionally, church members lived under what the church called The Law of Consecration. They promised in the temple to give all they had to the church. Land, money, time, and skills were donated in full. The church would then appoint each family a portion of the things they were given, dependent upon their needs. Larger families would receive larger pieces of land to be stewards over. Land and belongings could be taken back by the church if needs changed, but could not be sold by the individuals living on it.

The first year in Utah was very difficult. Many people faced starvation as they didn't have time to grow crops or store food for the winter. The next spring, crops were ruined by frost and pests. When winter came again, many did not have the food they needed. Under threat from Brigham Young, those who had food shared with those who did not, helping the group survive.

View the map [here](#) of Salt Lake City today. Compare it to the map found on page 128 of *The Utah Journey*. Read the quote found under the image on page 129.

Then, Answer Workbook Questions 261-266

Lesson 65: Major Settlements and Expansion^{1, 26}

Missionary work did not end as Zion was being built in Utah. Missionaries were sent across the country and into Europe. Converts continued to immigrate into the valley from several different countries. Often arriving in groups, many new saints did not speak English, but shared a language with those who came with them.

The Perpetual Emigration fund was formed in 1849. This fund took donations of money and supplies to aid emigrants in their trip to Salt Lake. Loans were given from the fund with the expectation that emigrants would pay it back when they got on their feet, thus funding the next group.

As more pioneers came to the valley, groups were sent to different locations to build a new city. Each city would need to be self-reliant and follow the grid system. Cities such as Spanish Fork, St. George, Bountiful, Ogden, Provo, and Mani were built by church members. In all, over 500 settlements were created by the pioneers, each patterned after Salt Lake City.

Read the information on pages 132-135 of *The Utah Journey*. If your city is found on one of these pages, briefly research the origins of your city and the people who built it. Then Answer Workbook Questions 267-270.

Each new settlement served a purpose for the church and the people working to live in Utah. Some were created as trading posts.

Others used natural resources to produce goods church members needed for survival and profit. Cotton, sugar beets, iron, and herds of animals were raised. Other towns became centers of industry, with entire factories being built and run by the church members.

Members who worked in different occupations while building and running these cities were called by church leaders. They were asked to leave their homes, and sometimes their families, and travel to this new, unsettled area. Work was provided in exchange for goods needed to survive. The Law of Consecration stated that there be no poor, no rich, and no ownership of property. Therefore, the church owned everything, leaving members dependent upon stewardship given back to them for survival. Native American who had converted to the church (often as a method of survival) as well as “servants” (slaves) worked in these cities as well.

One such settlement was Corrine, Utah. This city was built on Shoshone land, splitting the tribe apart and taking their resources. Many Shoshone men converted to the church and learned to farm alongside the settlers. They were given land to care for, which would provide for their needs. After settlers started a rumor that the Shoshone were planning an attack, the military sent soldiers to investigate. Not wanting to anger government officials, Mormons sent the Shoshone away. After planting and caring for the crops, however, the Shoshone were driven out before harvest, leaving all their work behind. Much of the harvest was stolen by soldiers.

Some of these Shoshone peoples settled in Washakie, another city built around agriculture. Buildings such as homes, granaries, sawmills, and canals were built, mostly through the labor of Shoshone men. The city gave the Shoshone people a profitable area where they could survive and make money.

However, theft became rampant. Losing money, they built a kiln to make bricks, rather than focusing on lumber. During this time, many Shoshone men were given land of their own by the U.S. government, though they continued to work on church farms, giving them more opportunity to work and profit for themselves. Schools were built and the Shoshone felt they had finally found a home.

However, relations between the Shoshone and the church began to falter. As Shoshone were pulled away from their home by the World Wars, the church reclaimed the land. Homes and businesses, watched over for many years by the Shoshone, were ruined. The land was eventually sold by the church, who gave them a trust of 184 acres in return. The Shoshone began to feel like outsiders in the church and many moved to reservations.

Read the quote bubbles on page 127 of *The Utah Journey* and Answer Workbook Questions 271-273

Lesson 66: Government in Zion¹

The settlements that pioneers built were unique in many ways from the cities built in the United States. In addition to the unique lifestyle, Mormon settlers lived under a theocracy, a government run by a religion. As Mormons believed that their prophet

spoke for God, they placed him in charge of the government as well as the church. Together with other church leaders, these men created the laws and punishments and presided over enforcement. This gave church leaders great amounts of influence and power over the people settled in the valley.

Brigham Young, as prophet, controlled much of the daily life of his followers. He guided them in moral issues, spiritual issues, and temporal issues. As a governor, he gained legal control over the area as well. Since the settlers were all Mormon and had sworn to follow him, even as a government was established, the church had control over how the state was run. The isolation of the Mormons from the rest of the world allowed for little change or discussion for most of Utah's early history.

Though many Mormons opposed slavery, it was legal within the earliest Utah government. Often called servants, these men, women, and children consisted of minorities in the area. Some slaves, like Green Flake, traveled across the trail with the saints and were eventually freed. Others, such as Native American women and children, were expected to work in white homes after being captured, with no hope of freedom.

After the Mexican-American War, the area that is present-day Utah belonged to the United States. However, little federal influence was exerted over the area for a time. Though Mormons flew the American flag at their homes and temple, they also swore an oath to pray for vengeance on America for the murder of Joseph Smith. These contradictory ideas sometimes led to actions

that made U.S. officials question the loyalty of their new citizens.

In 1850, the issue of slavery took center stage in American politics. The southern states depended on slave labor to produce the crops needed to support life there. The northern states, which were mostly industrial, wanted to eradicate it. A tense balance had been created by allowing an even number of slave vs. free states into the union. This gave neither side an advantage in Congress and, for a time, protected slavery in the south while allowing the north to enjoy freedom from it.

As more land was acquired, however, the new areas began to apply for statehood. These applications contained a statement on slavery and acceptance would throw off the careful balance between slave and free states.

It was at this time that Utah decided to first apply for statehood. It was proposed that Utah enter the union as the State of Deseret. The boundaries of this state would be large, encompassing much of present-day Utah, Colorado, Nevada, Arizona, and parts of California and Oregon.

See the maps on page 136 of *The Utah Journey*.

However, the government had issues with Utah's practices of slavery and polygamy (one man having more than one wife). Its admittance to the union would throw off the careful balance between the north and south. A compromise was stuck in Congress. California, which had also applied for statehood, would be admitted as a free state. Two new territories would be created: Utah

and New Mexico. This meant that they had no representation in Congress, could not vote for president, and had to accept leaders appointed by Washington, D.C.

Additionally, it meant that the U.S. government sent military protection and funds as needed. Utah enjoyed payments from the government for Utah officials, libraries, and protection from the military against Native Americans.

Many laws changed in Utah when it became a territory. The size of the territory shrank, giving settlers less land to work with. Slavery was left up to a vote, where Utah agreed to make it a legal practice. A legislative assembly was created, meaning that a group of men in Utah made the laws now. Brigham Young remained governor, though he was now recognized officially by the federal government. Alcohol was made illegal and property rights were outlined. Though the laws began to change, Mormons still controlled the highest offices in government, giving them the ability to make laws that aligned with their faith.

After many conflicts between Mormons and Native Americans, government officials decided it would be best to isolate the Native Americans from settlers. The federal government created reservations, or areas of land set aside for natives to live on. Utah had seven reservations. Land on the reservations was not as fertile or rich in natural resources as where the natives had lived before. Many still struggled to survive.

The Compromise of 1850 kept the peace within the Union for a time. However, Utah's acceptance of slavery and issues

between the northern and southern states continued to grow. Eventually, it would cause the bloodiest war in American history.

Answer Workbook Questions 274-286

Lesson 67: Questionable Practices²⁷

When Utah became a territory, much of the U.S. population was wary of certain Mormon practices. Northern states watched as Utah voted to allow slavery rather than banning it.

Many citizens throughout the U.S. looked down on the practice of polygamy and marriages to very young women and children. By this time, many in the U.S. had accepted marriage as a contract between a husband and a wife and saw plural marriage as morally wrong. The average age for marriage was 22, with both the husband and the wife very close in age. Within the Mormon faith, it was common for older church leaders to marry much younger girls, often in polygamous households.

In addition to unacceptable child marriages, polygamy often bred sexism within the church culture. As men were allowed to have more than one wife and women could only be sealed to one man, women were seen as less valuable than men. Men were taught that, in order to reach the highest degree of heaven, they should marry at least three wives. They were justified in having children with many women as long as they were married by the proper authority. Women, however, were harshly punished if they engaged in adultery. The number of wives given to a man became a status symbol in Mormon culture, treating women as property rather than human beings.

Women were not allowed a voice or leadership role in the church. They were made to promise loyalty and obedience to their husbands in the sacred temple sealing ceremony and relied upon their husbands for spiritual salvation.

Read the following quote by Brigham Young:

“You sisters may say that plural marriage is very hard for you to bear. It is no such thing. A man or woman who would not spend his or her life in building up the kingdom of God on the earth, without a companion, and travel and preach, valise in hand, is not worthy of God or his kingdom, and they never will be crowned, they cannot be crowned; the sacrifice must be complete. If it is the duty of a husband to take a wife, take her. But it is not the privilege of a woman to dictate the husband, and tell who or how many he shall take, or what he shall do with them when he gets them, but it is the duty of the woman to submit cheerfully. Says she—“My husband does not know how to conduct himself, he lacks wisdom—he does not know how to treat two wives and be just.” That all may be true, but it is not her prerogative to correct the evil, she must bear that; and the woman that bears wrong—and any number of them do in this order—patiently, will be crowned with a man far above her husband; and the man that is not worthy, and who does not prove himself worthy before God, his wife or wives will be taken from him and given to another, so the women need not worry.” (Brigham Young, *Journal of Discourses*, Vol 17, pp. 159-160)

Additionally, the Law of Consecration was strange to Americans who took pride in personal ownership. Allowing the church to

control all assets and becoming dependent upon them for life-sustaining necessities went against the spirit of the west. Self-reliance, as taught by the church, was very different than the self-reliance practiced by many settlers at the time who were on their own without a community.

By this time, Joseph Smith’s story was more well-known throughout the U.S. and many people saw Brigham Young carry on his legacy of rebellion against the law and dictatorship. The influence and control he had over his followers frightened many Americans. Over time, the federal government saw this as a problem and worked to take political offices away from Brigham Young, resulting in the conflict known as the Utah War. His power, however, was diminished very little as his followers continued to believe he spoke for God.

In addition to slavery, racism persisted within Utah as church members were taught that those with white skin were more valiant in the pre-existence (a time before life in which spirits lived with God). Brown or black skin meant that the spirit had sinned in some way before life and they were given a lesser lot in this life as a result. African-American Mormons were denied the ability to worship in temples, meaning they could never be sealed to their spouse or children, nor could they make the covenants necessary for exaltation in the next life. Some, however, were sealed to white families as servants for all eternity. Black men were denied the ability to hold the priesthood, which Mormons believed to be the power of God on earth. This left them with little voice in the church and no hope of salvation. Marriages between races were

outlawed, as Mormon doctrine taught that it was against the will of God to mix those he had punished with dark skin with those who had been righteous enough to gain white skin. These doctrines within the church led to racist and elitist attitudes among the members. Those who did not have white skin were often treated as inferior.

Read the following quotes:

“Shall I tell you of the law of God in regards to the African race? If the white man who belongs to the chosen seed mixes his blood with the seed of Cain, the penalty under the law of God is death on the spot. This will always be so.”
(Brigham Young, Journal of Discourses 10:110)

“Negroes in this life are denied the Priesthood; under no circumstances can they hold this delegation of authority from the Almighty. The gospel message of salvation is not carried affirmatively to them...Negros are not equal with other races where the receipt of certain spiritual blessings are concerned...”
(Bruce R. McConkie, Mormon Doctrine, 1966, pp. 527-528)

Finally, the promises made within the temple by loyal Mormons and the rumors that surrounded them made many uneasy. Seen as sacred covenants, many Mormons promised complete, unquestioning loyalty to the church and its leaders. This promise, in addition to the past actions of the Danites (and rumors that they still existed) made many fearful of the Mormons. The oath taken to pray for vengeance on the U.S. didn't help.

Members were expected to keep the promises made in the temple, even unto death. Secret signs, called tokens, were given to members as they went through the endowment ceremony. Members promised to keep these tokens secret and to face death as a punishment if they did not.

Read the following quote:

“We agree to have our breasts cut open and our hearts and vitals torn from our bodies and given to the birds of the air and the bests of the field.” (Punishment for violating the secrecy of a temple token as given within the endowment ceremony while participants mimed the fatal actions on their own bodies)

Finally, the teaching of blood atonement was one of the most feared doctrines in the Mormon Church, both by members and non-members. Blood atonement taught that there were certain sins which were not forgiven by Christ's Atonement. If the sinner were to be forgiven of these sins, they would need to allow priesthood holders to shed their blood onto the ground in payment for forgiveness. Brigham Young was known to teach this doctrine, which made church members fearful and non-members wary.

Read the following quotes:

“Will you love your brothers and sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ

meant.” (Brigham Young, Deseret News, April 16, 1856.)

“The time is coming when justice will be laid to the line and righteousness to the plummet; when we shall take the old broad sword and ask, “Are you for God?” and if you are not heartily on the Lord’s side, you will be hewn down.” (Brigham Young, Journal of Discourses, 3:226)

With rumors of murder and death surrounding the church, many in the U.S. became afraid of the growing power of the saints who were isolated in the Great Basin area. As the Mormons sought to be more involved in politics, many feared that their beliefs would enter into federal law or suppress those living in the territory. Though some of the rumors were exaggerated or proven false and the church today denies many of the above teachings, the influence of Brigham Young and his teachings are undeniable pieces of Utah history and culture. Many of the strange and secretive practices of the Mormon Church contributed to future events in the area.

Answer Workbook Questions 287-297

Unit 6: Sharing the Land

**Standards Taught: SS.1.4, SS.1.5, SS.2.1, SS.2.2,
SS.2.3, SS.2.4, SS.2.5, SS.2.6, SS.2.7, SS.2.8,
SS.4.2, SS.4.3, SS.4.4, SS.4.5, SS.5.5**

Unit Project: Visit or attend a service of a local religion that is not your own. Learn more about this religion (e.g. beliefs, practices, rituals, important buildings, historical events and important people) and note similarities between your own beliefs and theirs. Discuss with an adult ways you can honor freedom of religion for all while protecting your own beliefs and rights.

Lesson 68: The Gold Rush and the Mormons^{28, 29}

The discovery of gold in California brought many people through Utah as they traveled west in search of riches. This meant that the Mormon settlers were able to trade, buy, and sell goods to those passing through. The infrastructure of church-owned lands and businesses provided the church corporation with the opportunity to trade food, supplies, and services with travelers.

As more and more members immigrated to Utah, however, the church went deeper into debt. While trying to pay off the journey to Utah, Mormons faced another problem. The group had left behind the ability to create currency. Money was not backed by gold in Utah, leaving them to trade goods for lower values. If they had gold in their economy, prices would rise and they would be able to better trade with travelers.

As members heard about gold discovered in California, many wanted to travel there and seek their fortune. Some had been present when the first discovery was made. Others returned to Utah with bags of gold and gave their tithes to the church from their findings. Upon seeing the potential value of time in California, Brigham Young ordered several men to travel to thereto search for gold for the church. This was a calling, or an official position and duty within the church.

Many of these men left wives and children behind in Utah while they traveled to California. Those still in California from the Mormon Battalion or the Brooklyn were asked to stay in the state and search for gold. The gold found was to be sent back to church headquarters, where it would be used

to back currency in Utah, pay debts, and gather assets for the church.

Though they were there from the discovery and had vast resources dedicated to finding gold, Mormons working under church authority only found about \$20,000 in gold. The gold was sent to Utah, with much of it being pressed into coins to be used for trade. The gold provided just enough funds to the church to keep the settlement in Utah going. However, the value discovered was far less than Brigham Young had hoped for.

Eventually the prospecting missions were abandoned and many of the men met in a bar to discuss their situation. Crime was rising and winter was coming to California. Living expenses were so high that the gold they did manage to find was quickly spent. The men decided they would continue on to islands in the Pacific Ocean and northern states, such as Oregon. Here they would spend time teaching and converting new members among the islands inhabitants.

During this time, many Mormons in Utah were struggling. Several of the men had been sent away on various occupations (e.g. missions, soldiers, gold) and left women and children behind. The first winter had been difficult and the members were not prepared for it. Crops were attacked by crickets in the spring, leaving little to eat. However, Brigham Young continued to council the members to stay in Utah, stating that California was an unhealthy place to live and would not provide food for them. The only exception to this rule, it seemed, was those with authority from the church for this mission.

When the surviving men began to return to Utah, many of them were sick and impoverished. Little gold returned with them and many men had not returned at all. Church leaders used this as proof that no one should travel to California in search of gold, but all should stay in Utah and work to build up the land there.

**Read the quotes below and Answer
Workbook Questions 298-302**

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

I have been at work ever since my arrival at the mines which was last February exposing myself living out in the rains and snow, traveling and prospecting, building and repairing dams, working up to my

neck in water and for weeks in water up to my waist and arms, having made but little; the expenses overrun the gain. In August I sent \$100 to Father Smith by Brother A. Lyman and we expect to finish our claim in a few [few] days and then will leave for our fields of labor. Brother Clark and Blackwell are counseled to go. Brother Clark will preside. . . . The titling I paid to Brother Rich and Amasa for myself and Brother Smith was \$83.60. That shows how much I have taken from the earth \$836, this would appear that I ought to have lots of money, by me, but I have none. I may say at present and it makes the hair fairly stand upright on my head when I think of it. (Henry Bigler, one of the men called to mine)

Lesson 69: Store Owners, Soldiers, and Early Utah Industries^{1, 30}

As more explorers and settlers traveled through the Utah area and gold mines in California dried up, people outside of the Mormon church began to settle in the land. Some stayed where they found fertile land, simply wanting a home of their own. Others were sent by the government to calm conflict between Mormons and Native Americans in the area. Still others searched for work as losses in the gold mines left them without basic needs. Utah's natural resources provided a fertile area that did not remain a place of isolation for the Mormons very long.

During the 1840's and 1850's, the vast majority of people living in the Utah area were Mormon settlers. However, by this time many people had moved west, leaving Utah with a mixture of different peoples, cultures, and religions.

As the church expanded its lands and businesses and held many public offices, much of the area's economy was reliant upon the daily operations of a religious organization.

When soldiers were sent to settle disputes in Utah, several stayed to monitor the situation after the initial conflicts were over. Camp Floyd and Camp Douglass were built. Eventually, military forts were created throughout the area.

After the Civil War, Utah was also home to the largest group of Buffalo Soldiers, black men who were enlisted in the U.S. military. Many of these men fought in the Civil War with the North, freeing themselves and those around them from slavery. After the war, they were sent to Utah to monitor the conflict between Utes and others in the area. These men were known for their valiant and strict discipline, which often superseded that of white regiments around them. They also were allowed an army orchestra and many played instruments or sang as a pastime. However, Buffalo Soldiers also faced several challenges. Due to the color of their skin, they were paid less than their white counterparts. They faced discrimination and, especially in Utah, were often excluded from society in ways white soldiers were not. The black men enlisted during this time endured these challenges and began the process of full integration of all races into the U.S. military and brought new cultures to the Utah area.

Soldiers were not the only ones to settle in Utah. Many saw the opportunity in the fertile land and its location on the biggest trails west. Store owners and other

entrepreneurs began to settle and establish their own businesses. Many of these settlers sold and traded goods with those traveling through the area, providing competition for the Mormon businesses which were already established. Most were successful and settled in the area permanently. Bakeries, grocery stores, banking companies, and manufacturing factories began, owned by a diverse group of people. Cotton and silk also became major exports as industries were built around them.

As technologies improved, and '49's with mining experience began to look for new employment, mining became a popular occupation in Utah. Rich in resources such as silver, gold, lead, copper, coal, and timber, Utah allowed for miners to use their talents and skills in a new industry.

Mormon church members were encouraged to stay away from mining and focus instead on farming. Mining towns began to grow, however, with many inhabitants coming from places outside of the church. As word spread, immigrants from Ireland, Sweden, Finland, England, China, Scotland, and Yugoslavia joined in mining activities. Brigham Canyon, Stockton, Ophir, Alta, Park City and other mining towns were built around areas rich in these minerals. As these different cultures gathered and shared resources, diversity became a normal part of communities. Churches, businesses, and everyday interactions included ideas and beliefs from around the world.

Work in mines was difficult and dangerous and miners were paid very little. What they were paid often went back to the mining company, as businesses such as grocery stores and supply shops were usually also

owned by the company itself. The conditions in the mines, such as breathing in dust and gasses, led to illness, fires, and explosions. Most miners did not live long.

When mines dried up, people living around them simply abandoned the towns, creating ghost towns. However, mining is still a large part of Utah's economy. Kennecott is one of Utah's most well-known mines still in operation today.

Though Mormon settlers had come to the Utah area in search of isolation, technologies and circumstances changed, bringing more and more people to the area. These newcomers were not usually church members and had differing beliefs, cultures, and ways of living. As Utah was a part of American territory, laws such as freedom of religion, freedom of speech, and equal rights under the Constitution applied. However, as Mormons still maintained control of public offices and many of the resources, this was not always a reality for those outside of the church.

Answer Workbook Questions 303-312

Lesson 70: Relationship with the Natives¹

Before Mormon settlers and others came to the Great Basin, Native Americans lived on the land and traveled throughout the area, following the seasons and relying on natural resources for survival. As settlers came, many, the additional people put pressure on Native American tribes in several ways. With more people, resources became scarcer. This increased as more and more settlements were built. Native tribal land was split apart and resources were used up.

Native Americans were told to abandon their way of life and often converted to the Mormon church.

By 1860, Mormons had expanded into 100 cities throughout the Utah territory. Each city was built around an industry, meaning much of the land was stripped of specific resources around the city. Game was hunted, water was re-routed, and natural foods were spread too thin.

During this time, interactions between Native Americans and Mormons came with varied results. At times, the groups were able to cooperate, pooling resources and knowledge to ensure the survival of all. Native Americans taught Mormons about the land, the seasons, and where to find what they needed in nature. Mormons taught natives modern methods of farming, manufacturing clothing, and firearm use.

Groups were organized to ensure communication and service between the groups. Brigham Young was appointed Superintendent of Indian Affairs, giving him the power to speak for the Mormons in meetings with chiefs and other native leaders. Through this organization, many claims on land and resources were settled, conflicts were avoided through communication, and service was provided between the groups.

However, not all interactions were peaceful or mutually beneficial. Interactions often led to disease among natives with typhoid, diphtheria, colds, influenza, chicken pox, smallpox, measles, scarlet fever, and tuberculosis spreading quickly among them as they had no immunity to these new germs. Land claims by Mormons often split

tribal lands into pieces, leaving one tribe to work around the best resources which were claimed by settlers.

Additionally, several conflicts arose that were not settled through discussions. Mormons were often caught in the middle when disputes or battles arose between tribes. They provided protection for some, fought against others, and allowed natives to battle among themselves in others. Conflicts between Mormons and natives were quite common and escalated to the point that the government became involved after a time. Thefts occurred between the groups and, with the mistrust already in their relationship, retaliation became worse and worse until murders were taking place on both sides. These crimes against each group eventually grew into outright battles.

Answer Workbook Questions 313-317

Lesson 71: Battle at Fort Utah^{31, 32}

Though, at first, there were few settlers in the Utah area other than the Mormons, several groups of Native Americans still lived on and used the land. As the Mormons settled in Salt Lake City, the Ute tribes living in the area around the valley watched. While they had little use for the area the new settlers first chose, many of the natural resources they relied on now faced additional strain.

As the Mormons began to expand and build cities in other areas, Ute, Shoshone, and Goshute tribes were already established in those areas. Mormon leaders often chose to build cities around water and rich farmland where natural resources were abundant.

However, much of that land was already supporting a Native American population.

As more and more people came, and more and more resources were needed, Native Americans were often pushed out of the areas they needed to survive as settlers took over. This left many tribes in danger of starvation.

At times, Mormon leaders advised settlers to try to live in peace with the Native Americans in the area. During the first winter, natives taught many settlers where to find and harvest food, such as the sego lily (now the state flower). Later, as land was used up, Mormons worked to provide food for their starving neighbors.

However, as there were less resources to go around, natives became more desperate to protect their way of life and their families, conflicts broke out.

The Battle of Fort Utah, near a fort built by the Mormons in present-day Provo, occurred in 1849 when a Mormon man murdered a Ute man who was accused of stealing a shirt. Settlers refused to hand over the murderer to the Utes for justice. Tensions grew as many of the natives became sick after exposure to diseases from the settlers. Brigham Young, fearing an attack, told settlers in Provo to kill the Ute men and capture the women and children. The natives split into two groups, running and trying to escape.

However, the Mormon militia hunted and killed every Ute man they could find. Their heads were severed and displayed around the fort on pikes. Women and children were subjected to the elements, forced to kneel in

the snow around the fort before being placed in homes as slaves to Mormon families. Many of them died due to exposure and mistreatment.

One Native American woman, while running from the militia, climbed a mountain in Provo. Though stories vary, it is believed she jumped to her death from the peak when she was trapped by the men rather than suffer under their hands. The area was dubbed “Squaw Peak,” a derogatory term many settlers used for Native American women. In 2022, it was re-named Kyhv Peak to better honor the Ute tribe and respect what occurred there. Kyhv is a form of the word mountain in the Ute language.

Answer Workbook Questions 318-323

Lesson 72: Bear River Massacre and Black Hawk War^{32, 33, 34, 35, 36}

Conflict between Mormons and Native Americans was not limited to Salt Lake and Utah Valleys, however. As Mormon settlers built cities across the territory, tensions rose between many tribes and the newcomers. As resources became scarce, theft was common between the groups, especially for items such as harvested fruits and vegetables and cattle, which provided for basic human needs. These thefts increased tension and fear between the groups.

In southern Utah, the Utes, Navajo, and Southern Paiutes often attacked or stole from Mormon towns. As tensions grew between the groups, some of the Mormon settlers asked to meet with Utes leaders to settle a dispute about cattle that were stolen by starving Native Americans and eaten.

During the meeting, a Mormon man pulled one of the Ute leaders off his horse forcefully. This began the Black Hawk War, a series of battles that lasted years. Several tribes allied with Black Hawk, a Ute leader, and worked to kill Mormon settlers and steal or kill their herds. Mormons became fearful, leaving behind several settlements and sometimes shooting at any native they saw, even innocent children. In 1872, federal troops came, subdued the Native Americans, and forced them to sign a peace treaty.

In Cache County, many of the Shoshone peoples faced starvation as settlers came and used the water and food available on the land. As some men from several different tribes attacked settlements, the U.S. government sent in soldiers to subdue the violence. The troops soon surrounded an entire Shoshone village, killing everyone within it as the Shoshone ran out of ammunition. Homes and stores of food were burned, horses were taken, and bodies were left unburied. The Bear River massacre was one of the largest in Native American history.

Those who survived the massacre were completely dependent upon their Mormon neighbors for food and other basic needs. Many converted to the church where they were ordered to build towns and grow crops for settlers. After plowing, planting, and tending to fields for much of the year, a government official noticed Native Americans were working with Mormons. Due to previous conflicts, Mormon leaders were told to expel the natives or face punishment from the government. Mormons forced the natives to leave their homes and crops behind on the very day they would've

harvested their crops. The crops were then harvested and used by Mormon members as the Shoshone were shuffled to another area. There, they engaged in more work for the church. Eventually, the Shoshone were given a place to stay and gifted land through legal means. They worked hard to build their own businesses and homes. For a time, the Shoshone prospered in the area. Eventually, however, the church claimed the land back, forcing those living there away once again. Homes and crops were burned and the land was legally under the ownership of the church once again.

Answer Workbook Questions 324-326

Lesson 73: The Walker War^{1,37}

In 1853, a war began between a Ute tribe and the Mormons settling in the present-day Pasyon-Spanish Fork-Springville area. Here, Utes were used to having all they needed provided by the land. They also traded often with travelers from Mexico and other areas. As settlers came, they began to drive out people from different places and interfere with Ute trades. Ute leader Walkara saw that his peoples' way of life was being changed by these newcomers. They had experienced the Battle of Fort Utah and knew the settlers were willing to kill them.

Tensions grew until, one day a Mormon settler opened fire on a group of Utes, killing one. Battles lasted for a year. Theft and fear between the groups continued to grow.

Eventually, leaders on both sides decided to negotiate a peace treaty. A meeting between Brigham Young and Chief Walkara

occurred. When the chief refused to leave his tent to see Brigham Young, the Mormon leader went into the chief. Young gained trust of the chief by providing a Mormon blessing to the chief's sick daughter. Peace was eventually established. However, the Utes were outgunned and many were forced to leave their lands around Utah Lake, which the church then claimed. Some of Walkara's tribe converted to the church shortly thereafter.

Further north, the Goshute tribes were watching as more and more settlers came in and used up resources they needed for their own survival. Groups within the tribes began attacking and stealing from stage coaches and stations along the trail. Eventually, the U.S. Army was called in to subdue the attacks and protect settlers. Many Goshutes were surrounded and killed. Those who survived signed a treaty, allowing settlers to use the land and resources as they saw fit. The government paid \$1,000 each year for 20 years to the Goshutes for this agreement.

Read the quotes from Brigham Young and Chief Walkara on page 146 of *The Utah Journey*. Then, answer Workbook Questions 327-329

Lesson 74: The Utah War^{1,38}

Conflicts between Mormon settlers and Native Americans were not the only ones Mormons had to face in their new home. In 1850, Utah was named a U.S. Territory. This meant it was under the protection of the U.S. government and subject to its laws. This helped the settlers in several ways, including with aid against native attacks. However, it also hindered their isolation and

desire to live in absolute religious freedom regardless of the rights of others.

After James Buchanan was elected president in 1857, he wanted to fight slavery in the lands the United States owned. In these pre-Civil War years, slavery was a highly debated topic within the country. Many presidents had debated slavery before and tensions between the North and South were growing. However, Buchanan attempted to appeal to the moral side of the issue. He argued that slavery, along with other immoral actions of citizens, would be the ruin of the nation. One of those “other actions” was polygamy. By tying polygamy to slavery under a moral argument, Buchanan brought Utah settlers under the condemnation of the nation.

Buchanan set his eyes on replacing the governor of Utah in an attempt to end these moral downfalls. He believed that Brigham Young, as leader of a church and state, had too much power over the people in Utah. Religious leaders held many offices and Utah laws often reflected the beliefs of the church. Buchanan believed the best way to cure these problems in Utah would be to appoint a new governor, someone who was not Mormon.

Buchanan was afraid the Mormon settlers would fight back if he tried to replace Brigham Young. Many Utah citizens were fiercely loyal to the man they believed took direction from God. Buchanan sent Johnston’s Army (a group of soldiers led by Colonel Johnston) to subdue any rebellion.

When Brigham Young heard the army was coming, he suspected it was to fight against their religious beliefs. He burned crops

outside of Salt Lake, herded cattle that belonged to the government into the city, attacked supply trains, and enacted the militia. Brigham Young ordered Lot Smith and several men from Utah’s militia to gather guns and ammunition. Lot’s army was not well-supplied, however, and sometimes resorted to painting sticks and logs to look like guns and cannons. They built a dam in Echo River and planted explosives, ready to flood the area if soldiers came to face them.

The preparations meant that Johnston’s Army had little to eat. With no supplies coming in and none to be found in the area, winter storms hit as Johnston’s Army arrived. They were forced to camp for the winter. During this time, both sides built their armies.

However, the Mormons hoped to avoid a fight. They hoped to talk to the soldiers and find a peaceful solution. Meanwhile, they planned for the worst. The temple, still under construction, was buried and made to look like a field. Homes were evacuated as settlers were told to move southwards. Leaders began to look for another area where the saints could settle.

Before the armies met, however, an emissary was sent to Brigham Young. Thomas Kane, a friend of the Mormons and Colonel in the U.S. military, told Young that the government wanted to replace him as governor. Young agreed to step down and accept Alfred Cumming (a non-Mormon) as long as no hostile troops accompanied him. In return, Buchanan agreed to forgive Mormons for all crimes and alleged crimes.

Cumming, his family, and several soldiers entered the area cautiously. When soldiers entered Salt Lake City they found it abandoned. The Utah War had ended without a shot. The soldiers from Johnston's Army settled into the area, creating Camp Floyd. Here, they would live away from the settlers, watching them from a distance to ensure that no rebellion to federal laws occurred. Utah was no longer isolated as non-Mormons now settled into the area, ending the idea of an isolated Zion.

Answer Workbook Questions 330-335

Lesson 75: The Mountain Meadows Massacre^{1, 32, 39, 40, 41}

In 1857, settlers were traveling through Utah and the Mormons and other traders were profiting from trade with them. Some chose to stay in Utah while others moved further west. It was common for groups from around the world to go through Utah land and, though there were some conflicts, many did so safely.

However, tensions between Mormon settlers and Native American tribes were high, the Utah War had strained the relationship between Utah citizens and the national government, and occupation of soldiers increased tensions. Mormon settlers still were wary of travelers from Missouri, given their previous history. Many Mormon settlers felt they were being attacked from all sides. They were paranoid and wary of outsiders.

During this time, a wagon train from Arkansas was making its way to California through Utah. Four months prior to their arrival, Parley P. Pratt (an apostle of the

Mormon Church) had been murdered in Arkansas. Though no one in the wagon train had been a part of the murder, rumors spread among the Mormons in Utah. Likewise, the wagon train, called the Fancher Party, had heard rumors of the Mormons and many did not agree with their beliefs. Mormons were wary of the party, fearing that they would attack or help the government work against them.

Near St. George, the Fancher Party decided to camp, giving the people and animals time to rest before moving on to California. Unable to resupply in Utah which was still under Martial Law from the Utah War, they tried to avoid interaction with Mormon settlers. Their camp was made in an area known as Mountain Meadows.

Rumors began about the visitors among Mormon settlers. The train was accused of stealing food and animals, of threatening the Mormons, of discussing joining with the army coming to march against the Mormons, and of being part of the group that murdered Pratt. These rumors added to the fear.

Mormon history states that the Fancher Party was attacked by a Paiute group before they made camp. This attack was repelled with little loss to the wagon train. However, many Native American histories refute this claim.

What happened next exactly is debated by historians. On September 11, 1857 the Fancher Party was surrounded by a Mormon militia dressed as Native Americans. They were told to surrender their weapons and the men, women, and children were rounded up and promised safe

passage. Men were separated from women and children. Then, under orders from area Mormon leaders, the wagon train members were murdered, with only a few children surviving the ordeal. Those who lived were protected because they were under the Mormon age of accountability (8 years old) and considered innocent. Their belongings were either taken by the Mormons or left in ruins.

Mormon leaders placed the blame for the Mountain Meadows Massacre squarely on the head of a nearby Paiute tribe. Despite the peaceful and cooperative Paiute-Mormon relationship that existed before the massacre, the Mormons claimed that the worst of the actions taken at Mountain Meadows were the fault of the natives. However, many Paiutes interviewed stated that their tribe was unaware of the massacre until it began. Upon hearing the shots, they watched from a distance, unable to stop what was happening. They stated some of the Mormon men dressed up as Native Americans, planning to blame the tribe for their work.

The Paiute tribes in the area told different views of the story. Some admitted to being part of the initial attack on the wagon train. Others claimed it was not them. However, all Paiute witness state that there were no natives involved in the massacre beyond being witnesses to it. Survivors of the wagon company later testified that they saw only white men dressed as Indians during the massacre.

When the army arrived in Utah, the Mountain Meadows Massacre was looked at. Though several people were arrested and charged, John D. Lee, a Mormon leader, was

the only one convicted of involvement. Lee was executed after his trial. When the Mormons were pardoned by the president for all crimes during the Utah War, the event was not looked into again and many of those involved never faced justice.

In the 1990's, the Mormon Church decided to place a permanent monument near the massacre site. As they dug under the current monument, bones were discovered in a mass grave. The bones were examined by scientists and historians in an attempt to determine what happened to the victims.

It is believed that a group of soldiers came across the bodies of victims and buried the remains they could find sometime after the massacre occurred. Many of these bones were at the bottom of a nearby cliff, as if they had been thrown. Others had been left exposed to animals and elements. Soldiers felt it was more respectful to gather what they could and bury the remains where they were found in the 1990's.

Through examination, it was discovered that the majority of the men died from gunshot wounds in an area away from the women and children. While some women and children were shot point blank in the head by their murders, others showed no trauma to the bones (as they would if stabbed or shot). These victims likely died of a wound to the flesh, such as a cut artery. The weapons of choice for Paiutes in battle all relied on blunt force trauma or stabbing, which would produce marks on the bones in many cases. However, no such marks were found. It was common for Mormon settlers to carry guns. Additionally, Mormon covenants included wording that suggested death by disembowelment or slitting throats

in order to atone for the sins of the unrighteous. Despite conflicting stories, evidence leads many to believe that Mormon settlers were responsible for the massacre and that John D. Lee could not have acted alone. The direction and involvement of the church, however, is still highly debated.

Answer Workbook Questions 336-343

Lesson 76: Integration Program for Native Children^{1, 42}

For a time, Utah was fraught with conflict. Native American tribes battled with each other and Mormon settlers. Mormon settlers and U.S. officials did not always get along and were wary of each other. Government military units were often sent to settle disputes between natives and settlers.

Throughout the nation, many believed that Native Americans needed to change their culture. Natives were expected to abandon their own customs and adopt more modern American ones. Mormon settlers fell in line with the idea of “re-educating” Native Americans and “improving” their lives with American cultures and technologies.

Mormon doctrine supported this line of thinking by teaching that church members were chosen of God. This idea logically meant that their way of life was better than any other, as God had commanded it. Members were taught by church leaders that Native Americans were long-lost characters of their scripture, The Book of Mormon. These characters had become unrighteous and lost contact with God. These Lamanites, as they were called in the scripture, were promised God’s loving forgiveness and an opportunity to learn the

gospel long after the stories in the Book of Mormon. Members of the Mormon church believed that Native Americans needed to hear and adopt their more righteous way of living and abandon native ways in order to be forgiven for past sins. Mormons were taught that, as natives adopted church beliefs and actions, their darker skin would lighten, proving they were becoming righteous in God’s eyes.

Several programs were enacted during this time to convert and serve the less-fortunate Lamanites living around them. Brigham Young was appointed as Superintendent of Indian Affairs, giving him authority to discuss matters and settle conflicts with native tribes. The church’s women’s group, known as the Relief Society, held service events and sought to provide for the tribes around them. Missionaries were sent out to convert and baptize tribal members into the Mormon church. These ceremonies were often held in rivers and large amounts of people were baptized at one time.

Farms and other cities were created for displaced native tribes. Labor provided by the natives living on these lands was often difficult and expected as members of the church. Native Americans were taught methods and technologies more modern than their own. They were expected to provide labor in order to support themselves, however many of their businesses were taken and crops were left to be harvested by the church when government officials inquired about the relationship. Natives had no choice but to leave the fruits of their labor behind, moving on to the next place time and time again.

Over time, tribes across America were isolated or wiped out due to harsh treatment, disease, and a lack of resources. However, the belief of Mormons in the story of the Lamanites persisted for a time.

In 1947, the Mormon Church enacted a Lamanite/Indian Placement Program. In this program, children from tribes around Utah were taken from their homes to be raised in Mormon homes. Many of these children came because their parents saw opportunities for education, safety, and other needs to be fulfilled. Many Mormons felt that this program would allow young native children to learn the gospel and become righteous. However, Native American tribes fought hard to keep their culture strong and many children in the program struggled to reconcile their native traditions with the teachings of the church that told them their traditions were evil.

Today, the church's program has been ended and evidence suggests that ideas about natives being descended from Lamanites have been found to be false. DNA evidence suggests that most Native Americans are descendants of Asian ancestors, rather than Middle Eastern, as the Book of Mormon suggests.

Read the information about Jacob Hamblin and see the image on pages 148-149 of *The Utah Journey*. Then, answer Workbook Questions 344-349

Lesson 77: Technology and Connecting to the World¹

After the Utah War, Mormon settlers, military soldiers, and Native Americans were all living within the territory. Store

and business owners from around the world were beginning to settle and put Utah's natural resources to work. No longer was the area one of isolation and absolute religious unity, as the Mormons had hoped.

As time went on, technology improved. Many of these discoveries connected the once isolated and wild west with the east. Communication, transportation, and industrial technologies rapidly became better throughout the world, further shattering the isolation that Mormon settlers had sought.

Stagecoaches began to be a normal way to travel long distances. Lighter and faster than wagons, these coaches were pulled by a team of horses or mules. Stagecoaches could travel vast distances and stations were set up along the trails where horses could be traded out, rested, or fed before continuing on. This allowed for passengers, mail, and supplies to move across the U.S. more quickly than before.

Stagecoaches were not always safe, however. Weather, poorly constructed roads and bridges, and attacks from Native Americans were common. The Goshute War began when a group of natives attacked stagecoaches along a trail in Utah. The army was sent to put down the attacks. However, the war ended when an entire village of natives was surrounded and murdered.

See the image of a stagecoach on page 164 of *The Utah Journey*

Even with stagecoaches, it often took months for mail to travel from California to Missouri. Soon, the Pony Express was created and cut that time down to ten days.

Relay stations were built along the trail. Strong, fast ponies were bought and light young men were hired. Mail was given to a boy at the nearest station. He would then ride to the next station, water his pony, change to a fresh one, and travel on. After a few stations, the mail would be handed to another boy. This greatly improved the speed at which letters and news could travel.

See the image of the Pony Express on page 165 of *The Utah Journey*

The invention of the telegraph, however, ended the need for the Pony Express. In 1861, poles and wires had been strung from Nebraska to California. These wires could move sound waves from place to place. A coded signal was put into a telegraph machine, which sent the sounds across the wires. The telegraph operator on the other end then translated those signals back into the message sent. Information could now be sent across the nation in seconds. Soldiers were sent to Utah to protect the Pony Express and telegraph lines from native attacks. This led to the creation of Camp Douglass.

After the Civil War, the need to unite and heal the nation was the government's top priority. With the invention of trains, one way they decided to do this was to build a transcontinental railroad that would carry trains from California to Nebraska. Two companies agreed to take on the project. One began in California, the other in Nebraska. Eventually, the two lines met in Utah where the final, Golden Spike was laid during a ceremony celebrating the completion of the railroad.

Building the railroad, however, was a task that required hard physical labor. Many workers were immigrants from Ireland and China. Though they were paid employees, many were treated little better than slaves. They were forced to sleep in tents near their work, had little food, worked long hours, and faced dangerous conditions. Pay often went straight back into the railroad company, which usually also owned the stores that sold food. Many workers died before the railroad was complete.

Mormon settlers also took jobs to help this task. They were paid for felling trees, growing food, and providing labor.

On May 10, 1869, just north of the Salt Lake, the ceremony commenced. The Golden Spike was driven in by a railroad worker and the nation was physically connected once again. Passengers, freight, and mail could now travel from east to west and back again at a rate the Mormon pioneers could not have imagined.

Railroads were not only faster, they were far safer than stagecoaches. With their strength and speed, it was difficult for others to attack a train. However, there were those who found ways to do so. Train robbers would ride horses alongside trains and jump onto them, robbing the passengers and freight aboard.

Utah was not immune to these robbers. In fact, Butch Cassidy, (also known as Robert Parker) was born in Utah. Cassidy was one of the most famous train robbers. He and his band made their home in Utah, often living in isolated areas where it was difficult for law enforcement to find them. After close calls and shootouts that left law

enforcement dead, Butch and his gang fled to Argentina. No one knows if he ever returned or if Butch died there.

See the images of the railroad on pages 184-185 and Butch Cassidy on pages 204-205 of *The Utah Journey*. Then, answer Workbook Questions 350-357

Lesson 78: Immigrants Come to Utah¹

Three years after the soldiers of Johnston's Army had come to Utah, the issues of state's rights and slavery had spilled over into Civil War. Though the war was bloody and intense, it had little impact on what was happening inside of Utah. However, it did call several of the soldiers staying at Camp Floyd back east. The men who had lived together were now fighting against each other in war. Governor Cummings, who was originally from the south, also left to fight in the Civil War. Brigham Young once again took control of the state.

The evacuation of soldiers at Camp Floyd signaled the official end of the Utah War. Though many offices fell back into Mormon control, the lack of isolation meant that people with differing beliefs and customs now lived in the area and expected equal rights. As technology improved, however, more and more people around the world saw opportunity in the West. No longer was the area a wild place with no civilized life. Now the western United States was an area rich in natural resources that could be easily transported across the nation and around the world.

In Utah, many immigrants came from Europe, where the church continued to send missionaries who encouraged converts to

join Zion. After arriving in Utah, these groups would be sent outwards from Salt Lake to establish their own farm towns. Huntsville was settled by Danish immigrants, where grains and vegetables were grown. St. George provided cotton, sugar, wine, tobacco, and almond farms. Throughout the 1860's several settlements were founded in Utah.

See the full list of Settlements on page 163 of *The Utah Journey*

Not all immigrants who settled in Utah were members of the Mormon church, however. The idea of manifest destiny was still engrained into the American spirit and many came west to claim property and make a life for themselves.

Entrepreneurs saw opportunities in Utah's natural resources and central location on the trails and railroads. Businesses began to be created outside of the church's system by ordinary people. Despite opposition, discrimination, and unfair laws created by Mormon leaders, many businesses thrived.

Utah slowly became more diverse. Customs and traditions of those moving in were varied and sometimes clashed with Mormon beliefs. Language barriers sometimes existed between groups from different locations. Misunderstandings, ignorance, and a refusal to accept each other's' culture usually left each group isolated from the others. Towns and neighborhoods were often made up of a single group with a common culture. Business owners usually provided for their own group, but rarely did desegregation happen. Groups were united by their own backgrounds and cultures,

often not interested in learning or adopting those of their neighbors.

Answer Workbook Questions 358-361

Lesson 79: New Religions Come to Utah¹

Immigrants to Utah did not only bring new foods, celebrations, rituals, and customs, they brought new religions. Utah was first settled by Mormons, who made up the vast majority of the population for a time. Mormons were elected to political offices and created laws which mirrored their religious beliefs. However, as others began to settle in the land, newcomers often found their religion to be at odds with the strange practices of Mormons.

One of the major issues Johnston's Army had traveled to Utah over was the control the Mormon church had on state politics. During the time the army lived at Camp Floyd, and in times after, many soldiers were concerned that religious freedom was not being observed. Mormons, believing they spoke for God, often ignored and refused to acknowledge different religious beliefs.

As more and more people settled in Utah, this issue became more divisive. Though groups tended to isolate from each other, state laws usually reflected Mormon beliefs. Utah became home to Jews, Episcopalians, First Congregationalists, Catholics, Presbyterians, and other faiths. Over time, each faith established traditions and built churches and synagogues. Many provided services to the poor and built schools to educate their children.

Though the different religions sometimes cooperated, many faced challenges with laws created that favored Mormon beliefs. Schools were one example of this. Though school teachings usually reflected the beliefs of the church that had built it and the teacher in the classroom, a law existed for a time that certain Mormon scriptures must be read daily. This law was eventually overturned.

Answer Workbook Questions 362-363

Lesson 80: Treatment of Minorities in Utah^{1, 43}

By the end of the 1800's, Utah was made up of many diverse and different people, though the majority of residents were still Mormon. Immigrants from Mexico, Greece, Italy, China, and Japan left their home countries due to civic unrest, lack of jobs, and poverty. Many were put to work in difficult jobs. Others began their own businesses. When the Civil War abolished slavery, many African Americans sought a place of their own, creating communities around the nation. Utah was no exception.

Though many different people settled in Utah, segregation was a regular practice. Sometimes, groups segregated themselves, creating entire towns that only had members of their own native group. At other times, groups were forced into segregation by differing beliefs, prejudice, and misunderstandings from others. The separation between groups made it difficult for them to communicate and understand each other. Rather than learning from each other, many began to mistrust, dislike, or even harm groups different than their own.

One of the worst examples of this hatred was the Klu Klux Klan. Though this group existed throughout the U.S., it had three periods of popularity in Utah. It focused on terrorizing and scaring freed slaves, African-Americans, and new immigrants. This group believed America should belong only to white people who were born in the U.S. They attacked homes, churches, and towns of those they disagreed with and harmed people different than them.

The influence of the KKK in Utah was limited and its short bouts of power were largely ignored. However, minorities (or groups who do not make up most of the population) in Utah were still harshly treated by their neighbors who were not a part of this group.

Through discrimination and segregation, many minorities were limited to the hardest, most dangerous, and least profitable occupations. Many lived in poverty with few chances at advancement. They were treated as second-class citizens, not good enough to enjoy the same things as those who made up the biggest group in the state.

As they had little chance at holding political office, many were denied their rights for a time. Slavery was one of the most extreme examples of this. Men, women, and children could not attend school, live in their own homes, practice their own religion, or be treated as anything other than property under legal slavery. After the Civil War, slavery ended. However, the treatment of minorities did not change much.

Though most did not suffer under slavery in Utah, they still faced disadvantages because of their race. The Mormon teachings that

dark skin was a curse of the unrighteous spilled over into laws. Native Americans were not allowed to vote, people were not allowed to marry outside of their race, and property rights were not respected among those outside of the Mormon church. Many minorities saw attempts by others to take their land and homes and force them into lesser accommodations. Businesses often sent away those of certain races, denying service.

Answer Workbook Questions 364-368

The final, often overlooked, minority in Utah was women. Women in Utah were often treated as lesser than men and sometimes were considered property of their husbands. The practice of polygamy and the belief that men could hold a power from God called the priesthood left Mormon women below men in status. Mormon women were not allowed to hold leadership positions in the church or in society. Everything they did had to be approved by men who held positions over them. Polygamy put several women under the roof of a single man, diminishing their voices even further.

Even as immigrants came to Utah, many women were denied the ability to own property, serve on juries, vote, or hold office. Women were often left voiceless in the way their cities were built, their governments ran, and their laws were created.

In 1870, Utah became the first U.S. territory to allow certain women to vote. As more people in the U.S. learned about polygamy, many became wary of the Utah area. Leaders decided to allow women to vote in

order to prove that they were listened to and respected. This choice would change Utah forever.

Women in Utah joined and led many suffrage movements across the nation, fighting for the right of all women to vote and be involved in public matters. Women were soon granted the ability to vote across the nation. They began to hold public office and gain the ability to influence the world around them.

After women gained a voice, many laws and practices began to change, both in Utah and in the nation. Women won the right to own property, enter into contracts, run for office, and work outside the home.

Visit the websites [here](#) and [here](#) to learn more about some of the heroes of the women's right movement in Utah. Then, Answer Workbook Questions 369-372

Lesson 81: The Church's Influence¹

As isolation ended and differing cultures and beliefs entered Utah, the Mormon church and its leaders began to slowly lose power. With the entrance of the army and the focus of the federal government, political leaders were put in place to ensure a fairer and more equal treatment under the laws of the territory, and then the state. However, Mormon culture persisted and, even today, is a strong influence on Utah customs, culture, education, economy, and laws.

Part of Brigham Young's plan for Utah were cooperative organizations. Towns settled by Mormons through callings are an example of this. Each organization was owned by church leaders. The businesses in these

towns were owned by the same people. These businesses gathered supplies and materials from the labor of the town's inhabitants, usually church members. In return, members could then purchase their needs from the company. Each town was meant to be an isolated economy, capable of supporting all the needs of each citizen within it.

These organizations worked well. The people were industrious and hard-working. Needs were fulfilled and the organizations had the capital and power to trade for things that could not be produced, passing along the benefits of such trades to those living in the town. However, Brigham Young often encouraged businesses and citizens to only purchase from other Mormon businesses. This led to a lack of competition and an almost complete monopoly over the needs of citizens by the church. The church then had control over food, supplies, homes, and jobs. Those who were not Mormon, or who left the church, were excluded with few ways to survive. The church's main industries included textiles (e.g. cotton, wool, and silk), agriculture (e.g. fruits and vegetables, grains, and livestock), and timber (e.g. for building homes, churches, and transportation).

In many cities, Mormon leaders controlled public services. This meant that government jobs were often given to those who shared their beliefs. The church owned, through the Law of Consecration, many of the local businesses, as well. This meant discrimination could occur in jobs outside of the public services as well. The church controlled what jobs people were allowed to take, what goods they could buy, and where they could spend their time. Additionally,

the church controlled what new businesses could open in certain areas, acceptable wages, and the price for many goods, making it difficult for many to begin their own shops and services.

For many, including those in Washington, D.C., this was concerning. They were afraid that Mormons would not respect the rights of others. Mormons believed their way of life to be endorsed and led by God. They believed themselves to be God's chosen people, more righteous than others. What would they do to protect that way of life from others who believed differently?

Mormons controlled many of the schools, influencing what and how children were taught. Even if a family believed differently than the Mormons, their children may be taught Mormon values at school if they attended one established by the church.

Celebrations and fun were often centered on Mormon holidays and events. They ignored celebrations, festivals, and important dates from other groups. As Utah became more diverse, it was difficult to get the Mormon-controlled government to acknowledge new celebrations.

Unlike many of the immigrants, some Mormons practiced polygamy. Men were allowed more than one wife. This was morally wrong to many of the new settlers, who saw it firsthand. For many, women were unjustly treated as property of the men, ignored, or neglected by their husbands. Polygamy would become one of the biggest challenges Utah would face.

The far-reaching and long-lasting influence of the Mormon church, both in positive and negative ways, still affects the way the state is run today.

Answer Workbook Questions 373-378

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Unit 7: Becoming a State

Standards Taught: SS.1.5, SS.2.1, SS.2.2, SS.2.4, SS.2.7, SS.2.8, SS.3.1, SS.4.2, SS.4.3, SS.4.4, SS.5.5

Unit Project: Read the Utah Constitution and create a graphic of the rights and responsibilities of Utah citizens and government.

Lesson 82: The State of Deseret

Review Lesson 66 today, focusing on the proposed rights and responsibilities of the proposed state

Lesson 83: Utah Becomes a U.S. Territory

Though the State of Deseret was rejected by the U.S. government, the Compromise of 1850 had allowed Utah to be admitted as a U.S. territory, subject to federal laws and under the protection of the U.S. government. This compromise resulted in new, federally appointed government officials, the legalization of slavery in Utah, and army occupation for protection from hostile Native Americans.

The Utah War temporarily increased the number of soldiers in Utah, installed a non-Mormon governor, and brought the strange practices of Mormon settlers into public view. Slavery, control, and certain religious practices made many people in Washington, D.C., as well as around the nation, wary to admit Utah as a state.

Review Lesson 66 again, focusing this time on the Compromise of 1850 and the rights and responsibilities of Utah as a territory. Then, create a chart comparing and contrasting the two. Keep this chart for use in future lessons.

Lesson 84: The Civil War¹

As Utah struggled with being accepted by the United States, the nation was dealing with a crisis of its own. The issues in the war took center stage for a time and, though

no fighting took place in Utah, the war that came from it affected Utah greatly.

In 1861, the Civil War began. Southern states seceded from the union, claiming they were to become their own country separate from the United States. The U.S. government, they claimed, had violated their property rights by working to free slaves (who were seen as owned property) and seizing land. Northern states focused on working to preserve the union and free slaves throughout the country.

Mormons in the area saw the Civil War as fulfilment of a prophecy by Joseph Smith. They believed that the war would protect the Constitution and pay out punishment to those who had persecuted them before their trek west. For most of the war, Utah simply stayed out of it.

However, many of the soldiers that had come to occupy and live in Utah were from the south. Seeing that their fellow statesmen needed help in fighting the war, many abandoned their post and headed home to join the efforts to protect slavery and property. The new Utah governor, Alfred Cumming, also left Utah at this time to join the war effort in the South. This left Brigham Young, the Mormon prophet, once again in control of the territory, effectively changing laws and practices back to what they were before the Utah War.

When the U.S. president, Abraham Lincoln, promised that he would leave the Mormons alone, Brigham Young publically announced that the Mormons were on the side of the North and wanted to help keep America united. Mormon soldiers were sent to

protect communication lines for the North, though few left the area and most did not see battle.

Eventually, soldiers from California were sent to replace the Mormon troops. These new soldiers had heard about the rumors of rebellion from earlier and did not trust the Mormons. They guarded Salt Lake City and watched over Mormon cities carefully. It was during this time that the Bear River Massacre occurred.

The distrust between the U.S. government and the Mormons in Utah continued. Though the Civil War briefly distracted many Americans from the issues in Utah, it also ended slavery in the U.S., including in territories owned by them. However, as polygamy was still occurring and church control over government in the area was still a concern, it would be years until Utah was accepted as a state.

Answer Workbook Questions 379- 384

Lesson 85: New Settlements¹

Utah's rich resources and central location on the transcontinental railroad made it an ideal area for mining. With several men looking for work who had experience in the mining industry and more immigrants coming to the U.S. each day, new settlements began to be created throughout the Utah territory. These settlements were different than the earliest towns in Utah. Rather than a united religious group coming to live there, they were created by a variety of different people from all economic, ethnic, and religious backgrounds. The people living in these cities were united by the industry and work provided in the area. This created a boom in

Utah diversity as many people came and brought their own cultures with them.

Mining towns were much like the farming settlements created by Mormons, though they had a different export. Mine owners usually also owned the stores in town and controlled the resources miners had access to. At times, they also owned the homes around the mine. As miners came looking for work, they likely lived in homes, ate food, wore clothing, and drank water provided by mine owners. Mining towns were relatively self-sufficient, providing all that was needed to support life for miners and their families. However, the wealthy mine owners often controlled the resources, charging high prices in their stores for basic needs. Usually, these purchases simply came out of the miner's paycheck before he received it, leaving many in debt to the mine owners before they were even able to collect their pay.

By the 1870's, areas which were originally occupied by Native American tribes were closing in as more and more people settled remote areas and built cities within them. Vernal, once a barren desert, was transformed into an agricultural area after irrigation ditches were dug across the valley and homes and a fort were built.

Other cities appeared during this time. Moab was settled during a missionary effort to create a trading post and aid Native Americans in the area. Though attacks by natives occurred, the land was eventually built into a city. Hole-in-the-Rock was settled after the Black Hawk War, though with less success than Vernal or Moab. The trip to reach the area was dangerous and difficult. Mountains and cliff trails were

carved out using wooden stakes pushed into holes drilled into the mountain to ensure the wagons could cross the path. However, the area in which the men finally settled was repeatedly flooded, farmers faced backlash from those who had already established themselves in the area, and many left for Blanding.

Iosepa was settled near the southern end of the Great Salt Lake by a group of Hawaiians. Many of the people in this group were converts to the Mormon church and had come to be closer to church headquarters. Though these settlers prospered in the area for a time, it was very different from the tropical climate they had grown up in. Many returned to Hawaii or settled in other areas closer to Salt Lake City.

In the late 1800's more minerals were discovered in Utah and demand from other areas increased. This led to mines for gold, silver, copper, lead, and zinc. With the railroad running, the demand for coal increased as well. Several new mining cities were created such as Frisco, Silver Reef, Helper, Ferron, Huntington, Scofield, Sunnyside, Castle Gate, Castle Dale, and Orangeville.

Review the information found on pages 192-194 and 200 of *The Utah Journey*. Then, answer Workbook Questions 385-388

Lesson 86: Indian Relocation and Reservations¹

As the United States continued to expand and settlers from the eastern coast as well as immigrants from other countries continued

to pour into the west, land and resources became more and more scarce. With improved technologies, more settlements, and an increase in demand for certain natural resources, land in the west quickly began to fill up.

As land was claimed by Americans, natives were left to fend for themselves on whatever pieces of land they could still hold onto. However, their way of life was being challenged and changes were coming to society quickly. Limited resources, cultural differences, and ethnocentrism on both sides, conflicts soon erupted across the west between natives and newcomers. With superior firepower, larger numbers, advanced technology, and the assistance of the U.S. government, settlers usually won these conflicts while natives paid a high cost for their rebellion against changes.

When Utah became a territory, it was granted protection from the U.S. government. In many cases this meant that the army was sent in to deal with conflict between Utah citizens and natives. Many massacres occurred during this time.

However, Utah was not the only U.S. area with this type of conflict. Across the nation, Americans began to see natives as a nuisance that needed to be dealt with. Those tribes and individuals that did not adopt a modern way of life, especially, needed to be placed away from "civilized" society.

In Utah, the prevalent belief was that natives simply needed to be taught to accept the modern way of life. Farms and other programs were created to ensure that white settlers would have the opportunity to teach natives the new way of living. However,

these farms usually amounted to little more than isolation and servitude for natives who were used for their labor.

Following the lead of Great Britain leaders who first proposed the idea in the 1760's, the U.S. government began to relocate Native Americans. Land was set aside for each recognized tribe and natives were forced to move from their once vast areas into small, often undesirable plots of land. Though many treaties were peacefully signed with natives agreeing to the contracts, many faced starvation or death through battles with settlers if they refused. Other tribes were forced, often after a battle with heavy casualties, onto reservations by armed soldiers.

Reservations were always underfunded and subject to the whims of the American government. Treaties often changed as resources were discovered on lands once given to natives, giving the profit to the U.S. Lands left behind became property of the government or settlers. The government outlawed tribal religious and sought to stamp out native traditions, forcing many natives to adopt modern life.

On the reservation, natives faced many challenges. They fought to maintain their own government, making them a sovereign nation within the U.S. This meant creating their own laws, systems, and policies and filling the gap in services without government assistance that many settlers enjoyed. Though many reservations were able to create their own sustainable cities, it took time and left many impoverished.

The land given to reservations was often was dry and arid and it was difficult to

produce food. Many were forced to take jobs outside of the reservation in order to survive, adopting the customs of those they worked for.

Mental health was, and still is, a challenge on reservations. After years of being told their customs and way of life was inferior, many sunk into depression, unhealthy practices, and other habits that increased the challenges they faced. Trying to balance the desire to keep their ancestor's legacy and culture alive and living in a modern world was difficult.

Today, reservations still exist across the nation, including in Utah. Leaders from reservations seek to educate people about their heritage and the abuses their ancestors suffered. They also act as advisors to state and federal governments in a partnership of sorts. Community leaders still face the challenge of supporting the economic, emotional, educational, and political health of their groups with little support, however. In some areas, reservations take advantage of their exemption from certain laws (e.g. taxes, bans on casinos, etc.) and have become very wealthy. In other areas, those on the reservations are still struggling with many of the same challenges that natives have faced since being forced into the area.

In 1924, the U.S. government signed a law making all Native Americans born in the U.S. official citizens. Though reservations still enjoy different laws than other areas, as citizens Native Americans are under the protection of the Bill of Rights and other U.S. laws.

See the map and image on page 202 of *The Utah Journey*. Then, answer Workbook Questions 389-398

Lesson 87: Challenges to Becoming a State¹

With the issue of slavery settled by the Civil War, Utah continued to make attempts at statehood. However, after six tries, Congress still denied the acceptance, leaving Utah as a territory with little influence on national politics and few federal resources. As a territory, Utah citizens could not vote for president, send voting representatives to Congress, elect their own judges or governor, create their own constitution, or control education in their area.

However, much of the rest of the nation was still wary about allowing Utah to have more federal influence and more control over the state. Several factors were a part of this reluctance, even after slavery was ended.

One obstacle to Utah's statehood was the Mormon church itself. After the conflicts in Missouri, many people did not trust the Mormon leaders or followers. Rumors of fraud, violence, and strange religious practices followed the church, even in Utah. Some of these rumors were exaggerations. Others, such as attacks on Native Americans and wagon trains, were true.

The most debated practice of the Mormons in Utah was polygamy, or the marriage of one man to more than one wife. Many people of the time saw this practice as immoral and wrong. Across the United States, citizens called on their representatives to reject Utah statehood while polygamy existed there. Though few

Mormon men practiced polygamy, it was extensive enough to raise concerns around the nation, as well as among non-Mormons in the Utah area. Several women who saw, or were coerced into, polygamous relationships also spoke out against is inequality and tendency towards abuse of women.

When Utah was first settled, almost all of the citizens were members of the Mormon church. This created another obstacle to statehood. Americans believed that, if allowed to become a state, Utah would continue to be run by church leaders and members, giving a religion control over government issues. Religious leaders would be able to make laws in the state and vote on laws for the nation, giving them too much power and control over the people.

Additionally, the church had almost complete control over the Utah economy as business and landowners. This influence made many fearful that the majority of people in Utah would side with church leaders as they were dependent upon them for jobs, food, shelter, and other basic needs. The federal government also feared that federal funds may be used to further the church's agenda and leave out those who did not join the major religion in the area.

Utah religious leaders also influenced the integrity of the justice system in the Utah area. Though judges were appointed and the legal system was in place, man Mormons took their grievances and accusations to their bishop (local religious leader in the Mormon church) rather than to law enforcement and the courts. This meant that non-Mormons were often denied justice by

biased men and many cases were settled on religious grounds rather than legal ones.

As Utah became more diverse, certain rights of those who did not believe the same things as the church were not always protected. Under the U.S. Constitution, every citizen has certain rights that cannot be taken away by the government. However, Utah leaders often ignored those rights under the banner of religious freedom. With the economic, political, cultural, and judicial control they exerted, non-Mormons and those who had left the church were often denied their basic rights. Many laws passed while Utah was a territory reflected Mormon beliefs, especially because Mormons were a majority and could out-vote other groups. Religious segregation occurred, with little interaction between Mormons and non-Mormons.

Answer Workbook Questions 399-404

Lesson 88: Fighting for Suffrage¹

One of the most focused-on objections to making Utah a state was polygamy. As more women spoke out against what they experienced and others watched the Mormon treatment of women as lesser than men, people around the nation began to speak out against the practice. Traditional marriage (one man and one woman) was the only morally acceptable marriage throughout the U.S. at the time and polygamy was seen as a threat to that ideal.

In response to these objections, Utah passed a law granting women the right to vote in 1870. Leaders hoped that, if women were given equal voting rights, the rest of the nation would see that the majority of Utah

citizens saw women as equals and would respect their other rights.

Though the right of women to vote would later be overturned and reinstated, this was Utah's first step at accepting the views and doubts of the nation as a whole in an attempt at statehood.

Read the quotes found at the bottom of page 217 of *The Utah Journey*. Then, answer Workbook Questions 405-407

Lesson 89: Morrill Anti-Bigamy Act, Reynolds v. the United States^{1, 44, 45}

Polygamy continued in the Utah territory and continued to be at the center of objections against statehood for Utah. Before the Civil War, concerns about the practice were raised in Congress.

During the war a law was proposed to outlaw polygamy throughout the U.S. and its territories. This law also included a clause which stated that no church could own more than \$50,000 worth of property. This law was a direct response to practices of Mormons in Utah.

The Morrill Anti-Bigamy Act was passed in 1862. Under this act, the incorporation of the church was overturned, limiting its ability to act as a business. However, the act was hard to enforce and led to few charges or cases brought to court.

One such case was Reynolds vs. the United States. In this case, a man named George Reynolds entered into a second marriage and argued that his membership in the church gave him the right to do so under the religious freedom protected in the First

Amendment. The case was put before the Supreme Court, which ruled against Reynolds. The Supreme Court argued that, since the U.S. accepted some moral practices in their legal system, and monogamy was one such moral practice, religious freedom could not be used to protect an act accepted as legally immoral. This case set a precedence that religious freedom could not be used to justify any act and that the legal system could outlaw certain practices that would be immoral or harmful to society.

During this time, Mormons faced another challenge. Their prophet and leader, Brigham Young, fell ill and died. Before his death, he named his three sons as successors, causing tension within the church where some believed the next prophet should be chosen from the apostles. This controversy, and the limited medical knowledge of the time, began rumors that Young was planning to abdicate his office and leave his sons in charge. Rumors of poisoning also followed the death as many symptoms of his illness mirrored those of arsenic poisoning. However, the official cause of death was infection due to a ruptured appendix.

Brigham Young's death left the church without a leader for a time. Struggles between his sons and apostles lasted for three years until John Taylor was named as the next prophet and leader.

Answer Workbook Questions 408-415

Lesson 90: Edmunds Act^{1, 46}

Though the Morrill Anti-Bigamy Act passed and became law, it was difficult to enforce

in the midst of a Civil War. A few men were prosecuted and fined or jailed. However, the law was largely ignored as the nation focused on eliminating slavery and rebuilding itself after the war.

By 1882, however, the nation began to focus on stamping out polygamy, especially in regards to the Mormons in Utah. Congress passed the Edmunds Act. This law made polygamy illegal in the United States and its territories. It was a direct reaction to Mormon practices of marrying more than one woman to one man. Mormons believed that these marriages were commanded by God and were taught by their prophet that they were the only way to reach the highest parts of heaven. Others throughout the country and non-Mormons in Utah felt that the practice was unfair to women and morally wrong.

The Edmunds Act set specific punishments for those found guilty of polygamy, allowing for fines and imprisonment. It made it illegal for more than one woman to live with a man, for future polygamous marriages to be created, and for those who practiced polygamy to serve as jurors. It also affected the ability of women to vote and forced many polygamous wives into their own homes, creating financial hardship. Polygamists also lost the right to vote, making many church leaders lose their personal influence over politics.

Unlike the Morrill Act, the Edmunds Act was more strictly enforced. Though it was now illegal, polygamous relationships continued within the Mormon church for years after the Edmunds Act.

Many men went to jail, marriages were performed without the consent of the government, and non-Mormons in the area became more frustrated with those who insisted on practicing polygamy. Informants were paid \$20 per person found by the government. Soldiers and law enforcement began to search homes for evidence of cohabitation.

During this time, many polygamists went into hiding, staying in the territory at various “underground” safe houses. Others left the Utah areas, traveling to eastern states, Canada, or even Europe. Another group traveled to Mexico to establish a colony there.

Read the quotes and “Utah Portraits” found on pages 212-213 in *The Utah Journey*. Then read the following quote by Ann Eliza Young, a plural wife of Brigham Young who left the marriage and spoke out against polygamy. Finally, answer Workbook Questions 416-418

“I returned home, feeling, more than ever, that my doom was fixed. My religion, my parents- everything was urging me on to my unhappy fate, and I had grown so tired with struggling that I felt it was easier to succumb at once than to fight any longer. I began, too, to be superstitious about it; I did not know but that I was fighting the will of the Lord as well as the will of the Prophet, and that nothing but disaster would come as long as I was so rebellious....I would become of the wife of Brigham Young!”⁵³

Lesson 91: Edmunds-Tucker Act^{1, 47, 48, 49}

Five years after the Edmunds Act was passed, polygamy was still a problem in Utah. Though it was now illegal, many continued the practice in secret, living in the underground and performing additional marriages in temples. Others willingly went to jail or paid fines to continue to live according to their religious beliefs, believing the First Amendment and God’s law from his prophets allowed them to.

In 1887, President Cleveland asked Congress to eliminate the practice of polygamy within any land owned by the United States once and for all. Polygamy, he stated, would ruin traditional marriage, encourage non-traditional families, and lead to an immoral and weakened nation.

In response, Congress passed the Edmunds-Tucker Act. Though the president refused to sign it, the law went into effect, updating the previous Edmunds Act. This law required anyone who voted, served on a jury, or held public office to take an oath against polygamy. It required a license for any marriage, made women testify against their polygamist husbands, and took political offices away from local judges, replacing them with federal ones. Women lost the right to vote altogether. The law also allowed the seizure of money and property from the Mormon church. The government was to use the money seized to fund schools. The church lost crops, livestock, and now had to pay rent to use the buildings that once belonged to them.

Under the Edmunds-Tucker Act, polygamy laws were strictly enforced by the federal government. However, the pattern of polygamy and living in hiding continued. Apostles, such as George Q. Cannon spent

time in jail (see the picture on page 213 of *The Utah Journey*) and the Mormon prophet John Taylor died while hiding at a farmhouse in Kaysville.

The seizure of money from the church meant fewer Mormon immigrants to Utah and the U.S. In Utah, the Mormon religion experienced a loss of control, loss of property, and loss of influence all at once. Non-Mormons, though still outnumbered, began to see laws that protected their right to believe as they wanted as well as laws that outlawed what they saw as immoral Mormon practices.

Answer Workbook Questions 419-421

Lesson 92: The Manifesto^{1, 50, 51, 52}

After the death of John Taylor, there was a time of about three years that the Mormon church was not led by a prophet. Instead, the president of the twelve apostles led and, eventually, officially became the prophet. Wilford Woodruff followed John Taylor as leader of the Mormons.

However, by 1890, the practice of polygamy had been legally ended throughout the United States. Mexico and Canada, too, outlawed this type of marriage. However, some still practiced plural marriage openly or in secret within the church. Many still endured fines and jail time, traveled to other areas, or hid from government officials to avoid punishment.

Seeing that the laws were closing in on the practice, that Americans refused to accept it, and that many Mormon men were away from families and work while in jail, Wilford Woodruff made a decision he felt

would benefit the church as a whole. In 1890 he wrote and released a statement on polygamy to members of the church. The practice would end, it said, and no new polygamist marriages would be condoned by the church. During this time, church leaders also sold businesses and land and encouraged members to vote along party lines to gain the approval of Americans and increase their chances of achieving statehood.

Though the church had officially ended the practice of plural marriage, many continued to live with plural wives hoping the government would take the public statement as reality and not look further. This included Woodruff himself. Additionally, the belief that plural marriage lasted for eternity was, meant that men were religiously married to a woman forever, yet could take multiple wives if the first died or legally divorced him. This meant Mormons believed in polygamy in the afterlife and this belief is still a teaching of the church today. All of these marriages, it is taught, are valid after death and for all eternity.

In 1904, the government began an extensive investigation into the continued practice of polygamy among Mormons. During this search, leader of the church, Joseph F. Smith, once again told church members that doctrine forbade plural marriage. Several people still practicing were excommunicated, including some church leaders. Some, who were married before the policy change, were allowed to continue to live with their plural spouses, living until the 1950's. However, those who lived with multiple wives were not allowed to hold church callings.

During this investigation, the Reed Smoot Hearings took place. Smoot, an apostle in the Mormon church, was elected to be a U.S. senator. However, under the Edmunds Acts, no polygamist could hold a seat. The hearings lasted three years but, not gaining a vote large enough to expel him, Smoot was allowed to stay. Testimonies in the hearing proved that, though Smoot only had one wife, the practice of polygamy continued among Mormons as men who had entered into marriages before the Manifesto were allowed to stay with their plural wives until death. It was also discovered that, in order for a Mormon to run for political office, men must be first approved by the First Presidency, or top three leaders in the church. This worried many as it indicated the church still had influence over the politics in the state. Events such as the Mountain Meadows Massacre and rumors of Danites, Blood Atonement oaths, and oaths of vengeance against the U.S. were also discussed. During his time in the Senate, Smoot arranged meetings between government officials and secured visas for missionaries.

Polygamy changed the way the American government interacted with religion forever. It placed government control over marriage at the center of the debate, a control the government still has today. It also allowed for the questioning of religious practices and investigation into them from a viewpoint of a majority religious moral compass. Mormons argued that these changes challenged their freedom of religion while others stated that religion cannot cover immoral actions. This gave the government more control over what religious practices were, and were not, allowed to practice, though they argued that anyone could

believe any doctrine, so long as immoral ones were not put into action.

Within the church, these new teachings and changes to doctrine caused splits, splinter groups and excommunications, even among top leaders. Some left, starting their own churches elsewhere that continued to practice polygamy. Some of these splinter groups still participate in plural marriages today.

Read the Manifesto [here](#). Then Answer Workbook Questions 422-428

Lesson 93: Utah's Political Parties¹

As polygamy came center stage in the nation and Utah sought to gain statehood, many Mormons were told by church leadership to vote along party lines. In Utah, as well as across the nation, several political parties had emerged. These parties each follow their own ideals and had different ideas on how to run the country.

The seed of political parties goes back to the time when America's Constitution was being created. Alexander Hamilton and Thomas Jefferson, in essence, began the first two parties with their differing ideas about the responsibilities and amount of power the federal government should have. These two parties, the Republican and the Democrat parties, have been the major parties in the U.S. throughout its history.

However, several other minor political parties have also existed. In Utah during the 1800's-early 1900's, the LDS People's Party and the Non.-Mormon Liberal Party were direct responses to the religious control over the government experienced there. The

People's Party often dominated elections as they were the majority. However, as polygamists lost the right to vote, power shifted to the non-Mormon Party. The election of 1890 was the first big win for the non-Mormon party in Utah, beginning a change in laws and plans for the state.

In an effort to win public approval and in hopes of earning statehood, the Mormon church disbanded the LDS People's Party. Church members were told to choose one of the national parties: Republican or Democrat, and vote along party lines. Voting along party lines meant voting for the person within your political party no matter what. Most Mormons chose the Democrat party, as they were angry at Republicans for fighting against polygamy. However, when the numbers were skewed, church leaders asked several members to join the Republican Party instead. Many non-Mormons, too, chose and joined a major party during this time.

Read the quote on page 214 (in the bubble) of *The Utah Journey*. Then Answer Workbook Questions 429-433

Lesson 94: Utah's Constitution¹

As the nation saw polygamy slowly disappear, church influence on politics lessened, and massive amounts of natural resources being mined in Utah, the U.S. government began to seriously consider statehood.

President Grover Cleveland authorized the creation of a state constitution. However, in order to be approved, the constitution was required to include certain conditions. First, religious freedom had to be a guarantee for

all citizens, not just those of the major religious group. Secondly, polygamist marriages had to be permanently banned. Finally, certain federal and reservations lands must be surrendered by the Utah government. In exchange, the federal government would provide land and funds for schools, public buildings, and irrigation.

One hundred and seven men were appointed as delegates and tasked to write Utah's constitution. After nine weeks of work, these men had created a document that outlawed polygamy in Utah forever, gave women equal rights in voting and running for office, and separated church and government ensuring that no person would be discriminated against because of their religious beliefs. Mormon pioneers could no longer use government power to create laws that violated the rights of minorities.

Utah's constitution set up a government modeled off the federal government and U.S. Constitution. It outlined the rights of the people and the duties of government officials. It allowed citizens to elect representatives to speak for them and create laws which Utah citizens agreed to follow. These representatives could be replaced if they didn't listen to the voice of the people.

Read the Rights and Responsibilities section on page 307 of *The Utah Journey*

Both the federal and Utah state government is broken into three branches. Each of these branches, or groups, has a different job and different people elected to fulfil those jobs.

The executive branch was created to enforce the laws. In a state the head of the executive branch is the governor, who can serve for

four-year terms as many times as they are elected by the people. The governor commands the state militia, suggests ideas for new laws, creates the state budget, signs laws passed by the legislative branch, and ensures that laws are enforced. Utah has had several governors from both major political parties: the Democrats and the Republicans.

The legislative branch has the ability to make laws. It is made up of several representatives from each area of Utah. These representatives meet in two groups: the House and the Senate, and meets in the State Capital. Here, the groups introduce bills, or ideas for new laws each January and during special sessions. They then discuss the ideas, known as bills, debating the good and bad things about each one. They also listen to the thoughts of those they represent for each idea. If the new idea gets enough “yes” votes from both the Senate and the House, it goes to the governor for approval. Once he signs the bill, it becomes a law.

Finally, the judicial branch of the government is tasked with interpreting the law. In this branch judges who are elected by the people decide how to fairly fit the laws passed to each case. If someone is accused of a crime, it is the job of the judge to ensure that person has a trial, allowing both the accused and the victim to explain and prove their sides. Then, the judge determines the punishment if the accused person is found guilty.

Judges also have the job of comparing laws passed by the legislature to the constitution. If a law is passed that violates, or goes against, the constitution it cannot be enforced. The constitution protects the

rights of each person living in Utah and outlines which rights the government has no ability to take away. If a law is found to take these rights a group of judges can dub the law as unconstitutional. This erases the law as if it never existed.

Each of these branches has the power to check and balance the others. Utah’s constitution was created so that no one person could rule the state. The branches have to work together in order to create, enforce, and punish according to the law. They are limited in what they can do by the constitution and by the power of the other branches.

The ultimate power in Utah (and America in general), however, lies with the people. Utah citizens can vote, picking who will represent them. Citizens can choose people who believe in the same things as them or want to find solutions to the same problems. If a representative does not listen to the people or passes bad laws, they can be voted out of power. Representatives must live in Utah and can be ordinary citizens who want to serve in office which means that you could one day run for office. Utah citizens have the ability to make changes to the constitution as well. This is done by vote. This means that every citizen of Utah has a role in the government, as well. Even if they don’t run for office, citizens should get to know the candidates, learn about and discuss important issues, and vote to protect the rights of each citizen. Citizens have the ability to let their representatives know how they feel about each law and why it is important to them. In this way each Utah citizen has a voice in how the state is run.

Answer Workbook Questions 434-441

Lesson 95: Statehood Granted¹

After decades of applying for statehood and being rejected, Utah finally became an American state in 1896. Utah was the 45th state accepted to the union. Across the state, many people celebrated this welcomed change.

When Utah became a state, it modeled its government off of the United States Constitution which broke up the power of the government into three branches. The legislative, judicial, and executive branches each had a role and no one branch could control everything on their own. The Utah government had to answer to and work with the federal government, giving citizens an added layer of protection.

This form of government was copied again at a local level. Utah was broken into counties and cities. Citizens were given the ability to vote, help create laws, and be represented by county officials as well as officials in their own city. These local governments could make rules, provide services, and search for solutions that were specific to the smaller area they controlled. A farming town, for example, may need to discuss where houses would be built and where fields would be preserved. A town that is more urban may have to deal with increased traffic and the need for more roads. Local governments gave the people the organization they needed to handle these issues.

City and county governments worked within the rules passed down by the state government. The state government worked within the laws of the federal government.

In this way, rights of citizens are protected and representatives at each level must answer to the people who voted them into office. Additionally, tribal governments exist on reservations for Native American tribes. These governments create and enforce their own laws on tribal lands.

See the map of Utah Counties on page 313 in *The Utah Journey*. Find the county you live in.

In addition to making, enforcing, and ruling on laws, government filled the role of providing certain services. Taxes were set up to pay for law enforcement (police officers), firefighters, and paramedics. Public parks, roads, and libraries were established. Public works systems for water, sewer, gas, and electric were eventually implemented. City planning, health services, schools, and other services are also provided by Utah citizens through government organization of taxes collected.

No matter the level of government, there are certain rights that no official has the ability to take from citizens of the U.S., including Utah. These are outlined in the Bill of Rights, a part of the U.S. Constitution. In this document, the right of citizens to free speech, freedom of religion, freedom of assembly and petition, freedom of the press, the right to bear arms, freedom from quartering soldiers, freedom from unlawful search and seizure, and certain rights for people accused of a crime (including the right to a trial). It also explains that the rights not outlined in the Bill of Rights are chosen by the people. The Bill of Rights is a legal document that ensures each person the ability to live in freedom within the U.S. It protects their life and property, allowing

for each person to work hard and become whatever they want.

Answer Workbook Questions 442-448

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Unit 8: Technology, Industry, and War

**Standards Taught: SS.2.3, SS.2.4, SS.2.5, SS.2.6,
SS.3.2, SS.3.3, SS.3.4, SS.4.1, SS.4.4, SS.4.5, SS.5.5**

Unit Project: The Berlin Candy Bomber was from Spanish Fork, Utah and spread joy throughout the world until his death in 2022 by carrying out simple acts of kindness and thinking of the feelings and needs of others. During WWII he carried out several candy drops, where he delivered candy to children in Europe by dropping packages from his plane as he flew over the area. Take time throughout this unit to find small acts you can perform to help or bring joy to others around you.

Lesson 96: Technology Advances: Telephones, Televisions, and Electricity¹

The Industrial Age, which lasted from about 1820-1840, brought several new technologies to the world which changed daily life for most people. The steam engine, trains and railroads, and the telegram made the world seem smaller and allowed for faster transportation, furthered exchange of goods, and increased communication. In Utah, as well as many other areas, these changes helped urbanize many areas as factories were built and many people moved to cities rather than living on rural farms. Mining, especially, flourished in Utah.

These technologies and an emphasis on scientific discoveries to improve life led to more advancements. Electricity had been studied for years but always remained difficult to control and use in a safe way. However, by 1880, generators were used to produce electricity that could be safely used. In Utah, the use of electricity spread slowly. First, a circus performing in the area brought a generator, showing electric lights. Over time, major cities built their own generators allowing for city streets, and eventually, homes to utilize this new power source.

The invention of safe methods for using electricity brought new inventions that could use this new power. Rather than wood or coal, stoves and heaters now ran on electricity. Rather than using candles for light after dark, lightbulbs were invented. Washing machines, refrigerators, and vacuums, along with other household appliances, were created. This made work much easier and quicker for many people.

Electricity didn't just help in the home, however. Schools benefited from extended hours with new lights that could help students see after dark. Businesses could stay open longer and machinery became more efficient. Jobs that were previously too time consuming or too dangerous utilized electricity to increase profits and decrease risk. Electric streetcars and trains helped with transportation across the state.

Additionally, electricity meant that lines needed to be placed between generators and the homes, schools, or businesses that would use the electricity. These wires were often made of copper. In Utah, this meant new copper mines were created, giving new jobs to the area. Kennecott Copper Company is still Utah's biggest mining company today.

More efficient and convenient tasks also made it possible for more women, who usually did the housework, to leave their homes and find jobs in their community. Now that laundry and cooking took less time, women were able to work for others and earn money as teachers, nurses, store clerks, and in other jobs.

In 1879, Utah first used a new invention called the telephone. Telephone lines were eventually spread throughout the state, allowing people from Ogden to speak with people in Nephi in real time with no telegraph operator. At first, phones were available in city offices and stores. However, as lines expanded and more people put phones in their homes, this became a main method of communication.

In 1906, radios were invented and soon became a normal part of every home. Radios allowed for users to receive sound

through radio waves that were sent through the air. These waves were converted by radios into songs, stories, and programs that families gathered around to hear. This made it easier to get news updates as well.

Not long after the radio became popular, technology was invented that allowed for the creation of motion pictures, or short movies. At first, movies included no sounds and were completely silent. However, by the late 1920's audio was added. Movie theaters were created and many people went here to gather news, watch fun shows, and see friends. Movie theaters were fancy, palace-like establishments where people gathered often. It wasn't long before televisions were invented, bringing motion pictures into homes across America, allowing people to hear and see programs, news, and stories.

By the 1920's, automobiles were invented. Henry Ford was one famous auto-maker. Cars became popular and many people purchased one for their family. As cars increased, the amount of animals used for travel decreased. This meant new roads, new factories, and the need for things such as gas stations and motels. Soon after, airplanes began to send passengers through the skies, allowing for long-distance travel in less time.

Answer Workbook Questions 449-453

Lesson 97: Labor Unions and Industrialization¹

As technology improved, businesses changed the way they ran. Though Utah maintained rural and agricultural areas for

farming food (plants and animals), many areas became more urban.

Factories and mines became a big part of Utah's industrialization. Here, many people could find work where they were paid by business owners. Farming was difficult and not always as profitable. Urban areas also had more to offer in recreation and fun (e.g. movie theaters, art centers, etc.). Many people began to move from the country into the city, taking jobs in mines and factories. They began to build suburbs, where many houses were built close together, and work in urban city centers.

Mines in Utah provided gold, iron, copper, silver, and coal to Utah citizens. Extra resources were sold to others around the country, traveling by train, automobile, or eventually, airplane.

Factories took in raw materials and created a finished product. They often established an assembly line, where one group of workers would complete a first task, hand the materials over to another group, which would complete the next task, and so on until the product was finished. This meant long hours and boring work for many workers.

However, products were made more quickly because resources and labor were put into one place. This made items cheaper to produce, making the end product more affordable for more people. It also provided a work schedule in which people knew when they were to work and when they had time for fun, or recreational, activities and an income for many that was reliable and predictable, something that farming could not provide. During this time, many people

in Utah enjoyed baseball games, amusement parks, dancing, and other fun activities that an urban environment provided.

Though factories and an urban lifestyle brought more money, fun, and free time for many people, it also had problems. While many business owners tried to be fair to their workers, some took advantage of people who needed work after moving to the city. Some workers were forced to work very long hours, giving them little time to rest or be with family. Some endured dangerous conditions which could harm or kill them over time or during times when things did not go perfectly. Others were unfairly fired or did not get paid for their work. Some workers were very young children, who missed out on school and play with friends to work long, dangerous, and boring jobs. At times, workers were paid very little by business owners who wanted to cut costs and increase their own profit, leading to poverty among workers who couldn't afford to buy homes, clothing, and food with the money they made.

One such example of dangerous work conditions and little pay was the Schofield Mine Disaster. An explosion in an underground mine killed 246 people, including 20 children, who were working in the mine that day. The explosion, along with the poisonous gas trapped underground devastated the mining town, leaving many families to grieve the loss of loved ones.

Workers soon created unions, where many workers grouped together to discuss changes they wanted to see with their bosses. This allowed for many people to have their concerns heard as a group, giving them more influence on their bosses than they would

have as individuals. Unions fought for better pay, safer work conditions, and fewer hours. Together union workers would petition, or speak out against, the unfair practices their bosses enforced. At times they would go on strike, refusing to work until their demands were met. This meant the business was losing money because no products were being produced. Unions also worked with government representatives to change laws and enact new policies that would protect workers.

Eventually labor laws were enacted by the federal and state governments. These laws stated that workers should not be expected to work more than eight or nine hours a day, that children were not allowed to work in certain jobs and only for a set amount of hours in other jobs, that workers could not be fired without reason, and that a minimum wage was to be established. This meant that workers could not be paid less than a certain amount per hour worked.

Laws were also enacted to protect workers while they were on the job, making changes to the processes or providing protective equipment to protect health and life. Rules about food preservation, garbage disposal, pollution, and sewer systems were also implemented.

Labor laws made work fairer in some ways, allowing fewer business owners to take advantage of those who needed a job. However, urbanization made many people dependent upon others for food, water, and basic needs. While in rural areas many people produced their own food, built their own houses, and sewed their own clothing, urban citizens had little space or time to do these things. Factories and other businesses

created cheaper and more convenient ways to complete these tasks and stores in which urban dwellers could purchase what they needed. However, in a city, families produced few things on their own and were forced to depend on the work of others and their income to be provided for. If their income failed (e.g. they lost their job), a business closed, or there weren't enough resources to go around, many people could not provide those needs themselves and were left without. Finally, industrialization left many dependent upon others to provide work for them, giving business owners an advantage and sometimes leaving workers very poor.

Answer Workbook Questions 454-458

Lesson 98: The Progressive Movement^{1, 54}

The success of labor unions showed Americans how powerful it could be when a group of people came together with a common goal. Soon, the Progressive Movement gripped the nation, including Utah. These progressives gathered together to petition for clearer and safer living conditions. Governments, they said, needed to clean up cities, provide public services (e.g. education, sewers, paved roads, etc.). They also worked for laws to regulate businesses and industries on issues such as air and water pollution, food safety, child labor, and women's rights.

In various areas, groups gathered together, petitioned and spoke with political representatives, and ran for office themselves. The government role went from protecting rights of citizens to focusing on controlling different aspects of life in the name of safety. In Utah, this meant laws

about alcohol consumption, a new Department of Health, public utilities, and limited activities on Sundays.

It also meant an increase in taxes in order to support these new regulations, laws, and programs. In the 1920's and 1930's, several new taxes were introduced and strictly enforced across the nation. These increased once again during the world wars. A gift tax, sales tax, social security tax, income tax, and several fees and taxes for business owners became a normal way to fund these programs. Several states also added or increased excise taxes, or taxes on certain goods (e.g. Britain's tax on tea in the colonies). These were often known as sin taxes, as they were added to items considered to be immoral such as cigarettes and alcohol. Gasoline taxes and investment taxes were eventually created, too.

In gaining control over some of the aspects they did not like, progressives brought about a new financial burden. They also opened the door for government interference in many aspects of daily life, all in the name of government services. Many progressives argued that someone should take care of society's problems. However, by making charity and regulation a political and legal matter, they forced many people to pay for causes they did not personally support. Many of these taxes and programs exist today.

Read the bubble titled *Kanab's Progressive Board* on page 236 of *The Utah Journey*. Then, answer Workbook Questions 459-462

Lesson 99: National Forests, Parks, and Monuments¹

During Utah's settlement, land belonged to the people who claimed it, giving them legal rights to the water and use of property. As Mormons settled in the area, much of the land used was claimed by the church. However, as time went on, the state and federal governments set aside certain pieces of land for different purposes. Indian reservations are one example of this. Reservation land was to be set aside for use by the Native American tribe that it belonged to.

By 1916, however, state and federal governments worked to control the use of water, farmland, and other natural resources in an effort to ensure every citizen could meet their needs. Land was also set aside to preserve the beauty and natural monuments present throughout the country.

In Utah, one of the first projects the government worked on in regards to land usage was a dam and tunnel dug through a mountain in order to deliver water to Utah Valley. This required reclamation of reservation land from the Uintah-Ouray Indian Reservation. The land was used despite a contract with the native tribe. A tunnel was dug between the Strawberry River and Utah Valley. A dam was created to control water flow and, after years of work, water was delivered to ensure crop growth. This was a part of a movement to dam and control almost every major river in the west.

During this time period, the government was also concerned with timber and livestock needed to provide for a growing population.

National forests were created, allowing the federal government to manage natural resources and control access and environmental changes in the areas. Additionally, lands were put aside to graze cattle and other animals.

National monuments were also created in an effort to protect natural landmarks (e.g. the Rainbow Bridge). These landmarks became property of the federal government so that no individual could damage or change them.

In addition to federal lands, state governments also took control over certain parts of the natural landscape. Today, many people are grateful for the protection of these lands and happily pay the taxes and tolls required to enjoy and maintain them. Others, however, see government land ownership as overreach, a way for the government to profit from land use, and an unfair business practice.

Answer Workbook Questions 463-468

Lesson 100: Utah and World War I^{1, 55}

In 1914, war took hold of Europe. Several countries had promised to protect each other and, when two of these countries went to war, many others followed in order to protect their allies. Though America stayed out of this war for a time, it sent supplies and soldiers to help allies.

Eventually, though, Congress agreed that the U.S. needed to enter the war. After German submarines attacked American merchant ships, the U.S. entered the war that became known as World War I.

The technologies that made life better around the world, also made the war more destructive and deadly. New bombs, guns, vehicles, and scientific discoveries were put to work, making WWI the deadliest war that had ever happened. More than 16 million people died.

Utah citizens joined in with other Americans as the U.S. entered the war. In order to protect allies and its own merchant ships, the U.S. called soldiers to fight in the war. Some of these soldiers came from Utah. Additionally, women signed up as nurses to aid in the war effort. Businesses changed their production to make the things soldiers needed (e.g. airplane parts, guns, bombs, submarine parts, etc.) and families began to grow small gardens to help produce more food so extra could be sent to soldiers. The Mormon relief society gathered and stored wheat, which was eventually sent to Europe for soldiers and others suffering under the effects of war.

Though the war never came to Utah, it impacted the way businesses ran and families prepared for daily life. It showed people around the world how destructive the new technologies they relied on could be. Many hoped the world would never fight in such a war ever again. However, the end of the war left Germany and its allies ruined and without the resources they needed. It also made allies more willing to protect each other. This would eventually lead to another war.

During WWI a pandemic broke out. The influenza spread throughout Europe claiming many lives. As the flu spread to Utah, the state health department banned gatherings and many people were required

to wear masks in public. Today, the flu returns each year, mostly in the winter months. Most people who catch it do not die because modern immune systems know how to fight the germs that cause it. It is no longer a new virus, as it was in 1918.

Answer Workbook Questions 469-472

Lesson 101: The Posey War¹

Between 1915 and 1921, several conflicts broke out in Utah between cattle companies, settlers, and Native American herders. Land use was at the center of the conflicts, as many of these farmers wanted areas in which they could safely graze their livestock.

The conflict escalated when a man named Posey and two native boys were accused of stealing livestock and burning a bridge. A sheriff's posse rounded up several native men, women, and children near Blanding, UT, including Posey.

Several of the natives escaped after their arrest and a shootout occurred. A horse was killed and Posey was shot, dying soon after. Upon hearing of the man's death, a U.S. marshal released the other natives and gave them nearby land where they could hunt and graze their animals. However, the native children were sent away from their families to a school on a Colorado Ute reservation. This conflict was widely publicized throughout the U.S. and is known as one of the last Indian battles.

See the image of Posey on page 241 of *The Utah Journey*. Then answer Workbook Questions 473-474

Lesson 102: The Great Depression and The New Deal

The ending of WWI brought a new era to the United States. The roaring twenties came with celebrations, new dances, increased communication, and progressive ideas. Radio and movies increased access to recreational activities such as dance halls and movie theaters. Women gained the right to vote, began working outside the home more often, and sometimes expressed their excitement for their new freedoms with shorter hair and fancy clothing styles that represented a joyful and carefree way of life. Businesses prospered, mostly from profits of the war efforts which brought new jobs and products to the world.

However, the prosperity and joy were not to last. On October 29, 1929, the stock market crashed sending a wave of panic throughout the economy. Known now as Black Tuesday, this event marked the beginning of the Great Depression. As people rushed to sell stocks, prices fell and many people lost all their money in a matter of hours.

In addition to the stock market crash, businesses were still adjusting to the lack of demand for war products, which they had invested in the production of for the war. Now that the war was over, many of these products were no longer in demand (or needed by customers). During the war, factories had found ways to become very efficient, helping them produce more goods. However, after the war, fewer people could afford or needed those goods, leading factories and farms alike to have too much product. This meant things sold for a lower price because they were easy to get. Lower prices meant businesses made less money

and needed fewer workers, leading to many people being fired because their labor was not needed.

With few jobs and little demand for new products, many people could not afford the things they needed. This led many families to live on credit, or to borrow money from banks which would need to be paid back with interest (a fee banks charged for allowing their money to be borrowed).

Few jobs, low prices, and purchasing on credit caused the entire financial system in the U.S. to collapse. As people stopped supporting businesses and banks could not collect the money people owed them, the Great Depression grew worse.

The Great Depression lasted for ten years. Many people did not have a job, could not purchase the food they needed, and lost their homes because they could not pay back loans. Businesses failed because people were not buying their products. Many farmers lost their land. In Utah, mines failed as profits for their products fell. Unemployment increased around the nation, but especially in Utah where many people worked in mines or on farms.

See the Unemployment Chart on page 244 of *The Utah Journey*

Though many groups tried to help those who were suffering, it was difficult for people struggling to help others. Churches worked to provide for the poor, grow extra food, and help people find homes. In Utah, the Mormon church created a welfare system, creating jobs for people on their farms and allowing them to purchase food grown with their earnings. Across the nation, the

American Red Cross collected and passed out food while companies donated the goods they could afford to share.

Additionally, the government tried to end the Great Depression and help those who were suffering. They created a set of laws called the New Deal. This created a retirement fund called Social Security, in which workers paid a certain percentage of their money to the government. This money was then given out as loans, used lunches for children, and for training for people for new jobs. The government also used tax money to start new projects, which gave jobs to people who needed them. The Civilian Conservation Corps and the Works Progress Administration are examples of these projects. Men and boys were hired by the government to build walls, dams, campgrounds, and bridges. Other projects funded by this program were parks, athletic fields, swimming pools, public utilities, airports, and artistic programs.

Additionally, programs for farmers throughout the U.S. began. The Farm Security Administration was created to pay loans to farms and support their need for supplies and workers through tax dollars. Utah suffered a drought during this time and the governor asked the federal government for help. Funds were sent leading to new wells, the development of springs, and irrigation ditches throughout the state. Reservoirs were also created.

However, government programs led to an increase in taxes, forced those who had money to pay for those who did not, and did not end the Great Depression. Many people struggled to buy basic things and often did not eat a meal each day. The Great

Depression made life very difficult for many people and did not end for many years.

Watch these [interviews](#) of people who lived through the Great Depression. Then, answer Workbook Questions 475-478

Lesson 103: Utah and World War II¹

The Great Depression continued until the United States entered another war. World War II began when Germany, unhappy with the treaty forced on them at the end of the First World War, began to invade other European countries. Alliances that had been made before continued between several areas and soon, most of the world was at war once again.

The United States did not enter the war until they were attacked at Pearl Harbor by Japanese planes. The planes bombed and sunk several warships that were stationed there. After the attack, the U.S. declared war on Germany and Japan, entering the war allied with Russia and Great Britain.

Soldiers from all around the U.S., including Utah, went to Europe to fight in the war. They found horrible conditions and a violent and bloody battlefield. Concentration camps were discovered, where Jews and others people determined to be unworthy by German officials were forced to work, tortured, and killed.

In the U.S., as the men left women left their work at home and took up jobs men normally filled. Many businesses focused once again on producing the things needed for war. In Utah, parachutes, bullets, guns, and steel for battleships were created. The

Browning machine gun was invented and produced in Utah. This new gun helped soldiers fighting in Europe by allowing them to shoot more quickly and accurately at the enemy. The increase in work helped bring America out of the economic depression. In Utah, mines and other war-related industries once again were profitable.

As production shifted to war materials, U.S. citizens saw a decrease in food and other daily supplies. This led to rationing, or government control, over how much of a product one person could buy. Citizens were given ration books, each holding a coupon for their allowed monthly amount of goods such as flour, sugar, meat, butter, and coffee. A person was only allowed to buy as much of each product as their book of coupons stated. This meant many people went without.

World War II lasted for years and many men were called to fight. Though Americans did not experience battles around their homes like Europeans did, many felt a responsibility to help in any way they could. Even children worked to aid soldiers by collecting scrap metal to be used by the military.

On June 6, 1944, Allied (U.S. and their allies) soldiers landed in Normandy, France and took the beach from Axis powers. This was the beginning of the end of WWII. As Allies took land back from Germany, they freed those under attack and in concentration camps. However, even after Germany was defeated, the war with Japan continued.

In Utah, a group of soldiers trained in hopes of ending the war. Their mission was to drop two atomic bombs on Japanese cities.

These bombs were new technology, had never been used in war before, and were so strong they would kill nearly everyone in the city as well as others around it.

In August of 1945, the soldiers completed their mission. The Japanese cities of Hiroshima and Nagasaki were bombed and nearly 230,000 Japanese citizens were killed. Soon after, Japan surrendered and WWII ended. However, the memory of the only atomic bombs to ever be used in war persisted.

Read the quote on page 258 of *The Utah Journey*. Then answer Workbook Questions 479-483

Lesson 104: Topaz Internment Camp¹

After the attack on Pearl Harbor, many Americans became wary of Japanese immigrants and their descendants. Fearing that these men, women, and children were spies that would give information to the enemy, internment camps were created across the United States.

Americans who had emigrated from Japan or had Japanese ancestors were rounded up, taken from their homes, and placed into a government camp. These camps were surrounded by a fence and heavily guarded. Though homes, schools, and work were provided, those living in the camps were prisoners.

There were 10 internment camps in the United States. One was in Utah. The Topaz War Camp, near Delta, Utah, held more than 8,000 people. Some prisoners were forced to stay for more than three years, working on farms and other businesses in the area

and enduring extreme temperatures and storms. The barracks provided were uncomfortable and gave little shelter from the weather.

Japanese Americans in the camps were taken from their comfortable homes, forced to give up their businesses, and put their lives on hold. Their money, homes, cars, and other items of value were taken by the government, many of which were never returned. They lost their freedom, were looked down upon by other Americans, and were forced to abandon their property.

Internment camps violated the rights of American citizens because of their Japanese descent and further divided the country. Americans were wary of Japanese before the camps were opened. After the camps began, many openly discriminated against them and assumed that anyone of Japanese descent was the enemy. Most of those forced into camps were innocent of any wrongdoing. None of them went to trial or had the opportunity to prove they were innocent before being locked into the camps.

When the war ended, camps were closed and surviving prisoners were released. However, many Japanese Americans still faced racism, prejudice, and distrust from others in America. Though their freedom was restored, prisoners of the camps rarely were able to recover their homes, businesses, and other property. Many of them simply had to start again.

Years later, the U.S. government issued an apology to those placed into camps and gave a payment of \$20,000 to each prisoner. However, this did not change the effect

imprisonment had on the lives of those who suffered through it.

Watch this [video](#) of an interview with a man who was in an internment camp when he was a child. If possible, take a field trip to the Topaz Camp Museum. Answer Workbook Questions 484-488

Lesson 105: Berlin Candy Bomber¹

Several different types of heroes were created during WWII. Some were soldiers who saved the lives of their friends or performed heroic deeds on the battle field. Others were women who went to work in traditionally men's jobs in order to create what the nation needed for victory. Others were families who rationed and grew food in order to ensure enough could go around.

One such hero was Gail S. Halvorsen. Gail lived in Utah and was a soldier stationed in West Berlin after the war. He saw supply lines blocked and many people suffering there without food and other basic needs. During this time, many allied forces would drop necessities from airplanes into cities as they flew over. Gail was a part of these airdrops.

Here he often met children and felt the need to help brighten their day. At one meeting, he had only two sticks of gum. However, he went back to his base, collected sweets from his fellow soldiers and added them to the airdrop which was delivered the next day. The small candies helped break the fear and anxiety of war for many children in the area.

Gail continued gathering candy and other sweets and adding them to airdrops he performed, leaving behind more than

250,000 parachutes of treats. Americans who heard about his idea sent extra sweets to him and he became known as Uncle Wiggly Wings as he always wiggled the wings of the plane as he flew overhead so the children below would know it was him.

Gail became a hero to many for his simple acts of kindness. He settled in Spanish Fork, UT and lived there until his death in 2022.

Answer Workbook Questions 489-490

Lesson 106: The Cold War and the Defense Industry¹

After WWII, a truce was agreed upon between the varying countries throughout the world. However, with the advancement of weapons and the U.S. use of the atomic bomb, countries had seen the destruction that could be caused by the area with the most advanced technology.

After WWII, the Cold War began. The Soviet Union had not stopped its acts of war and was trying to conquer Europe, believing it was their duty to expand communism throughout the world. Many countries became fearful that the powerful government would develop an atomic bomb or something worse.

An arms race began between countries. The Soviet Union and the U.S. were at the forefront of this race. Companies and government entities worked continuously to develop defensive and offensive weapons which would overpower foreign governments and give control to the country with the best weapons.

In Utah, this meant millions of taxpayer dollars were funneled into the economy as mining and other war industries prospered. Hill Air Force base was created and supply depots were set up.

The Cold War increased the defense industry's influence on the economy. However, it also led to new discoveries that could be applied to other technologies as well. The Cold War officially ended when the Soviet Union fell and Russia was created. However, even today countries race to create the most advanced weapon and keep conquest at bay through the threat of force.

Read *The Butter Battle* by Dr. Seuss. Then, answer Workbook Questions 491-492

Lesson 107: The Korean War^{1, 56}

Smaller conflicts continued throughout the world. Even today many countries are at war or are allied with others who are at war. The United States has taken upon themselves the role of "peacemaker" and often interferes in conflicts around the world claiming responsibility to bring freedom to the world.

Once such conflict was the Korean War. In the 1950's, communists from North Korea threatened to conquer and control South Korea. North Korea was allied with China and the Soviet Union while the U.S. supported South Korea. Though the war officially ended in an armistice which split Korea into two different occupation zones, tensions are still high between the areas today.

The Korean War, like others, benefited Utah's war industries. Development of missiles, airplanes, radar systems, and research relating to improved weapons all occurred in Utah.

Moab, especially, benefited from the war efforts. Uranium, a material needed to create atomic bombs and other weapons, was discovered in the area and heavily mined. However, uranium is a highly radioactive substance and careful considerations needed to be made about storage, transport, and disposal.

Utah's open spaces allowed for nuclear testing and it was proposed that Utah would be idea for a MX Missile Project. This project would include an intercontinental missile system connected to several railroad tracks allowing the missiles to be moved into shelters around the area. The idea was greatly debated. Those in favor pointed out that this project would bring new jobs to the area and increase the U.S. defense system. An area that was stagnant and experiencing no growth would become a prosperous city quickly. However, opponents pointed out that the project would have a great impact on the environment and could make Utah a target for future attacks. When the Mormon church spoke out about it, the debate ended and the project was never built.

Answer Workbook Questions 493-495

Lesson 108: Urban Living and Never-Ending Road Construction¹

After WWII, many people who once lived in rural areas began to move to the city. Several farmers sold their land and it was developed into suburbs. As cities grew, the

demand on public works (e.g. water, sewer, gas, electric) grew. In the 1960's, Utah began to build a freeway system throughout the state.

Interstate 15, which travels from the northern border of Utah to the southern border, created a freeway that made travel quicker and easier. This allowed people and supplies to conveniently go from town to town throughout the state. The freeway project was mostly paid for with federal money and is now maintained, added to, and improved with state taxpayer money.

See the images on page 263 of *The Utah Journey* and Answer Workbook Question 496

Lesson 109: The Vietnam War¹

In the 1960's the United States entered its most controversial war to date. The Vietnam was began as a civil war between North and South Vietnam, a country in Asia. Like the Korean War, this was a conflict in which one side was trying to spread communism. North Vietnam was backed by China and Russia. The U.S. supported South Vietnam and sent supplies, weapons, and soldiers to the area.

As American soldiers died in the violent war, battles were broadcast on television. Many people in America protested the war, saying the U.S. shouldn't be involved in foreign conflict, especially at the cost of American lives. Others supported the war, stating that the U.S. had a responsibility to protect freedom around the globe.

See the images on page 264 of *The Utah Journey*. Then answer Workbook Questions 497-499

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Unit 9: Modern History

Standards Taught: SS.2.2, SS.2.5, SS.2.6, SS.3.1, SS.3.2, SS.3.3, SS.3.4, SS.4.1, SS.4.3, SS.4.4, SS.4.5, SS.4.6, SS.5.1, SS.5.2, SS.5.3, SS.5.4, SS.5.5

Unit Project: Writing History. Sometimes we read history and forget that real people lived through the stories we are learning. People with everyday lives, responsibilities, and emotions experienced these events, each in their own way. Choose a recent event that you think will go into future history books. Record your own experience with this event, including important details. Then, explain why you believe this event is historically significant and how history books will remember it. Include an alternative point of view on this event, stating how history books will remember it if choosing this view instead. This paper should be at least three pages long.

Lesson 110: Utah and the Civil Rights Movement¹

As America grew and technology advanced, people from around the world began to travel, and sometimes settle, in new places. This mixture of people gave Americans the chance to learn from each other, adopt aspects of different cultures, and grow stronger through new ideas. The Bill of Rights protected each American's ability to believe, worship, and live as they wanted as long as they didn't interfere with the rights of others. WWII showed the world how horrible humans could be to each other and many began to look for a way to prevent it from happening again, especially in regards to race. Additionally, the war brought soldiers together despite race or ethnic background and people began to see they could work together with people of different backgrounds.

However, after WWII, some groups of people in America still did not have equal rights under the law. Though African-American (and other minorities) soldiers had fought alongside white soldiers in the war, they returned home to segregation and racism. Black people were not allowed to use the same bathrooms, attend the same events, or even swim in the same pool as white people. Many businesses and stores refused to serve black people, treating them as second-class citizens, rather than equals. Schools, neighborhoods, and even buses were segregated, meaning black people and white people had to use separate buildings, live in separate houses, and sit in separate seats. Though the government stated that these separations created two equal groups, much of what black Americans had was lesser than what white Americans had.

After WWII, in Utah and around the country, a movement began to fight against the inequality between white and black Americans. The Civil Rights movement included protests, peaceful acts of resistance, and even riots. Leaders like Rosa Parks, Martin Luther King, Jr., and Daisy Bates spoke out and worked to end laws which created a separation between the races. Mr. King visited and spoke in several areas around the country, including Utah. Many of the heroes of the Civil Rights movement suffered violence, threats, and even death to protect their rights and the rights of others.

Eventually, laws were changed and segregation ended. Schools, businesses, and places of recreation began to include a mixture of different races in America. In Utah, Native Americans were given the right to vote. However, the end of the laws did not put a stop to racism, or the belief that one race is better than another. Many black Americans still faced discrimination and, in some places, still do today.

The Civil Rights Movement began in the 1950's, less than 100 years ago. America has made great strides in promoting equality and rights for everyone since then.

Utah, unfortunately, lagged behind the advances in many other areas for equal rights. The fundamental Mormon belief that black people were cursed by God was built into their doctrine and many people had a hard time accepting what they saw as lesser laws of men. Laws in Utah allowed for discrimination against blacks in work, housing, and businesses. They prohibited people of two different races from marrying. The Mormon church refused to allow black

members to hold the priesthood, a leadership power believed to be from God, or enter into the church's highest covenants. The Mormon prophet, Ezra Taft Benson, spoke out against the Civil Rights movement, guiding many members of the church (still prominent in Utah) away from the ideas it presented.

Read the following quotes by Ezra Taft Benson, a Mormon prophet and leader during this time. Then, read the statement from the First Presidency (the top 3 Mormon leaders found [here](#))

“There is nothing wrong with civil rights; it is what’s being done in the name of civil rights that is alarming. There is no doubt that the so-called civil rights movement as it exists today is used as a Communist program for revolution in America. There is no doubt that the so-called civil rights movement as it exists today is used as a Communist program for revolution in America just as agrarian reform was used by the Communists to take over China and Cuba. This shocking statement can be confirmed by an objective study of Communist literature and activities and by knowledgeable Negroes and others who have worked within the Communist movement. As far back as 1928, the Communists declared that the cultural, economic, and social differences between the races in America could be exploited by them to create the animosity, fear, and hatred between large segments of our people that would be necessary beginning ingredients for their revolution.”⁵⁷

In 1978, however, the church overturned its policy prohibiting black members from certain offices and privileges. It began to encourage desegregation and equality

between races, though it would take time for this to become the accepted policy. This began to alter the beliefs on race for many in Utah, as the majority of citizens were still Mormon and considered their leaders to be speaking for God.

Laws were passed in Utah to reflect the changing laws of the nation. Though Utah did not legally segregate schools, many were separated by economic status, meaning that schools usually had a majority of students from one race. As laws about housing, businesses, and legal matters changed, school boundaries were redesigned to allow for a better mixture of different people in each school.

During the Civil Rights movement, black Americans and other minorities fought for their rights granted under the U.S.

Constitution. They stood together and protected each other, creating change that benefited all Americans. Though it took time and the work of these great leaders is not yet complete, America has made great strides in equality since then.

Answer Workbook Questions 500-505

Lesson 111: Utah and the Space Race¹

World War II was destructive and claimed more human lives than any war before it. Two new bombs were dropped on Japan, more deadly than anything seen before. Many people saw photographs of these horrors and wanted to prevent these things from coming to their own country. The Vietnam War, too, televised the violence and cruelty of war, making many fearful. After WWII many countries entered into the Cold War. The U.S. and Russia, especially,

began to build up their defenses in order to protect themselves in the event of war. Now that atomic bombs had been used, everyone wanted a way to fight back if one was ever used on their home.

The Cold War focused on technologies. The country with the most advanced weapons and tools would quickly win a war against others. Part of this struggle centered on space. The Space Race began as the Soviets launched a satellite into orbit. Fearful that it may be used to spy on or bomb Americans, the U.S. began to focus on rockets and other space tools.

Soon, a race began between Americans and Soviets to put a man on the moon. Utah participated by developing a rocket system that would slow down the astronauts as they reentered the atmosphere. These rockets ensured that the first men on the moon, Americans, landed safely back at home. Neil Armstrong, the first man to set foot on the moon, was among them.

Answer Workbook Questions 506-507

Lesson 112: Utah and Computers¹

After it was discovered that electricity could be converted to a safe and usable form, many houses, businesses, and schools underwent a change in how they were run. Tasks that once took hours for humans to complete were now done using machines, making work and recreation more convenient and efficient.

The World Wars and Cold War brought changes to society as a whole, not just the defense and space industries. The technologies discovered in those areas often

transferred to home, business, and school use. One new invention that was beginning to emerge was the computer.

A computer allowed people to store, collect, and save data efficiently and neatly. It was searchable and could complete mathematical computations quickly. Computers allowed businesses to track sales and expenses accurately without files of physical paperwork. They allowed schools to record grades of students more efficiently. However, computers were not used in homes at first.

The first computers were very large, sometimes filling an entire room. They were also expensive and only very wealthy businesses and government agencies could afford them.

See the images on page 268 of *The Utah Journey*

Over time, computer technology was improved upon, making computers smaller and more affordable. During the 1980's-1990's, many people began to purchase computers for their homes. Schools, too, provided computers for student use and teach children how to use them. As computers became more common, they changed the way people worked, played, and interacted with each other. Today, computer technology that once took up an entire room now fits into your pocket in the form of a cell phone.

In Utah, David Evans and Alan Ashton were known for their work in computers. Both worked for universities in an effort to develop new software programs that would be run on computers. Some of these

programs (though they have been improved) are still used today. WordPerfect and simulation software to train pilots were both developed in Utah.

As computer use grew, servers were created. Servers are large, powerful computers that store programs and/or files to be used by several different computers. This invention allowed for information to be stored outside of individual computers and the internet to be invented.

The internet, or a system of cables, servers, and modems around the world, gave computer users the ability to communicate with the world. By connecting each computer to the others, people could send emails, engage in social media, share research, work together on projects from their own homes, and make video calls with businesses around the world. The internet, along with computers, changed the way humans interact with, work with, and spend time with others.

Read the information found on page 269 of *The Utah Journey*. Then, Answer Workbook Questions 508-512

Lesson 113: The Olympics in Salt Lake City¹

Since the Civil Rights Movement, many other events have affected Utah. Some, like the attacks of September 11th and several wars, have been far away but created change in how Utahans see the world or interact with others.

Other events have brought new technologies (e.g. internet), larger cities, more efficient agricultural growth, new laws, and more

diversity to the area. Utah is very different now than it was in the past. However, many industries such as mining, farming, and tourism still thrive in Utah's economy.

One of the largest recent events to occur in Utah was the Winter Olympic Games of 2002, the first Olympics held after the attacks of 9/11. These games, played every four years are based off of completions ancient Greeks held between neighboring cities. Here, athletes would come together to determine who was the strongest, fastest, or the best at certain games and activities. As the world became more connected, these games began to include countries from around the world.

In 2002, Utah hosted the winter games. Utah's snowy and cold winters provided the perfect atmosphere for the games and the state welcomed visitors from around the world.

Answer Workbook Questions 513-514

Lesson 114: Cultures of Utah Today¹

Throughout Utah's history, many people from around the world have come to live in Utah. Different cultures, religions, and groups now are mixed together, brought here by work, financial opportunities, religious pursuits, natural resources, or military efforts. Many people from Ireland, China, England, Italy, Greece, Japan, and Mexico now live here.

Today, immigrants still come to Utah from around the world. Refugees, especially, are welcomed by Utah's resources and state policies. Refugees are people given permission to live in the U.S. as they flee

war, starvation, and other dangers in their home country. It is estimated that 40,000 refugees live in Utah today. Many arrive in Utah with few belongings and little money. They don't always know English and must learn the culture and customs here. Refugees work hard to adapt to their new lives, find jobs, obtain housing, and excel in education.

View the chart on page 272 and read the quote on page 273 of *The Utah Journey*

Refugees and other immigrants come from a different country and have different experiences than Utah natives. Many face prejudice and discrimination of some kind. They work hard to integrate into American society.

However, they also try to keep their customs, language, and beliefs alive to pass on to the next generation. Often they will speak their native language at home, celebrate religious holidays and festivals they always have, gather with family and friends who share the same background, and begin churches that reflect their own religion. Traditional foods are made at home and music, hobbies, and socialization often reflect the life left behind mixed with their new life.

Read the chart on page 274 of *The Utah Journey* and make plans to visit one festival if you can

Over time, many immigrants work to become U.S. citizens. Naturalization is a long process that poses many challenges. In order to become a U.S. citizen you must, be at least 18 years old, live in the U.S. legally for 5 years, read, write, and speak English,

understand U.S. history and government, support the Constitution, and pass an interview and test. Many immigrants become official citizens of the U.S. and work hard to contribute to their new country. Many see the U.S. as a land of opportunity where rights are protected, financial freedom is a possibility, and wars and starvation are kept at bay.

Though Utah was settled first by Mormons and that church remains a prominent part of Utah today, other religions are spread throughout the state. Catholics, Episcopalians, Baptists, Evangelicals, Presbyterians, and other religions enjoy their rights under the First Amendment to worship according to their conscience.

See the list of religions in Utah on page 277 of *The Utah Journey*. Then Answer Workbook Questions 515-519

Lesson 115: Utah's Economy¹

Utah's economy depends upon several factors. An economy is the process of producing, distributing, and consuming goods. This process allows people and businesses to make money, which can then be spent on the things they need and want. If the economy is strong, jobs are filled and people can buy their needs and save for later. If it is weak, there are few jobs and people get paid less than what they need.

In Utah, several industries fuel the economy. The largest employer in Utah is the government, which hires people at the federal, state, county, and city levels. These employees work with the military, teach in schools, maintain public areas, work in

healthcare or social services, and keep records of what occurs in the area.

Mining is another industry that helps Utah's economy. Utah's natural resources are used in various ways around the world. Mines pull these resources out of the ground and make them usable. Copper, gold, silver, uranium, iron, lead, zinc, coal, petroleum, and natural gas are all exports from Utah.

Tourism is also a big industry in Utah. Utah's natural beauty, mountains, snow, and famous landmarks pull many people to the state for vacations and recreation. Its religious roots and events pull many people here, too. People from around the world come to visit Utah, each funding motels, restaurants, gas stations, and recreational activities. Each dollar spent funds a business and provides tax money to the state.

Utah is also dependent upon the tech, medical, and space industries. Utah's economy supports jobs in programming and software development, Internet services, computer design, and engineering. Utah hospitals are known throughout the nation for their level of care, providing doctors trained in cancer treatment, newborn care, burn treatment, and genetics. Many of these hospitals also do research into treatments, causes, and improved outcomes for patients. Engineers around the state also work to create medical devices and improve upon the ones that are already in production. The space industry in Utah focuses on manufacturing items such as rocket motors.

Finally, agriculture is also a large industry in Utah's economy. As many people now live in cities and expect food to be at the store

when they visit, farmers work hard to ensure this is a reality. Though farming methods have changed through new technologies, the work of producing food through the growth of crops and livestock is still difficult and labor intensive. Agriculture businesses hire several workers who sow, tend to, harvest, package, and ship food around the world.

Answer Workbook Questions 520-521

Lesson 116: Utah and Global Trade¹

As technology has improved and transportation became easier, many of Utah's industries began to export goods. Sending goods to other areas around the nation, and then the world, allowed Utah to make a profit and those other areas to have the things they needed. Utah regularly sends goods globally, to areas such as the United Kingdom, Canada, Europe, Asia, the Middle East, and Mexico. Gold, medical equipment, computers, minerals, automobile and aircraft parts, petroleum and coal, and food that Utah produces are sent away. In 2006, Utah had a total of \$6.8 billion in exports.

In addition to exports, Utah also imports several goods from around the world. Areas that have materials that Utah lacks sell and ship them here. Utah's government and business owners use these goods to produce finished products, sell to Utah citizens, or research further developments. This is known as global trade.

Utah is known for its well-educated people, large workforce, technology advancements and abundance, affordability, and beautiful environment. It also has a policy of low corporate taxes. This brings many people,

including entrepreneurs, to the state. Entrepreneurs, or business owners, drive much of the growth of Utah's population and economy.

Answer Workbook Questions 522-523

Lesson 117: Utah's Government Today¹

As part of the United States, Utah is under the direction and laws of the federal government. It must respect the U.S. Constitution and the rights outlined there. The Constitution created three branches of government: the executive, legislative, and judicial. These branches each have their own jobs and powers under the Constitution and the representatives placed in each office are meant to speak for the people of the entire nation.

The executive branch (president) is to sign laws that have been passed by Congress which they agree with and enforce all the laws of the nation. The president is also the commander in chief, heading up the military for the nation.

The legislative branch (Congress) is made up of the House and Senate. Here, representatives discuss and vote on laws, wars, and other policies of the United States. They can outvote the president on a law, declare war, and reject unconstitutional bills. People who make up the Congress are elected in each state and sent to Washington, D.C.

The judicial branch (Supreme Court) looks at laws that are disputed by the people and decides whether or not they violate the rights of citizens. If a law is found to be unconstitutional by the court it is no longer a

legally binding rule. The judicial branch is also responsible for facilitating and hearing trials for each person accused of a crime.

The Bill of Rights was added to the Constitution, outlining the rights of the people that the government is meant to protect. These rights may not be violated by any government official, citizen, or law. This document was meant to protect citizens from tyrannical rule and oppression in any form.

Below the federal government, Utah has a state government. This functions in much the same way as the federal government does. However, Utah's state government can only rule over the people within the state. The state government can make additional laws, though they cannot violate the Bill of Rights. Its three branches are a reflection of the federal ones, only at a smaller scale.

Below the state government are county, city, and town governments. Here, people within a smaller area can elect representatives to handle local laws and ordinances, provide services, and collect taxes.

Finally, on reservations many Native Americans live as Sovereign Nations. This means that tribes have their own governments, elect their own officials, and often do not pay taxes to the state (though they do pay federal taxes).

The rights protected by the Constitution are meant to be applied equally to every citizen. However, they are not without responsibilities. The right to freedom of speech, for example, requires citizens to be informed and truthful in what they say. The

right to vote requires that citizens research and get to know candidates and policies before deciding which one is correct for the population. The freedom of religion means respecting the beliefs of others, even when you disagree. The right to a trial means that citizens need to serve as jurors in certain cases. Though rights and responsibilities are often misunderstood today, reading the Bill of Rights and learning about the Founding Fathers can help citizens make better choices in their representatives and laws. Additionally, working to protect the rights of all citizens, not just their own, may help guide Americans in how they consider government decisions.

One of the powers given to governments at different levels is the ability to collect taxes. Taxes are paid at a federal, state, county, and city level. Citizens pay taxes on the money they make, the money they spend, and on certain items purchased. Taxes are also collected for the property owned by each person. Taxes began as a way to fund the military during times of war with the idea that all citizens benefit from the safety provided so everyone should help pay. Over time, they evolved into funds which are to be used to provide services. The government chooses these services (e.g. maintaining roads, public schools, police and fire departments, and utilities) and uses taxes collected to pay for them. However, during WWII, many taxes collected are spent on programs that have no place in government according to the Constitution (e.g. welfare, social services, soup kitchens) but rather should be funded by private citizens.

Answer Workbook Questions 524-528

Lesson 118: Getting Involved in Government¹

In the United States the government is run by elected officials, but the power to elect those people lies in the hands of each citizen. Americans are responsible for being moral, well-informed decision makers that understand right and protect them for each person around them.

Learning about candidates, policies, bills, and laws is one way Americans can help build their country into what it is meant to be. Being well-informed about the outcomes and protections in each thing they on the ballot helps you be prepared to defend you vote and think through the consequences. Gathering information and thinking for yourself helps you see the issues clearly, with regards to the rights of everyone the issue will affect. When you are 18, you can register to vote. Voting can help you choose the moral and constitutionally aligned candidates and policies that will continue to protect those rights.

Additionally, once a candidate is elected they expect feedback. Representatives are chosen by the people to speak for them. In order to do this, they need to understand the will of the people. Emails, letters, and phone calls to your representative can help explain your viewpoints. Town halls and other meetings are also great places to face your representatives and hold them accountable for their actions in representing you and your fellow citizens.

It is important to remember that disagreement is a part of a representative government. It is important to have

different viewpoints and ideas. This is the way America has become the country it is today. However, the people on different sides of an issue need to come together and discuss their reasons and line of thinking. This allows Americans to better understand the needs and rights of each other and prevents one group from making policies without input from others.

Answer Workbook Questions 529-530

Lesson 119: Current Issues⁵⁸

Part of being an American has always been finding solutions to problems. America provides resources and opportunities unique in the world and allows citizens an active role in the government. This allows for many people of different backgrounds to come together and correct issues they face as a community.

Though Utah has faced several issues in the past, some are currently at the forefront of concern. First, Utah is currently working to revise how education is funded. Utah uses the least amount of money per student in the nation, rising questions about whether children are prepared for the workforce when they graduate. Utah funds education through income taxes and property taxes. The Utah Constitution currently states that income taxes may only be used for education, though many legislatures want to change that earmark. Teachers in Utah face lower wages than other areas, however students show high rates of success in testing and in the workforce.

Additionally, Utah's location in the Great Basin and unique landscape makes air quality a concern for many. Winter

inversions sometimes result in the worst air quality in the world. This leads to health problems, especially for sensitive and vulnerable citizens.

Though religious freedom is a Constitutional right that has been fought for in Utah since before statehood, many religious groups still hold influence over voters and lawmakers. Laws and culture reflect Mormon standards and, often, leave people with differing views out of the conversation. Many people of differing religious, ethnic groups, and cultures feel marginalized by this.

Finally, Utah is facing a water shortage. After a long drought, reservoirs and lakes are at record lows. Many argue that water management is the issue, as Utah sends water to other areas, has too few reservoirs, and is wasted on large areas of grass funded by the government, churches, and business owners. Others argue that private citizens and farmers should cut down their water usage, replacing grass with drought-friendly landscaping.

Though these are some of Utah's major issues today, they do not list all of the challenges faced by Utah citizens.

Choose one of the issues Utah is currently facing. Take time to research one of these issues. Consider the challenges presented, what is currently being done, and what your ideas are for facing this issue. Then, write a short paper outlining your idea and reasons it will work to improve the state.

Lesson 120: Utah's Future

Utah is facing many issues that lawmakers, business owners, and citizens are working to find solutions to. However, one of the largest issues currently is the rapid growth the state is experiencing. As people gather here to take advantage of business opportunities, a healthy economy, and to escape hardships elsewhere, resources are becoming strained.

Housing shortages are one of the first challenges created by this rapid growth. As the demand for apartments, townhomes, and houses rises, so do prices. Many people simply cannot afford to purchase or rent in Utah. Those who can face competition from others, often finding it difficult to secure a contract before others fill the vacancy.

Developers have proposed several solutions to this. However, cities are reluctant to change zoning laws which provide separate areas for farming, housing, and businesses. Many people in Utah enjoy the open land and reject the idea of building high-density housing in areas historically used for other purposes.

Next, resources are being strained, leaving many with high electric, gas, and water bills. The drought, along with policies about water storage, mean that Utah may face a serious shortage in the near future.

Finally, overcrowding is an issue all Utah citizens face. Monuments and landmarks are overrun by visitors while roads are constantly being added onto to create large enough pathways for the increase in vehicles.

Many people in Utah do not like the growth, fearing it will bring people to the state that oppose its conservative values. Utah is well-known for its close knit communities, rural areas, and Republican majority. As more people move into the area, ideas that oppose these Utah ideals are being introduced into policies and planning.

Growth, however, also brings financial opportunities. The economy is flourishing as businesses move to Utah, hire citizens, and produce goods that can be used or sold. The state also offers incentives for businesses to come to Utah, hoping to enjoy the tax money they will bring in the future.

It is predicted that Utah will continue this rapid growth in the near future. Lawmakers and citizens alike are working to find solutions to the issues that growth brings. However, the process is slow and may bring changes many don't agree with. Others are concerned with the strain on natural resources and the sustainability of this growth.

Take the time to research Utah's growth in the past 10 years and predict the future growth of the state. Then, choose one issue that Utah faces because of this growth. Research the economic, geographic, and natural resources surrounding the issue. Propose your own solution to the problem and Answer Workbook Question 531

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