

PEOPLE TO KNOW

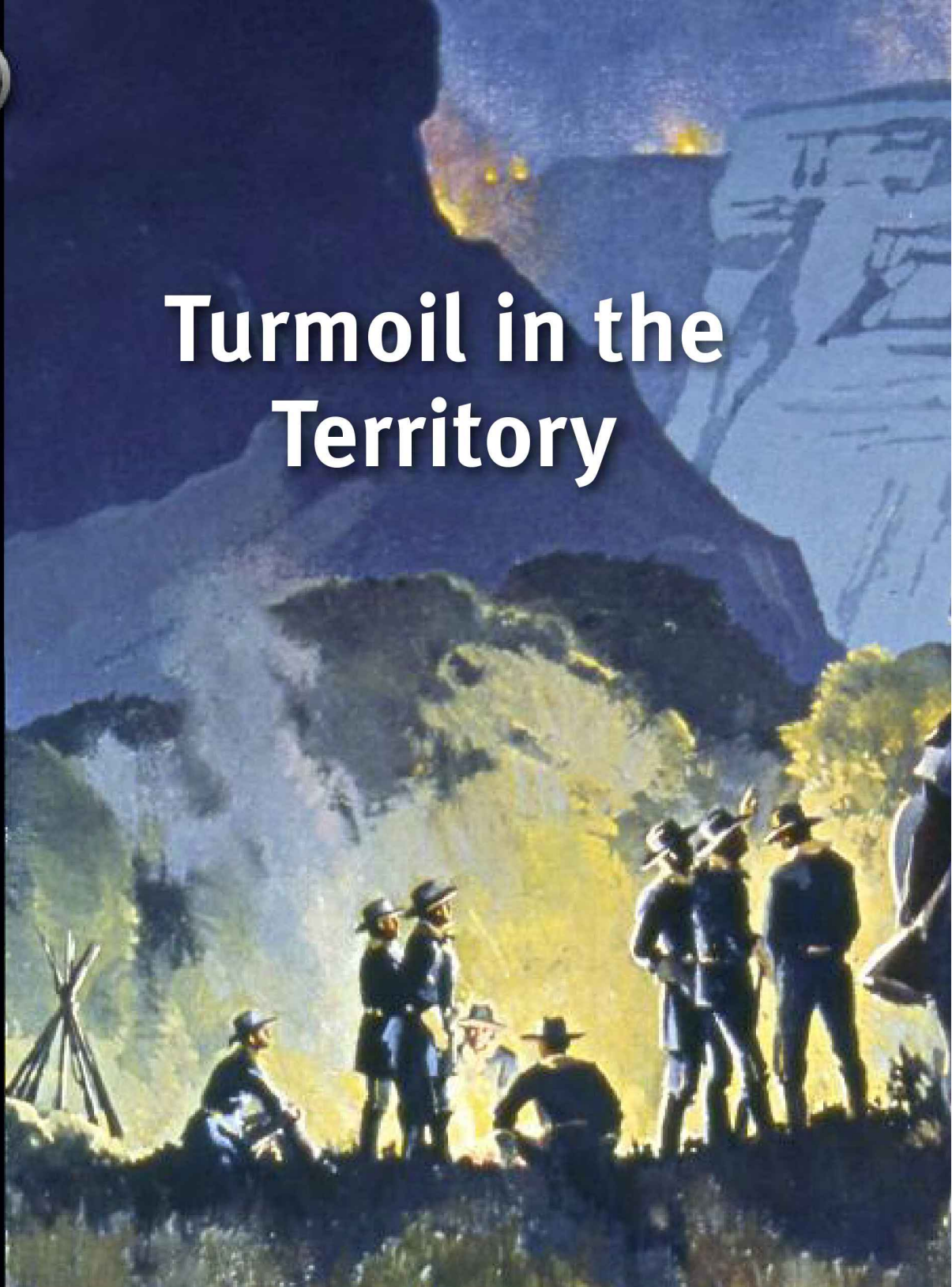
James Buchanan
Alfred Cumming
William Drummond
Matilda Dudley
John Gunnison
Isaac Haight
Jacob Hamblin
Albert Sidney Johnston
Thomas Kane
John D. Lee
Abraham Lincoln
Lot Smith
Brigham Young
Walkara (Walker)

WORDS TO UNDERSTAND

animosity
civilian
contempt
diverse
glean
harass
immunity
massacre
passive
rebellious
retaliate

Federal soldiers passed high canyon walls as they marched towards the Salt Lake Valley in what came to be known as the Utah War. Signal fires overhead warned the soldiers they were being watched.

Turmoil in the Territory



1850

U.S. Congress establishes Utah Territory.

1853

John Gunnison is killed by Indians.

1850

1851

1852

1853

1854

Timeline of Events

1851

“Runaway” officials spread rumors about Utah.

1853-1854
Walker War



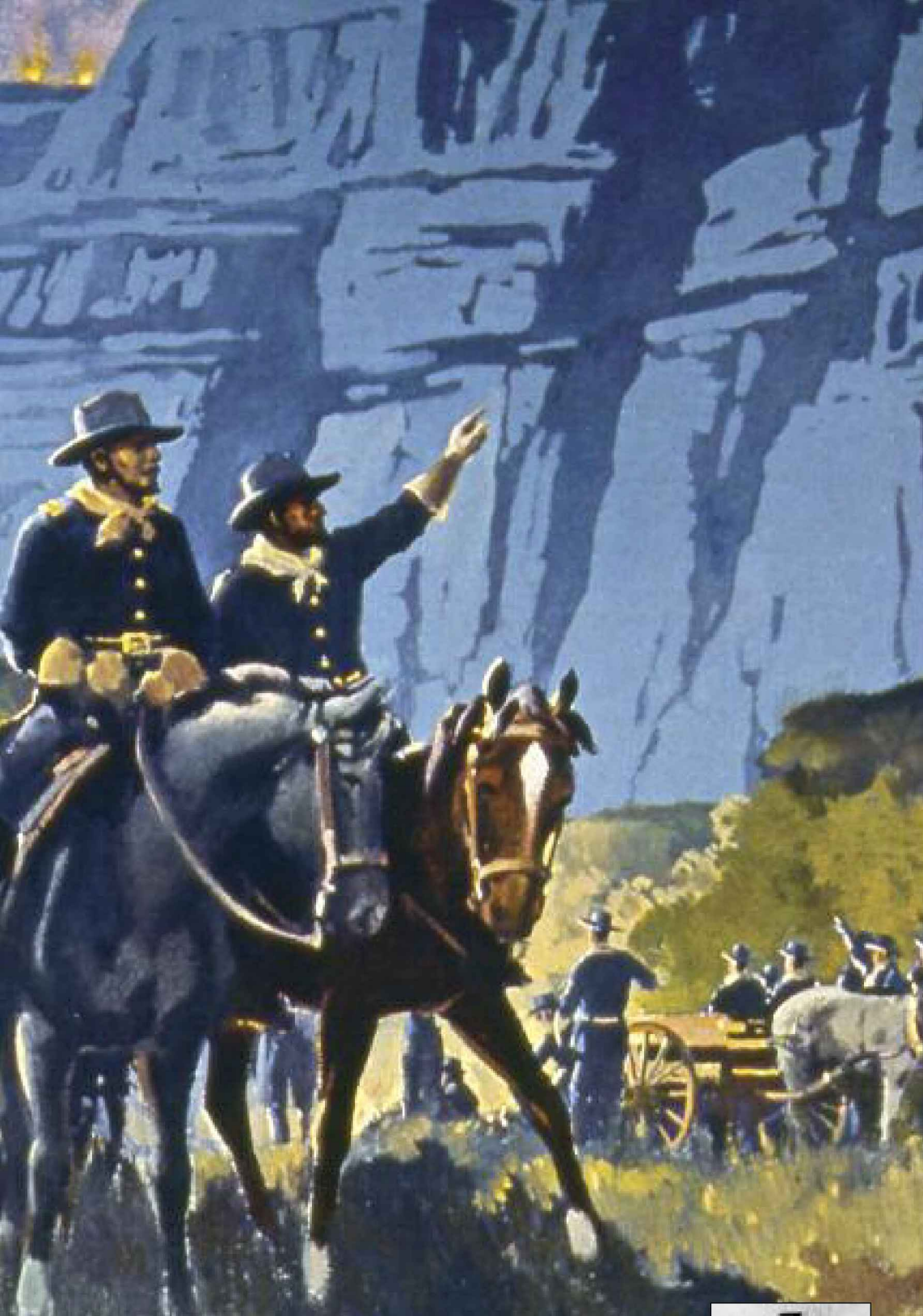
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Chapter

SETTING THE STAGE

Conflicts between settlers and Indians about land, animals, and cultural matters were usually resolved peacefully, but were sometimes violent.

After Utah became a territory in 1850, there were problems between appointed government officials and Utah settlers. Rumors and complaints about the Mormons made their way back to Washington. In response, U.S. President James Buchanan sent an army of over 2,000 men to put down a rumored rebellion against the United States and to replace Governor Young with a new territorial governor.



1855

1858
Johnston's army enters Utah peacefully.
Camp Floyd is built.

1858



1861
Johnston's troops leave Utah to
fight in the U.S. Civil War.

1861

1856

1856
Judge Drummond leaves
Utah and spreads
rumors of rebellion.



1857

1857

May. The "Utah War" begins.
July. Utahns celebrate the tenth anniversary of living in Utah.
August. Lot Smith's army moves east to stall the U.S. Army.
Settlers abandon their homes and prepare for war.
September. Mountain Meadows Massacre

1858

1859

1860

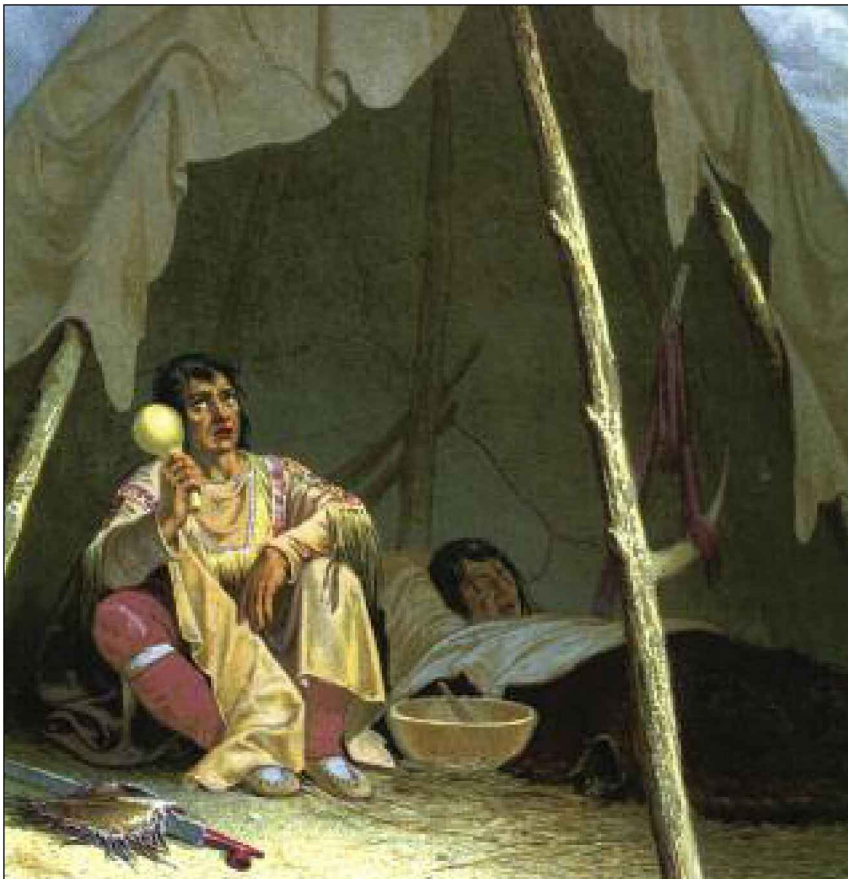
1861

Clash of Culture

“Extending one way of life meant destroying another. In 1846, before the pioneers came, there were about 20,000 Indians and almost no whites. By 1900, there were only 2,500 Indians and 300,000 whites.”

—John McCormick,
Utah Historian

A holy man, or shaman, helped heal and comfort the sick.



In the last chapter you read about the many new settlements Utahns started in the valleys of the Great Basin. The settlers were building homes, farming, raising animals, and hunting near groups of native people. The different cultures often found themselves misunderstanding each other. Ute bands had a hard time understanding why the new settlers had so many rules, harsh discipline, and were so competitive in getting ahead of each other. They didn't understand why farming was so important when food could be provided by nature.

The Indian people didn't build churches, stores, or schools. Their daily activities were held outdoors or at home. After all, spiritual events and learning could very well be accomplished outdoors or at home. The Indian people knew the wisdom of their own ways, where parents and grandparents taught children whenever an opportunity came and spirituality was an everyday part of life.

Linking the Past to the Present

- In what ways do people of different religious, ethnic, and social experiences sometimes misunderstand each other today?
- Where are some of the places in the world today where conflict is based on different cultural backgrounds? What are some of the issues?

Unintended Consequences

Indians suffered when the supply of wild animals they needed for food decreased. Why were there much fewer wild animals than there had been before? Diseases already introduced by the mountain men and their animals may have reduced the number of wild animals. Indians had also killed animals in order to trade furs for things they wanted from the trappers, such as horses and guns. Nature also played a role. Evidence points to climate changes of harsher winters and starving animals.

Close association between the pioneers and the Indians introduced diseases to which the native people had no **immunity**. Typhoid, diphtheria, colds, influenza, chicken pox, tuberculosis, scarlet fever, measles, and smallpox were terrifying. This was not the first time that native people had died from contact with new groups of people. It had happened before, when the Spanish explorers had found their way into the region. The pioneers produced another epidemic in the Utah region.

For the Mormons, the colonization of Utah was a great success. By 1860 they were living in over 100 new towns. For the native people, however, it was a disaster. Larry Cesspooch and Kathryn McKay said, "The intruders carried deadly childhood diseases. . . . The Mormons buried 36 Nuche [Utes] in one grave alone."

—John McCormick, Utah historian

Cooperation Between Settlers and Indians

Despite problems, there was often a lot of cooperation between groups. When food ran low during one winter, white settlers and Utes in Sanpete County worked together to haul food and supplies on sleds through the snow. When white settlers were starving, Ute and Shoshone women showed the new settlers how to dig for edible sego and thistle bulbs.

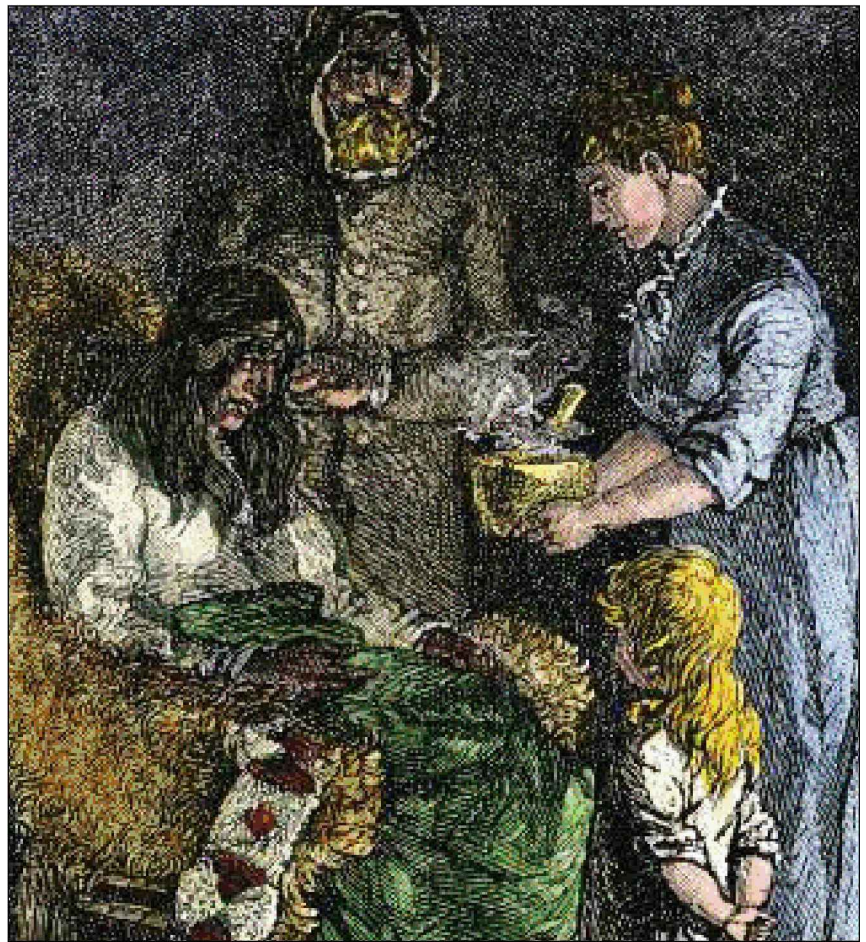
One pioneer girl did not have shoes and was given beaded moccasins by her Indian friend, "Nancy." Another Indian woman spent time in the home of a local family, visiting and doing beadwork. In Nephi an Indian woman asked for food, only to learn that the people from the town were more needy than she was. She returned home, cooked a meal of venison, beans, and ground sunflower seeds, and insisted on sharing.

Women also helped establish peace. Before coming to Utah, women had organized the female Relief Society, an organization that included taking care of the poor, sick, and needy. Matilda Dudley organized a group of women into the "Indian Relief Society." Their purpose was to make clothing for Indian women and children.

The Indians and whites were part of each other's lives. Pioneer diaries note that Indian women sometimes *gleaned* settler's fields, gathering any food left behind after the harvest. They picked fruit, performed housework, and even delivered the mail in exchange for food, clothing, or other items.

“We are going to propose to the sisters to make clothes for the Indians . . . clothing for those little children and women.”

—Brigham Young



Settlers and Indians often helped each other. What is happening in this painting?

Conflict Among Tribes

The settlers learned that the Shoshones, Utes, and less-aggressive Paiutes were rivals and bore a strong *animosity* towards each other. Causes of conflict varied from group to group but usually involved territorial rights and *retaliation* for aggressive acts. However, the Shoshones and Utes, although rivals, were separated by many miles and usually kept away from each other.

The Indians belonged to many bands and were not united as a large group. For example, Ute leader Walkara welcomed the pioneers as a possible ally in hopes of gaining power over his enemies, the Timpanogot Utes who lived near Utah Lake. He told Dimmock Huntington: "It was good to kill the [Timpanogot] Utes."

The Paiutes welcomed the Mormons and helped them find food. The Paiutes also viewed Mormons as a means of protection from Ute bands. The Utes, who had horses before Paiutes did, often stole Paiutes and Goshutes as slaves.



Indians raided cattle herds as a way of fighting back when their traditional hunting grounds were threatened by white settlements and farms.

“ I sometimes think that if we could get . . . all the Mormons that want to fight Indians and won’t hear, and all the Indians that want to fight and won’t listen . . . and let them fight till they were satisfied, that it would be a means of making a good peace. ”

—Brigham Young
to Arapeen
(Walkara’s brother)

“ It is not good to fight. Makes women and children cry. Let our children play together. ”

—Chief Walkara

Indian-White Conflicts

Besides his roles as the territorial governor and church leader, Brigham Young was appointed as Superintendent of Indian Affairs. Settlers starting new communities built their homes inside log or stone forts for protection from Indian attack. The forts, however, were hardly ever attacked. Instead, Indians often came to the forts to get food and supplies, and the forts became trading centers and places where travelers could find a meal or a place to stay for the night.

The Walker War, 1853–1854

Protecting their lands and food supply, Utes raided Mormon towns and stole horses and cattle. Western Utes tried to drive the Mormons from their settlements in what is now known as the Walker War.

Tensions had been building over the constant arrival of thousands of pioneers into the territory, fewer animals to hunt for food, fences built across Indian trails, a decline in Indian population resulting from disease, and attempts by white people to stop Indian slave trading. Events exploded near Springville when a settler killed an Indian over a trade dispute of two fish and a cup of flour. The Utes responded by killing a white man at Fort Payson. The whole region became a battleground.

During the next ten months, settlers started building forts in case they needed to move into them for protection. The settlers called this “forting up.” However, they continued to make offers of peace. Governor Young was committed more than ever to a defensive, almost *passive*, Indian policy. Some settlers, however, refused to comply with orders from Salt Lake City and continued to fight Indians.

Some Ute leaders wanted to negotiate a peace settlement. Brigham Young agreed to meet Walkara at Chicken Creek in Juab County to bring an end to the conflict. When Young got there by wagon, Walkara stayed in his tent and refused to come out. He demanded that Young come in to him.

Realizing this was an important opportunity, Young entered Walkara’s tent. When he found one of Walkara’s children sick in the tent, Young gave her a healing blessing. This helped ease tension, and both men worked to end the conflict.

An important result of this war was the displacement of some of the Ute Indians. The Utes in the area around Utah Lake were forced out of that region and relocated in other areas of the territory. Some of these Utes went west into the desert and the traditional Goshute domain. Some Ute men married Goshute women and assumed leadership roles among the combined peoples.

—Dennis Defa

John Gunnison Is Killed, 1853

Innocent people on both sides were sometimes killed out of revenge for killings that had taken place before. John W. Gunnison, a federal government engineer, received orders to survey a route for a transcontinental railroad. His group made their way to Manti in central Utah, then on to the Sevier River.

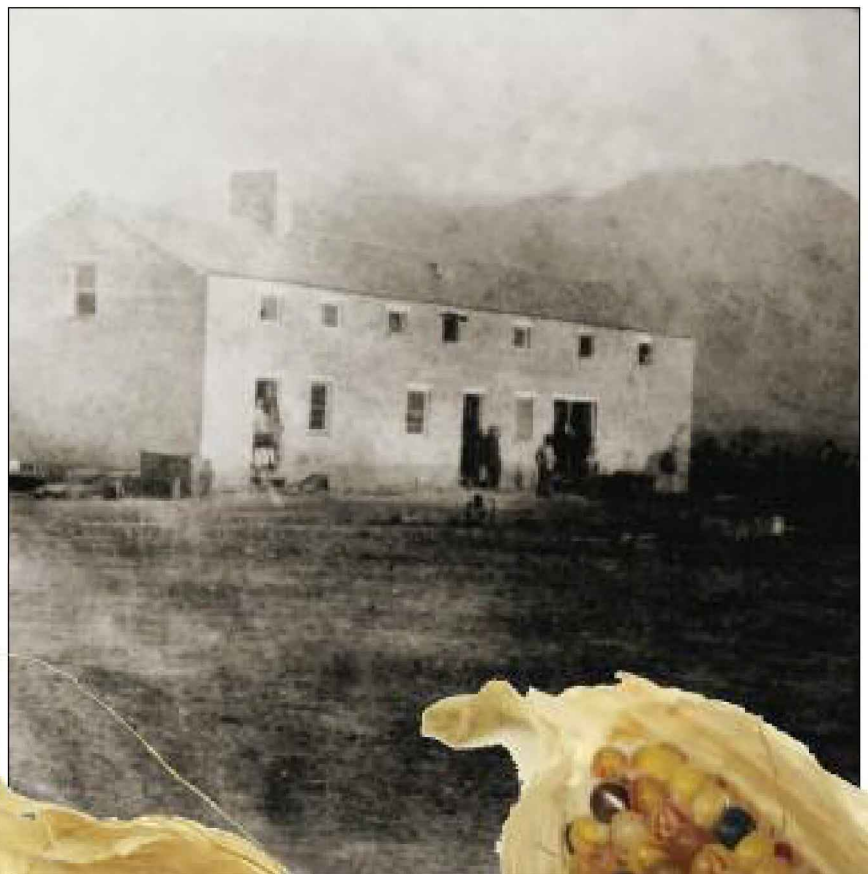
While camping near the river, the men were attacked by a group of Pahvant Indians, who killed Gunnison and six others. Four of Gunnison's men escaped. Later reports showed that the attack was probably in revenge for an earlier attack on the Indians by white immigrants.

Other large farms were Spanish Fork in Utah Valley, Sanpete, and Deep Creek in Juab Valley. By 1856 the farms were successfully growing wheat and other crops, but the Indians still preferred their hunting and gathering way of life and never farmed as much as the settlers had hoped.

What do you think?

Think about how people from two very different cultures can live peacefully side by side, to the benefit of both sides.

The main building at the Spanish Fork Indian Farm looked like this in 1860. The farm stretched out from the Spanish Fork River to Utah Lake and covered twenty square miles.

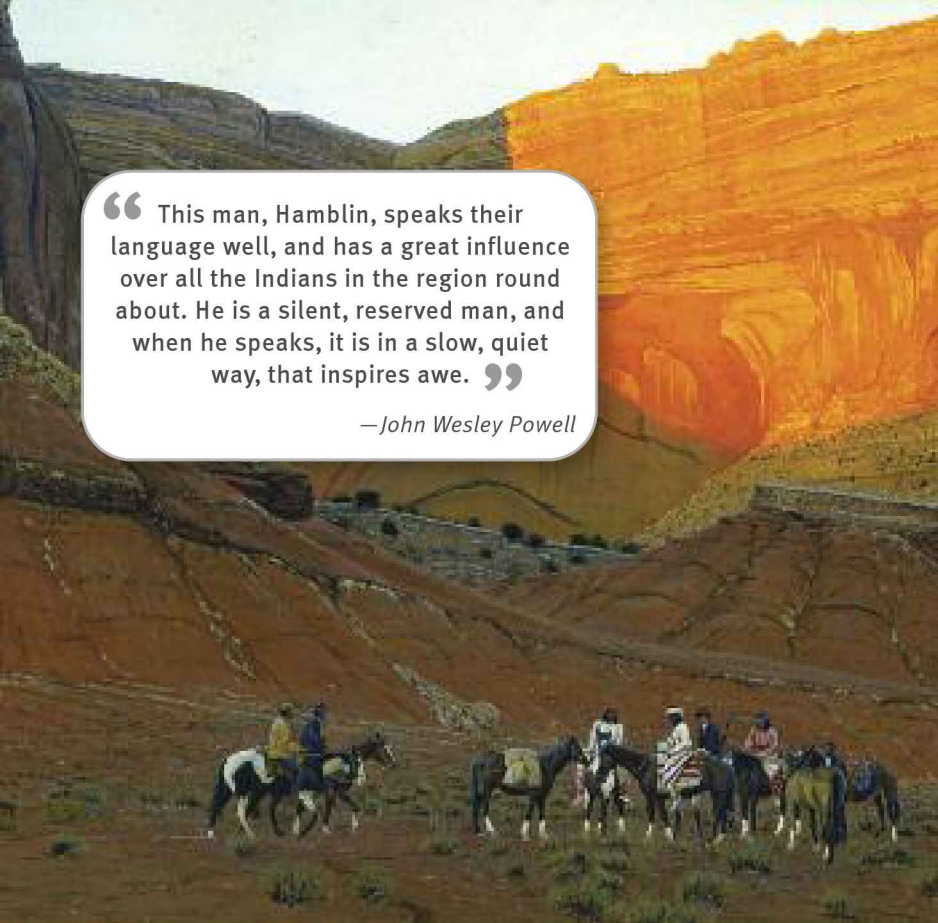


Indian Farms

Like other people in North America, the Mormons believed their agricultural lifestyle and religion offered a great advantage to the American Indians. Pioneers attempted to draw Indian people into agricultural settlements where they were provided food, clothing, farming instruction, and work. However, the Indian cultures were strong, and in most cases the native people kept their traditional ways.

Large organized Indian farms were sometimes started near places where the Indian people were already farming on a smaller scale. For example, Corn Creek, near Fillmore, was named by explorers who found corn already planted along the riverbanks. A community of Pahvant Utes had been living and farming there since well before the arrival of the first settlers.





“ This man, Hamblin, speaks their language well, and has a great influence over all the Indians in the region round about. He is a silent, reserved man, and when he speaks, it is in a slow, quiet way, that inspires awe. ”

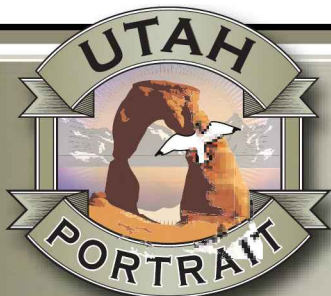
—John Wesley Powell

Jacob Hamblin helped bridge relations between Mormons and Indians in Utah and Arizona. In this painting, Hamblin meets Chief Tuba.

Religious Conversions

As Native Americans saw their way of life challenged by more and more settlers, some Indian groups began looking for religious solutions to their problems. Indian bands began seeking connections with the religion of the white settlers. The LDS Church sent men into Indian camps to convert the Indians to Christianity and be baptized.

The most famous missionary to the Indians was Jacob Hamblin. He was living in the Tooele Valley when a small battle with Indians changed his course in life. Instead of shooting, his gun would not fire. Instantly relieved that he didn't have to kill anyone, and taking the event as a sign from God, Hamblin worked to befriend and understand the Indians instead of fighting them. He learned both the Paiute and Ute languages and tried to settle disputes between white settlers and the Indians. Native people trusted him because he learned to talk to them in their own language and because of his willingness to be their friend.



Jacob Hamblin • 1819–1886

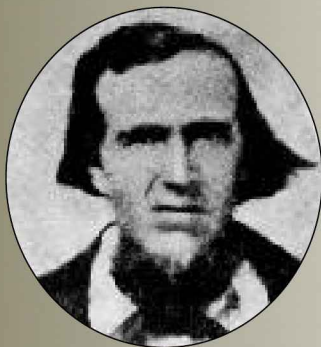
Jacob Hamblin, called the “Peacemaker,” was born in Ohio, joined the LDS Church, and was in the first group to cross the plains to Utah in 1847. He later settled in Tooele.

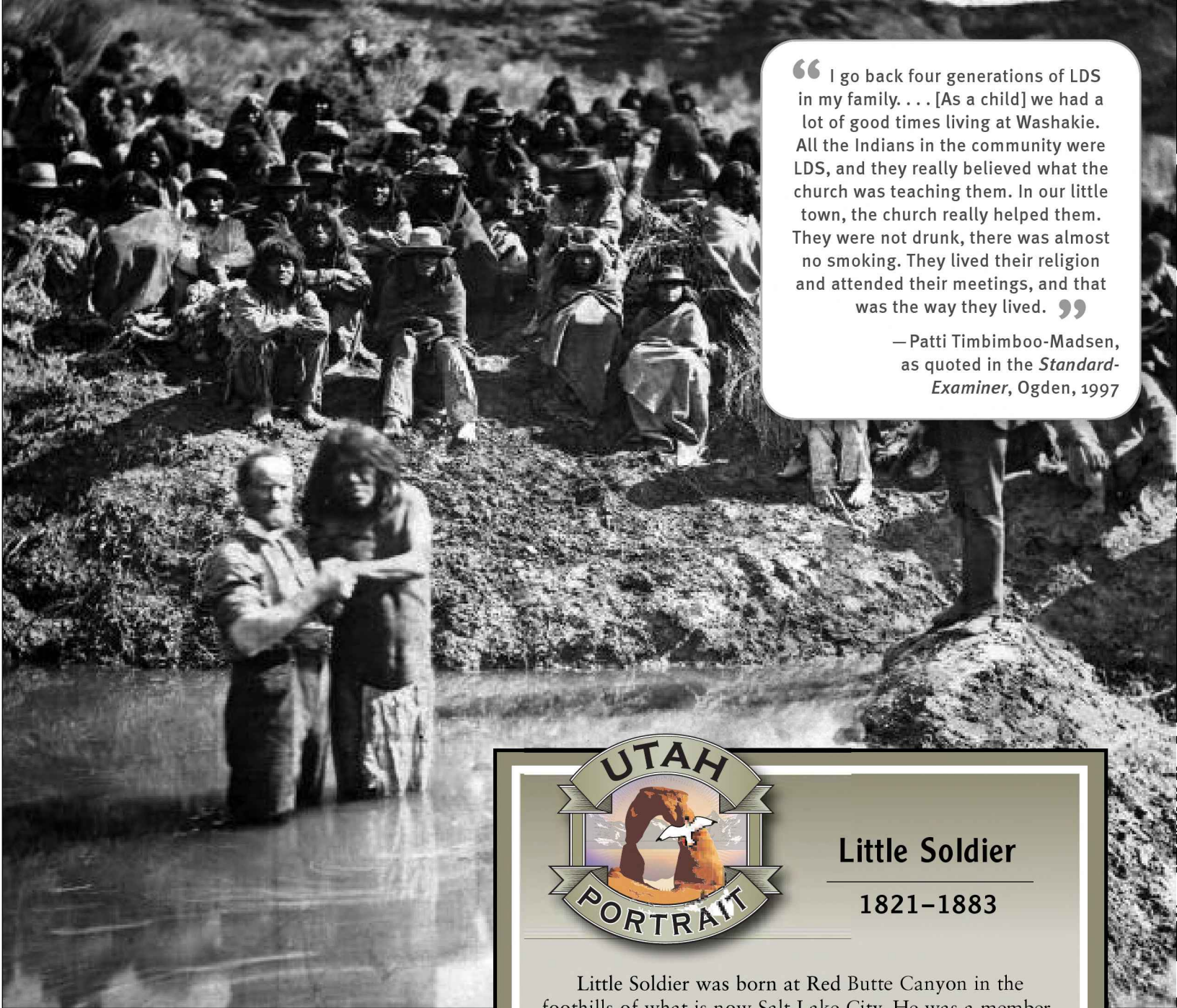
Hamblin and his family left Tooele when he was called on an Indian mission to southern Utah. After a flood washed away their first home, he built a two-story home in present-day Santa Clara near St. George. Under the blazing sun, where summer temperatures often got to 110, Hamblin and his family faced constant hardship of drought and floods.

The family grew, with four wives who eventually had twenty-four children. Hamblin left Santa Clara and his family to serve LDS Indian missions in Kanab, Utah, and northern Arizona. He made nine missionary visits to the Hopi villages in Arizona.

Hamblin traveled with John Wesley Powell for several years as a guide and go-between with the Indians. It was important for Hamblin to keep peace with the Indians in the region, as they outnumbered the pioneer settlers four to one. Both settlers and Indians came to trust Hamblin as a great mediator between the two cultures.

Today you can visit the restored home of Jacob Hamblin and his family in Santa Clara.





“ I go back four generations of LDS in my family. . . . [As a child] we had a lot of good times living at Washakie. All the Indians in the community were LDS, and they really believed what the church was teaching them. In our little town, the church really helped them. They were not drunk, there was almost no smoking. They lived their religion and attended their meetings, and that was the way they lived. ”

— Patti Timbimboo-Madsen,
as quoted in the *Standard-Examiner*, Ogden, 1997

This photograph shows the baptism of Shivwits in southern Utah. Said Charles Savage, the photographer, “As we were leaving St. George . . . We found Quituss and 130 of his tribe were about to be baptized.” The Shivwits continued to live the way they always had, however, with the addition of some of the Mormon ways.



Little Soldier

1821–1883

Little Soldier was born at Red Butte Canyon in the foothills of what is now Salt Lake City. He was a member of the “Weber Ute” band of the Northwestern Shoshone. Baptized a Mormon in a Cache County river, he adopted aspects of Mormon culture while retaining many aspects of his Indian heritage. Little Soldier died from wounds he received when stray bullets shot through the wall of his tepee. His funeral was well-attended by both American Indians and other Utahns. A speaker at his funeral said, “He was a peaceful, honest man, and was always a welcome guest at the houses of many people in this county [Weber County].”





Like the pioneers, Johnston's men traveled with oxen and covered wagons. How long was the soldiers' trip to the Utah Territory?

The Utah War

Indian-white conflict was not the only source of unrest in the territory. When Utah was made a territory of the United States, Congress had the power to pick territorial leaders, including the governor, judges, marshals, and leaders over Indian affairs. Usually, half the positions were filled with Utahns, but half were picked from outside Utah to keep an eye on local activities. Many of those outside officials were good men who found Utahns to be friendly, peaceful people. But some came all the way to Utah with a bitter attitude against Mormons and the "uncivilized" Wild West, as they thought of it.

Three federal judges, an Indian agent, and a surveyor left Utah and created false rumors against Utahns. The government surveyor didn't like the way Governor Young freely assigned plots of land to settlers without first holding official government deeds to the land. Two judges left the territory with \$23,000 meant to build roads in the Great Basin. They never turned over the money to the territorial legislature.

These "runaway" officials spread rumors in the East about mismanagement and corruption by Brigham Young and other leaders.

Judge William Drummond had not wanted to come to Utah in the first place. When he got here he offended the Utahns so much that they would not come to his court for trials. After weeks of friction, he left Utah, but his stories of plural marriage and corruption in Utah were picked up by eastern newspapers and stirred public opinion.

Drummond finally convinced the U.S. Congress that Young and others were mounting an army of settlers and Indians to overthrow the United States government and take control of the country.

The men also spread rumors that John Gunnison's government surveying team had been killed by Indians at the request of Young. Colonel Edward Steptoe spent nine months in Utah investigating the *massacre*. His findings freeing Young from any guilt were reported in the East, but not until after an army was sent to take over Utah Territory.

President Buchanan Prepares for War

By 1857, the complaints of federal officials who had returned from Utah led a new president, James Buchanan, to take action against the leaders of the Utah Territory. Despite hearing only one side of the story, President Buchanan organized an army of soldiers with supply wagons, horses, and weapons to stop what he had heard was a possible rebellion against the federal government. He also sent a new territorial governor, Alfred Cumming, to replace Brigham Young as governor.

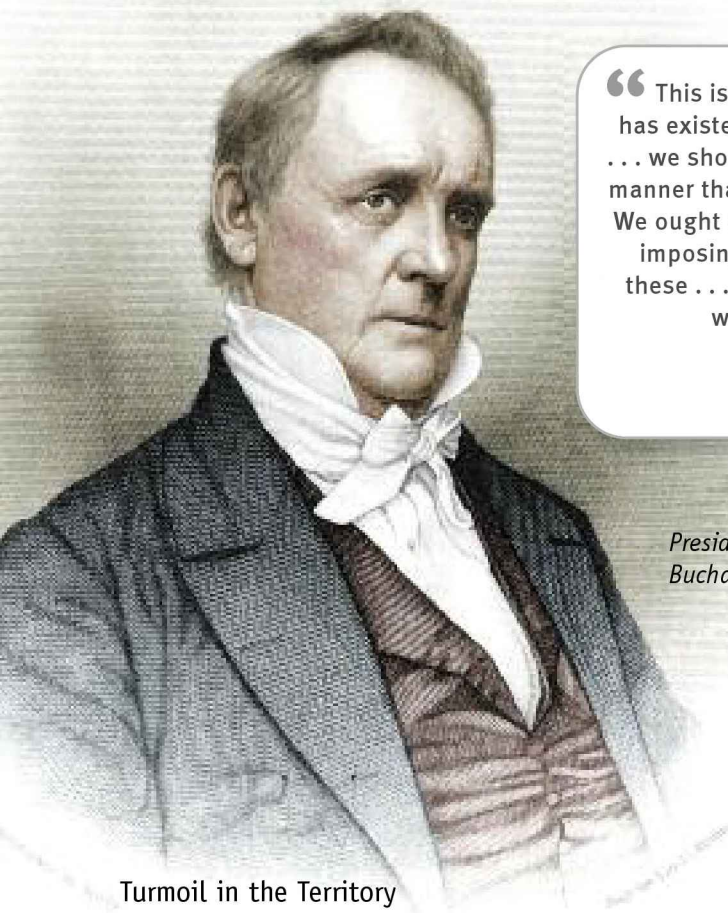
The army, called the Utah Expedition, started out on foot and horseback to make the long trip from Kansas, where they were stationed, to the Utah Territory. Few military leaders wanted to go to the West when they felt they might be needed for a possible civil war between the northern and southern states (which did take place four years later). President Buchanan promoted Albert Sidney Johnston to the rank of colonel and convinced him to lead the army that was already marching towards Utah.

An Indian-Mormon Alliance?

From the earliest days in Missouri, the Mormons had been accused of using and controlling the Indians for their own purposes. U.S. government Bureau of Indian Affairs agents consistently reported that many of the Indians were pro-Mormon. They thought at times that the Indians and Mormons might combine to go against the laws of the federal government and form their own country.



In this political cartoon, printed by an eastern newspaper during the Utah War, how are both groups, the Mormons and American Indians, falsely represented by the artist? What assumptions did the artist hold about Mormon and Indian cooperation?



President James Buchanan

Turmoil in the Territory

“ This is the first rebellion which has existed in our territories, and . . . we should put it down in such a manner that it shall be the last. . . . We ought to go there with such an imposing force as to convince these . . . people that resistance would be in vain. ”

—U.S. President James Buchanan, 1857



Albert Sidney Johnston

Utah Territory Prepares for War

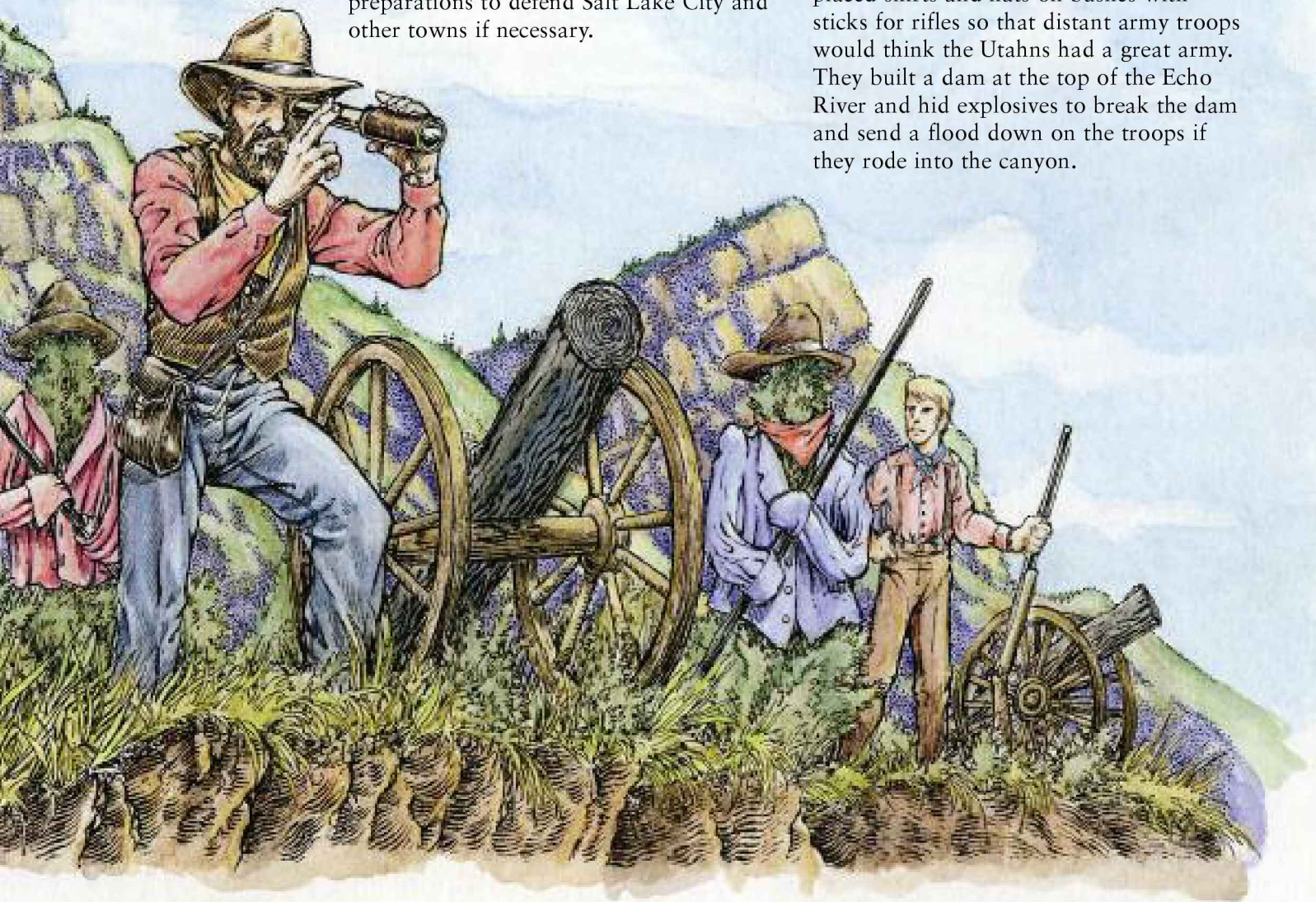
Though rumors of soldiers heading west began reaching Utah in the early summer of 1857, official word did not come until July. Governor Young had declared a special holiday for July 24 to commemorate having lived in the Salt Lake Valley for ten years. Many settlers, including Young, were celebrating at a campout at the top of Big Cottonwood Canyon, when two men on horseback brought news of the coming army. The celebration ended quickly as old concerns and memories of persecution in New York, Ohio, Missouri, and Illinois loomed. People packed up and headed down the canyon.

Young believed the army was bent on destroying the religious community. Utah's local militia quickly swelled from several hundred volunteers to a force of more than 5,000 men. They made immediate preparations to defend Salt Lake City and other towns if necessary.

With the federal army approaching, the Utah militia used tricks to look larger and better equipped from a distance.

Captain Lot Smith of the Utah militia was sent to stall the army while Governor Young tried to find out why they were coming. Smith and seventy-five men, known as "Lot's Army," rode east through the mountains into Wyoming to *harass* the federal soldiers by burning supply wagons, driving off animals, and destroying the prairie grass so animals pulling the wagons would be slowed down. His men burned Fort Bridger and Fort Supply, which were then owned by the Utahns, so the federal soldiers would not be able to get new supplies there.

Smith and his men also heavily fortified the road from Fort Bridger to Salt Lake City along both sides of Echo Canyon. However, because Utahns lacked military equipment, Lot's Army had to invent things that looked like weapons, such as painted logs with wagon wheels on either side to look like cannons. They placed shirts and hats on bushes with sticks for rifles so that distant army troops would think the Utahns had a great army. They built a dam at the top of the Echo River and hid explosives to break the dam and send a flood down on the troops if they rode into the canyon.





Massacre at Mountain Meadows

This sketch from an Eastern publication shows one artist's view of the horrors of Mountain Meadows.

At the same time as the people of Utah prepared for battle with Johnston's soldiers in 1857, a wagon train of about 120 Arkansas and Missouri immigrants heading for California traveled through southern Utah towns. Tension in the territory was already high. To add to the tension, there was news of the murder of an LDS leader in Arkansas. It was reported that the Arkansas immigrants were bragging of the murder and were also treating local Paiutes and Mormon settlers with **contempt**. Trouble loomed.

Isaac Haight, head of the local Utah militia, sent a horseman galloping to Salt Lake City to ask Brigham Young for advice on how to deal with the Arkansas pioneers. The rider made remarkable time, but before he returned with Young's answer to leave the settlers alone, Haight, John D. Lee, and other members of the militia convinced the generally peaceful Paiutes to join them at Mountain Meadows.

According to plan, Lee approached the Arkansas travelers under a flag of truce, saying he would escort them to safety from the Paiutes. After sending the women and children on ahead, a soldier stood by each man of the wagon train. At the command of "Halt, each man do your duty," the soldiers murdered all the men in the

company. They also followed and killed all the women and children who were old enough to report what had happened. Only seventeen small children under eight years old were not killed.

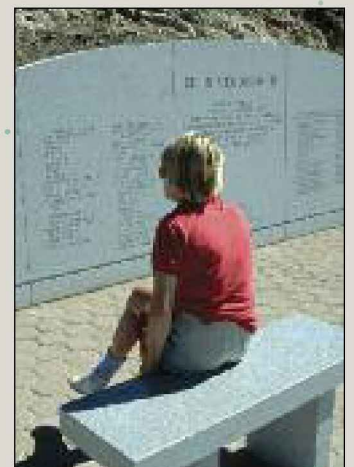
The first reports back to Salt Lake City indicated that only Paiutes were involved in the massacre. Later, Brigham Young learned the horrible truth that the members of the Iron County Militia had killed the Arkansas travelers in cold blood. Years later, John D. Lee was arrested and executed for the crime. None of the other men were tried.

Some historians disagree about details of the massacre. Today, books continue to be written with different interpretations of the event.



Linking the Past to the Present

Descendants of both the victims and those who killed them worked to produce new monuments at the site. The Mountain Meadows Association built a monument in 1990. In 1999, The Church of Jesus Christ of Latter-day Saints built a second monument that lists names of eighty-two people who died and seventeen who survived.





Harsh winter snowstorms and lack of food kept Johnston's Army out of Utah until the Spring.

“Animals lying along the road every rod, hourly dying as they are driven along the road. Snow is about seven inches deep. Hundreds of animals die every twenty-four hours. When all things are taken into consideration you will come to the conclusion that we are having a pretty hard time. We are.”

—Captain Jesse Grove, U.S. Army, in a letter to his wife, November 1857

Johnston's Army Is Stopped by Winter Snows

By the time the U.S. Army reached Fort Bridger, they found the valley and fort were burned, supplies had been taken by Lot Smith's men, and snowstorms were blocking their path to Utah. Their new leader, Colonel Albert Johnston, had just joined the troops and directed the men to make camp in the Fort Bridger area and wait for the spring thaw.

“Buchanan's Blunder”

Back in Washington, government leaders were poorly informed about the West, including its rugged mountain crossings and long traveling distances. They had assumed the army would crush the people in Utah before the first snows. As word of the army's failure to capture Utah came to the East, many began to criticize President Buchanan for sending so many troops without first investigating the truth of the rumors against the people of Utah. Newspapers began calling the Utah action “Buchanan's Blunder” and challenged the president to find peaceful solutions quickly.

The Move South

Brigham Young wanted to avoid bloodshed but was determined not to let the army occupy any of the pioneer settlements. He decided to abandon all the northern communities, including Salt Lake City. He also sent word to settlers in Nevada and California to leave their homes and move to the Great Basin to give their support if needed.

The “move south” to Provo and other Utah towns involved thousands of people. Before leaving their homes, they followed Young's direction and prepared their houses, food supplies, and fields to be torched, if necessary, to keep the invading army from using them. Crews worked quickly to bury the wide stone foundations of the newly started Salt Lake Temple so the site would look like an empty field.

Thomas Kane and Governor Cumming Help End the War

Early in January, 1858, President Buchanan had a visit from Colonel Thomas Kane of Pennsylvania. A friend of the Mormons, Kane had offered to go to Utah at his own expense to learn the truth of the situation there and report back to the president. Buchanan agreed. After a long trip around the continent, Kane arrived in Utah and met with Brigham Young. He learned that the Mormons had no plans to rebel against the United States and would welcome Governor Cumming and his wife if they would come without the troops.

Kane then traveled from Salt Lake to the army camp and met with Cumming. Cumming and his wife agreed to travel to Salt Lake, despite the protests of Colonel Johnston, and were well received by Utah leaders. President Young and other leaders rode in carriages from Provo to meet the new governor. They expressed their support of him but talked about their great fear of the approaching army.

Cumming went with the men to Provo and witnessed the fear and hardship of the settlers camping out there. He returned to Salt Lake and was given a fine home, talked with many Utahns, and heard their

complaints. He told a crowd of 4,000 of his plans as governor, and most accepted him as their political leader. Cumming traveled back to the army camp and proceeded to draft a proclamation to bring a pardon and peace between the two groups.

It was agreed that Johnston and his army would stay in Utah, but at a place away from the Salt Lake Valley. That June, about 2,500 soldiers and another thousand *civilian* employees finally entered the Salt Lake Valley. They marched from Emigration Canyon and down the empty streets of the city, wondering at the eerie silence. The soldiers went west of Utah Lake and established a military base they called Camp Floyd, near today's town of Fairfield.

“ Every man, woman, and child . . . departed—fled! It was substantially a city of the dead, and might have been depopulated by pest or famine. ”

—Soldier in Johnston's army



Colonel Thomas Kane • 1822–1883

When times are terrible and misunderstandings make life miserable, a friend is welcome. This was the situation of the Utah settlers in the 1850s. On one side of the mountains was Johnston and his army, ready to put down the Mormon rebellion. Camping with them was a new governor to the Utah Territory, Alfred Cumming, and his wife.

On the other side of the mountains, Brigham Young was determined that the soldiers would find nothing of value if they crossed into the Salt Lake Valley. His people had already fled to Provo.

Thomas Kane, a Pennsylvania man who had for years been sympathetic to the LDS people, wrote a thirty-page paper to the Philadelphia Historical Society. He told of the disgraceful trials of the Mormons after being driven from Nauvoo. He also defended Young by writing articles for eastern newspapers.

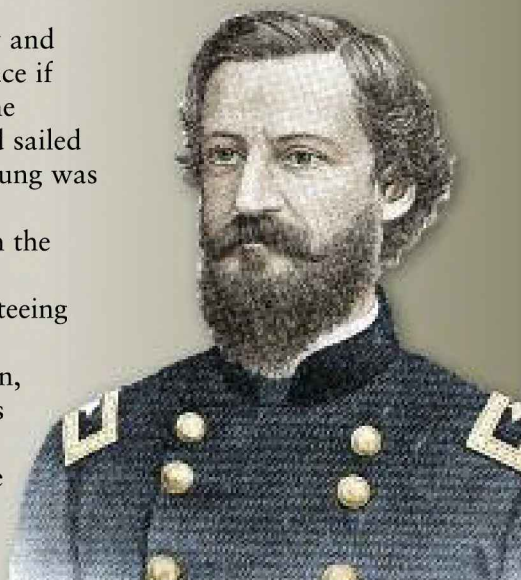
President Buchanan agreed that Kane should leave his family and travel to Utah to observe the situation there and to negotiate peace if possible. Kane sailed down the East Coast to Panama, crossed the narrow neck of land by train, and then again boarded a ship and sailed to San Francisco. He went to Salt Lake City and learned that Young was staying in Provo. Then the real work began.

After a few weeks with the Mormons, Kane traveled through the mountains to meet with Johnston and Cumming. He convinced Cumming to come to Utah and meet with the Mormons, guaranteeing his safety. Kane's work resulted in a full pardon for the Utahns.

Kane then left to report to President Buchanan in Washington, D.C. When the Civil War broke out several years later, Kane was part of the action. He later brought his wife to Utah to tour settlements from Salt Lake City to St. George. They stayed in the homes of polygamous families along the way and later wrote a book about the experience.



Kane County was named in honor of Thomas Kane as a tribute to his friendship.



Johnston's soldiers marched away from Salt Lake City to create a military camp they called Camp Floyd.



The End of Isolation

The Utahns moved back to their homes and started up their businesses again. However, their desire for isolation had been shattered. There was now a large community of outsiders living nearby. Soon merchants came to Utah to sell goods to the soldiers. They started importing goods from the East and the West and opened stores on Main Street in Salt Lake City. The days of isolation were over.

Camp Floyd

Camp Floyd soon became the third-largest city in the Utah Territory (after Salt Lake and Provo). The soldiers were unwelcome in Utah, but Camp Floyd did help Utah in some ways. The camp brought much-needed cash to Utah people. The army not only paid local residents to help build the camp but held auctions of goods at low prices. At one sale, for example, the army sold 3,500 freight wagons. These large wagons had cost at least \$150 but sold in Utah for only \$10 each. For the next several years the army provided jobs and bought beef and farm crops from the Utah people.



The army, however, had some negative impact on community life in the surrounding towns. Fairfield was full of prostitutes, gamblers, cattle rustlers, and other characters. The "Wild West" was now in Utah.

The Soldiers Leave

After the soldiers had been in Utah about three years, the Civil War began in the East. By this time, Abraham Lincoln was president of the country. Over a fourth of the entire U.S. Army was stationed in Utah. The soldiers at Camp Floyd left to help fight in the war.

As the army quickly left Utah, they sold their supplies at unusually low prices, which boosted the local economy even more. Camp Floyd was deserted. The wild lifestyle of Fairfield ended like so many other western boomtowns. The Utah War was over.

Back East, military leaders and soldiers found themselves on opposite sides of the war, fighting against each other. At least ninety-eight men who came to Utah as soldiers became Civil War generals. Fifty, including Johnston, fought for the Confederates of the South, and forty-eight fought for the Union of the North.

Governor Cumming Leaves

The new governor, Alfred Cumming, did all in his power to enforce the laws of the federal government. At the same time, he tried to be fair to people of many religions and won more friends than enemies. A few months before the last soldiers left Utah, Governor Cumming and his family also left.

Diversity—a Lasting Impact of the Utah War

For ten years, from 1847 to 1857, the Great Basin was dominated by Mormon settlements that dotted the land. Other than Indian tribes, few people of other faiths and cultures lived in the region. As a result of the Utah War, however, people with *diverse* backgrounds began to settle in Utah—first soldiers, then merchants and suppliers, then miners, then rail-roaders and others came for religious and economic freedom. Their contributions to the territory helped shape the culture and practices of Utah that still exist today. You will read more about these people in the next chapter.

The Utah War also impacted Utah's relationship with the nation. Though most of the rumors about the territory were proven false, the stories about Utah, especially concerning polygamy would not go away. To many, the people of Utah

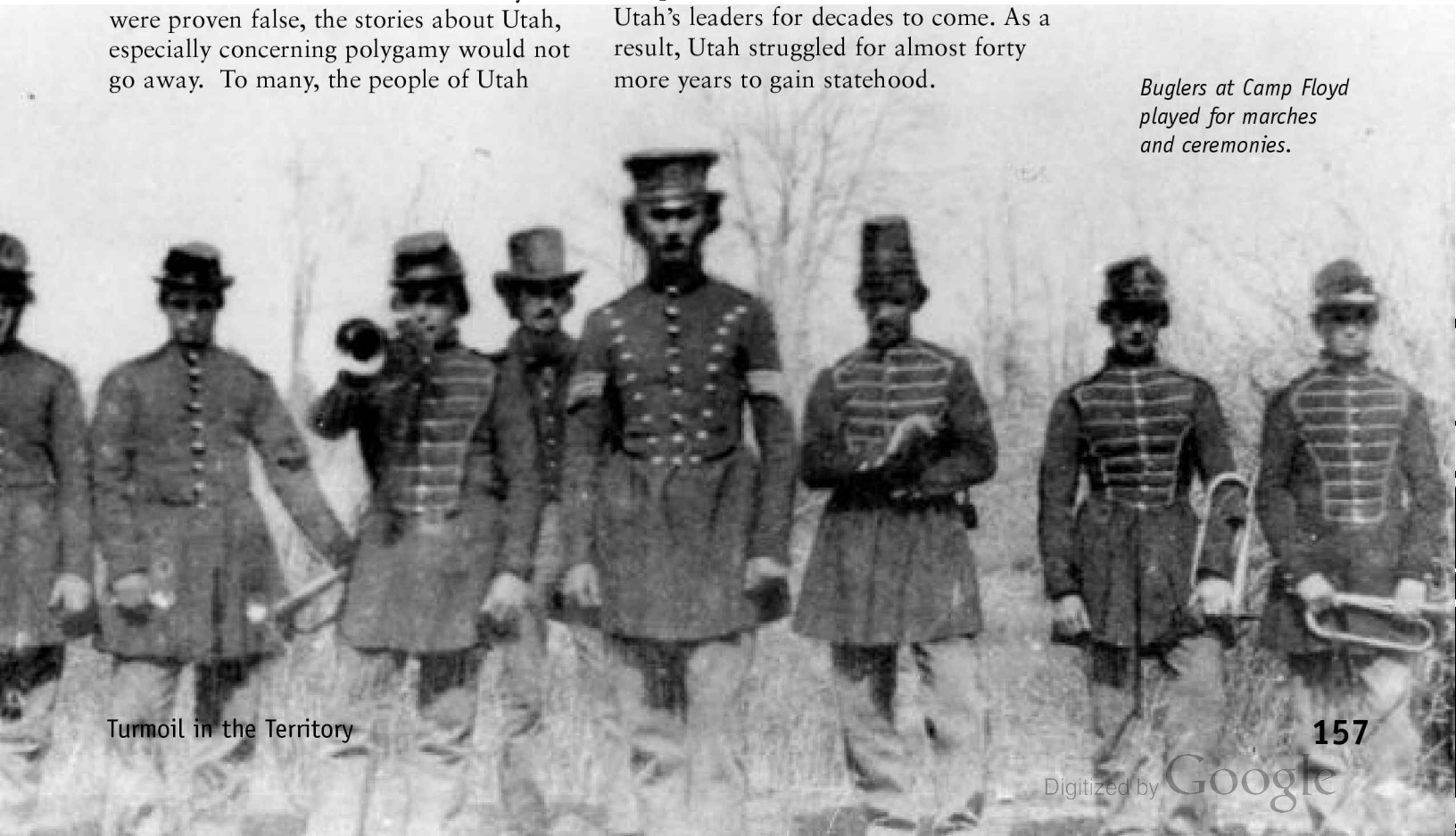
would always seem to be a little *rebellious* and “different.” Public acceptance would become a mission for Utah's leaders for decades to come. As a result, Utah struggled for almost forty more years to gain statehood.

“A community is seldom seen more marked by quiet and peaceable diligence, than that of the Mormons.”

—Territorial Governor Alfred Cumming

Governor Alfred Cumming

Buglers at Camp Floyd played for marches and ceremonies.





Memory Master

1. Summarize some basic issues in the conflict between native people and white settlers.
2. Give an example of cultural differences between the native people and settlers.
3. Which U.S. explorer, trying to find a railroad route, was killed by Indians?
4. Explain how two men worked together to end the Walker War.
5. Evaluate the purpose of Indian farms.
6. Why was Jacob Hamblin called the “Peacemaker”?
7. Why did President Buchanan send Johnston’s army to Utah?
8. How did Thomas Kane help resolve the conflict?
9. Who was Alfred Cumming?
10. How did the U.S. Army affect the local economy?
11. In what ways was diversity a result of the Utah War?



Activity | A Military Presence in Utah, Then and Now

You have just read about the Utah War. The war was the beginning of a federal military presence in Utah. For the few years the soldiers stayed in Utah, the military had great influence on the local economy and on the diversity of people who came to the region. Do some investigating of the strong presence of the U.S. military in Utah today.

- What military bases and other installations are in the state?
- Where are they located?
- What is their purpose?
- To what extent do they affect our economy?
- Does our modern military affect diversity today?

Work with a team to explore information and report what you learned. Some information in this textbook might help you. Use the Contents and Index to find information. If possible, interview someone who works for the military and learn what he says about his work and about his life in Utah.

Camp Williams is a modern military installation operated by the Utah Army National Guard.





Go to the Source

Analyze a Proclamation

Brigham Young issued this Proclamation after learning that Johnston's Army was on its way to the territory. Young had actually been released as governor and had no authority over the local militia or the territory, but because of slow methods of communication, he didn't know a new governor had been appointed.

After reading the Proclamation, answer the questions below.

1. What date was the proclamation written?
2. To whom was the Proclamation written?
3. Describe three injustices against Utahns.
4. According to the Proclamation, what are the reasons the government sent an army to the territory?
5. What three duties does Brigham Young ask of Utahns?

PROCLAMATION BY THE GOVERNOR.

CITIZENS OF UTAH---

We are invaded by a hostile force who are evidently desiring us to accomplish our overthrow and destruction.

For the last twenty five years we have trusted officials of the Government, from Constables and Justices to Judges, Governors, and Presidents, only to be scorned, held in derision, insulted and betrayed. Our houses have been plundered and then burned, our fields laid waste, our principal men butchered while under the pledged faith of the government for their safety, and our families driven from their homes to find that shelter in the barren wilderness and their protection among hostile savages which were denied them in the boasted abodes of Christianity and civilization.

The Constitution of our common country guarantees unto us all that we do now or have ever claimed.

If the Constitutional rights which pertain unto us as American citizens were extended to Utah, according to the spirit and meaning thereof, and fairly and impartially administered, it is all that we could ask, all that we have ever asked.

Our opponents have availed themselves of prejudice existing against us because of our religious faith, to send out a formidable host to accomplish our destruction. We have had no privilege, no opportunity of defending ourselves from the false, foul, and unjust aspersions against us before the nation. The Government has not condescended to cause an investigating committee or other person to be sent to inquire into and ascertain the truth, as is customary in such cases.

We know these aspersions to be false, but that avails us nothing. We are condemned unheard and forced on an issue with an armed, mercenary mob, which has been sent against us at the instigation of anonymous letter writers advanced to further the base slanderous falsehoods which they have given to the public; of corrupt officials who have brought false accusation against us to screen themselves in their own infamy; and of hiring priests and howling editors who prostitute the truth for filthy lucre's sake.

The issue which has been thus forced upon us compels us to resort to the great first law of self preservation and stand in our own defence, a right guaranteed unto us by the genius of the institutions of our country, and upon which the Government is based.

Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain, without an attempt to preserve ourselves. Our duty to our country, our holy religion, our God, to freedom and liberty, requires that we should not quietly stand still and see these fathers longing around, which are calculated to enslave and bring us in subjection to an unlawful military despotism such as can only emanate [in a country of Constitutional law] from usurpation, tyranny, and oppression.

This is, therefore,

1st.—To forbid, in the name of the People of the United States in the Territory of Utah, all armed forces, of every description, from entering into this Territory under any pretence whatever.

2d.—That all the forces in said Territory hold themselves in readiness to march, at a moment's notice, to repel any and all such threatened invasion.

3d.—Martial law is hereby declared to exist in this Territory, from and after the publication of this Proclamation; and no person shall be allowed to pass or repeat into, or through, or from this Territory, without a permit from the proper officer.

{ 1. 8. }

Given under my hand and seal at Great Salt Lake City, Territory of Utah, this fifth day of August, A. D. eighteen hundred and fifty seven and of the Independence of the United States of America the eighty second.

BRIGHAM YOUNG.