

PEOPLE TO KNOW

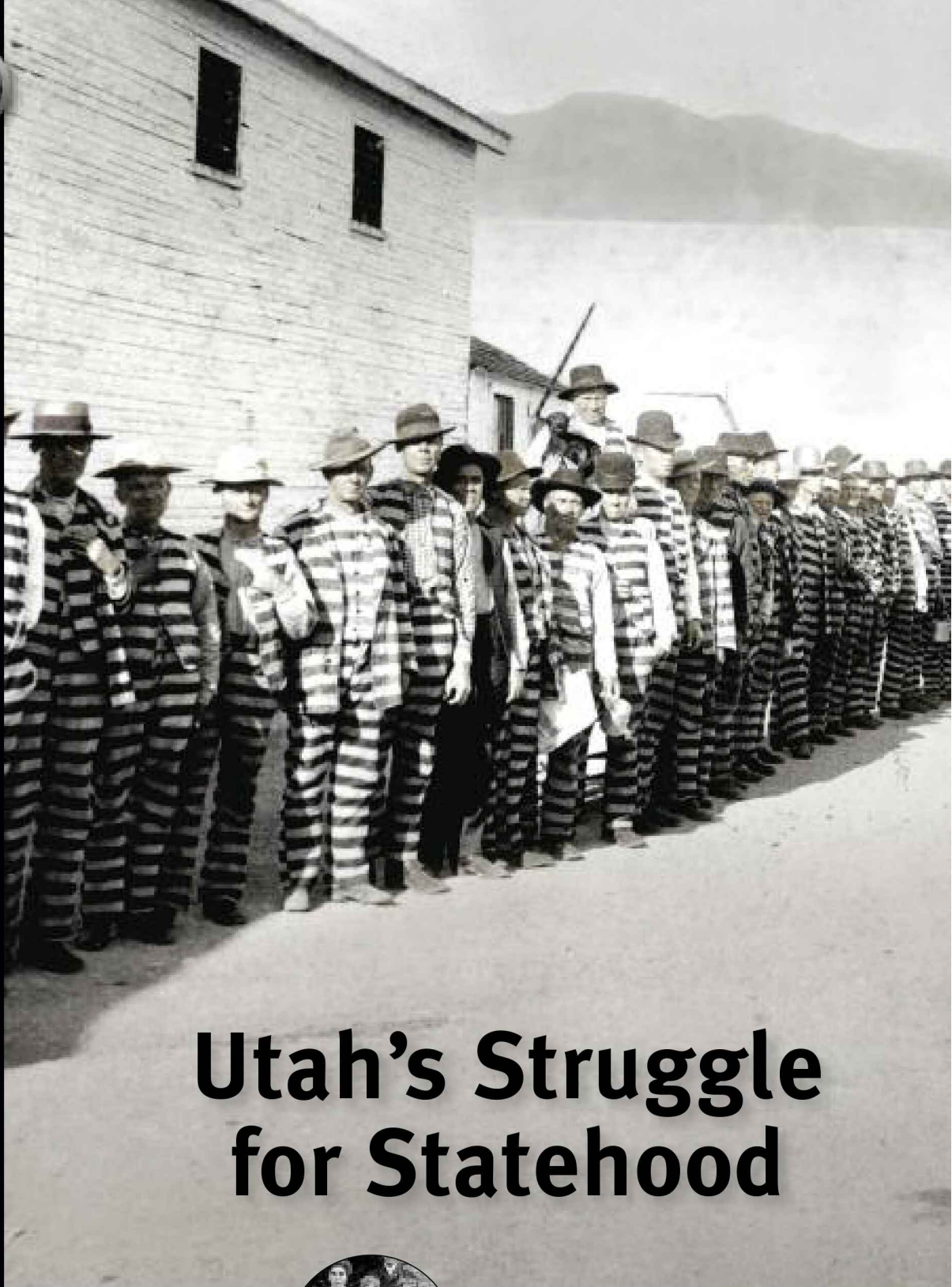
Martha Hughes Cannon
Grover Cleveland
George Reynolds
Eliza R. Snow
Annie Clark Tanner
John Taylor
Emmeline B. Wells
Heber M. Wells
Caleb Walton West
Wilford Woodruff
Charles Zane

WORDS TO UNDERSTAND

comply
confiscate
delegate
devastate
dictate
inauguration
oppress
ratify
suffrage
verdict

During a time of increased persecution by federal officials, over 1,000 men living in polygamy were arrested and sent to the Utah Territorial Prison, shown here.

In prison, the men read scriptures, wrote books and journals, and held "school" for other prisoners who could not read. They also played music to pass the time. Do you see any instruments in the hands of prisoners?



Utah's Struggle for Statehood

1862
Morrill Anti-Bigamy Act is passed.

1877
Brigham Young dies.



1870

1875

1880

1870
Liberal Party and People's Party are started.

1878
The U.S. Supreme Court rules polygamy is illegal in *Reynolds v. the United States*.



Timeline of Events

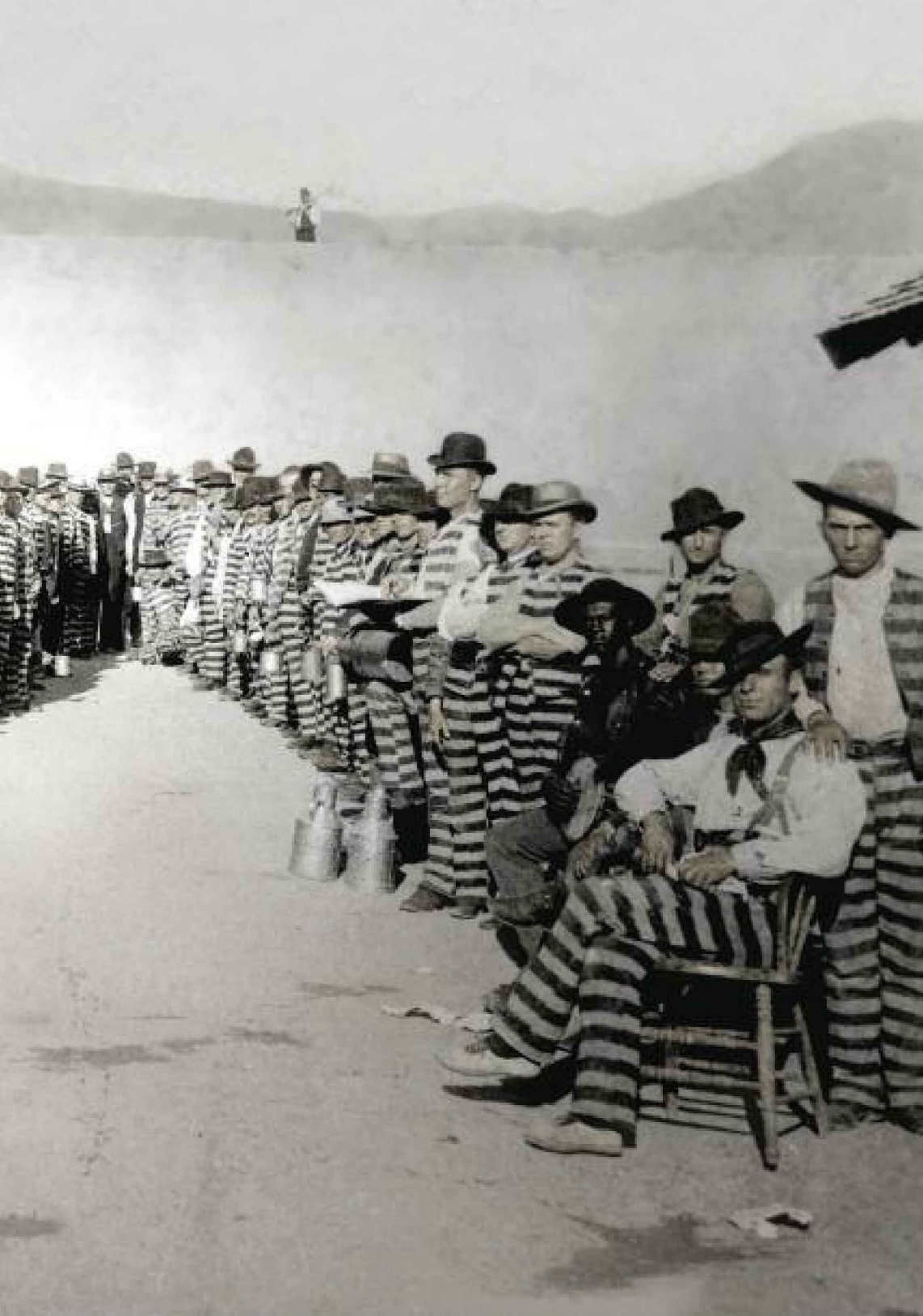


Chapter 11

SETTING THE STAGE

For fifty years after the first pioneer settlement, Utahns built cities and an economy based on the efforts of immigrants. New inventions were exciting and improved life. However, businesses, newspapers, schools, and politics were mostly divided on religious lines. Six applications for statehood were refused by Congress.

Finally, Utah's efforts to stop new plural marriages, promote national political parties, and participate in the national economy brought tremendous changes. A sixth constitution was approved in Washington, D.C.; Utah finally became a state.



1882
Edmunds Act is passed.

1887
Edmunds-Tucker Act passes Congress. LDS Church President John Taylor dies in hiding.

1895
Delegates attend Utah Constitutional Convention.



1885

1890

1890
The Manifesto ends new plural marriages.

1892
Democrats win first two-party election in Utah.

1893
The LDS Salt Lake Temple is completed. A bill to admit Utah into the Union passes Congress.

1896
January 4: Utah becomes the 45th state.
November: Utahns vote in their first national election.



Seeking Statehood

The people of the Utah Territory asked the U.S. Congress for statehood at six different times: in 1849, 1856, 1862, 1872, 1882, and 1887. Each time Congress refused. Despite setbacks, Utahns did not give up. What would the benefits of statehood include?

- Utah's citizens would no longer be treated as "inferior" citizens of the country.
- The people would be full citizens of the United States of America. They would be able to vote for the president of the country.
- Utah's delegate to the U.S. House of Representatives would vote in Washington for laws for the whole country. (As a territory, the delegate could only share in debates.)
- Just like all the other states, Utah would be entitled to send two senators to the U.S. Senate. This was not possible as a territory.
- Utah would elect judges instead of having them appointed by the federal government.
- Utah leaders would write their own constitution. The constitution could give women the right to vote. The state could later change or amend its constitution.
- Utah would have power over education. (As a territory, this was *dictated* by the federal government.)
- Utah citizens would pay taxes to the national government and receive full government services in return.

Linking the Past to the Present

The United States of America still has territories that are not states. Where are they? Do their people want their territories to become states? Why or why not?

Roadblocks to Statehood

Utah had enough people, experience, and leaders. They were loyal to the United States. But stories coming out of Utah made Congress hesitant. Federal officers, visitors, and residents told people in other places about the "Mormon problem." Much that was said was true, but much was false. These "roadblocks to statehood" had to do with:

- **Unity:** Conflict centered chiefly around the LDS idea of unity in government and economics and the role religion should play in everyday decisions. Other Utahns stood for individual thought, competition, diversity, and the separation of church and state.
- **Politics:** For years, the LDS people believed in majority rule, and they were the majority. Then, in 1870, the Liberal Party was started by non-LDS federal officers, railroad workers, miners, ranchers, bankers, and businessmen. In response, the LDS people formed their own People's Party the same month. Neither of these parties, however, were part of the nation's party system.
- **Courts:** In each county, there was a judge who gave *verdicts* in both civil and criminal cases. However, the Mormons often took their cases before their bishop. Non-Mormons believed they did not get justice in a "Mormon court."
- **Economics:** LDS leaders wanted to manage the economics of the territory. They started businesses of all types. Brigham Young directed church members to support only businesses run by other Mormons. This, of course, angered other people, who thought they had a right to run businesses and make a profit.
- **Education:** LDS schools included religious instruction along with other subjects. Protestants set up good schools and invited children of all faiths. Mormons thought schooling was like other services, and should be paid for. Other Utahns wanted free public schools supported by taxes.

- **Immigration:** From the beginning, the LDS Church sent out missionaries to convert people and encourage them to come to Utah to strengthen the church. Thousands and thousands did. Other Utahns felt so many immigrants were a threat to getting land and good jobs.
- **Polygamy:** The practice of having more than one wife was just not acceptable to people in the rest of the country. It went against their religion and sense of decency. Mormons, on the other hand, felt that for some it was a religious duty and would strengthen the church and the territory. They felt the U.S. Constitution's Bill of Rights gave them the right to live this part of their religion.

Families in the 1800s tended to be large, with many children and grandchildren. The numbers were even larger for polygamous families, such as the Reynolds family pictured here.

Federal Laws Punish Polygamists and the LDS Church

In Washington, Republican leaders vowed to eliminate the "twins of barbarism—slavery and polygamy" in the territories. To accomplish this, the U.S. Congress passed new laws against polygamy. Here are a few of them:

- **The Morrill Anti-Bigamy Act (1862):** Stated that no one could be married to more than one person at a time, and that no church in the territories could own more than \$50,000 worth of property. (This bill was not heavily enforced.)
- **The Edmunds Act (1882):** Stated that polygamy was punishable by five years of imprisonment and a \$500 fine. Polygamists could not hold political office, serve on a jury, or vote in elections.
- **The Edmunds-Tucker Act (1887):** Took away the vote from all Utah women and all polygamist men. Abolished the local militia and **confiscated** all the property of the LDS Church.

The Edmunds-Tucker Act was devastating. The LDS Church could not use their own church buildings without paying hundreds of dollars of rent each month. The church's sheep and cattle ranches, coal mines, and many stores, banks, and other businesses were taken by the federal government.



Living on the Underground

“The clinging embrace and tearful kiss of those I so much loved, inspired courage and renewed within me the hope of happier days in another land.”

—Benjamin F. Johnson, upon leaving Utah for Mexico in 1882

After the Edmunds Act was passed, many men and a few women went to prison for living in polygamy. Many were held in the territorial prison in Sugar House. Others went on the “underground” (in hiding) in the territory and traveled to eastern states, Canada, and Europe. Church leaders also sent some polygamists on foreign missions. Others were called to take their families and begin new colonies in Mexico and Canada.

Polygamy Goes to Court

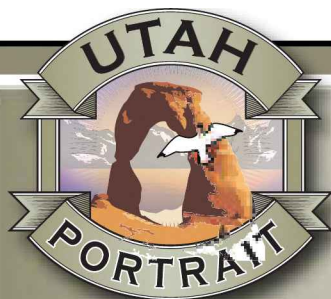
Members of the LDS Church thought their practice of plural marriage was protected under the Bill of Rights of the U.S. Constitution. They were certain polygamy would hold up in court.

Eventually a test case known as *Reynolds v. the United States* reached the U.S. Supreme Court. The court, however, again ruled that while the U.S. Constitution protected a person’s religious belief, it did not necessarily protect its practice. The court upheld the laws against polygamy.

In Utah, the initial reaction to the court’s decision was disbelief and shock. The federal government sent federal officials into Utah to conduct “cohab hunts.” Cohab was the name given to those who cohabitated (lived together) in plural marriages. Informers were paid an average of \$20 for each polygamist arrested. “Hunting cohabs” became a favorite pastime and a source of income.

“Not long after we were married the officers got after me and I never was able to stay anywhere more than a few weeks at a time.”

—Emma Ashworth



Annie Clark Tanner • 1864–1942

Annie Clark grew up in Farmington. Her father was married to two women who lived in their own homes across the street from each other. One wife had ten children, and the other had eleven. “As a child, I went freely from one home to the other,” Annie said. She called her father’s other wife “Aunt Mary.”

At age fifteen, Annie entered the University of Utah. Then she left home to attend Brigham Young Academy in Provo. Back at home, at age nineteen, she became the second wife of Joseph Tanner, a teacher at the academy. On her wedding day she took a train to meet Mr. and Mrs. Tanner in Salt Lake City for the wedding ceremony. She wrote these words about the trip home to Farmington:

After the ceremony, Mr. Tanner and Aunt Jennie [his first wife] . . . and I took the north-bound train. I got off at Farmington and they went on to Ogden.

Soon Mr. Tanner left for Europe, where he stayed for over three years. Annie lived with her family and taught school, keeping her marriage a secret. When he returned, she used assumed names and lived for short stays with family and friends. Living “on the underground” was often a lonely time. The youngest of Annie’s ten children was Oscar Tanner, professor, author, and founder of today’s O.C. Tanner jewelry company.

—from *A Mormon Mother*,
An Autobiography by Annie Clark Tanner

Prison

Many men went to prison rather than give up plural marriage and abandon their wives and children. Some men made the best of the dreadful prison situation by bringing musical instruments with them.

John Lee Jones wrote:

We would gather in the afternoon in nice weather in the prison yard & play marches, polkas and waltzes. Sometimes the Prisoners would form a line & have a grand march . . . thus we made our prison life as happy as possible.

“ I regret very much that the laws of my country come in conflict with the laws of God, but whenever they do, I shall invariably choose to obey the latter. If I did not so express myself, I should feel unworthy of the cause I represent. ”

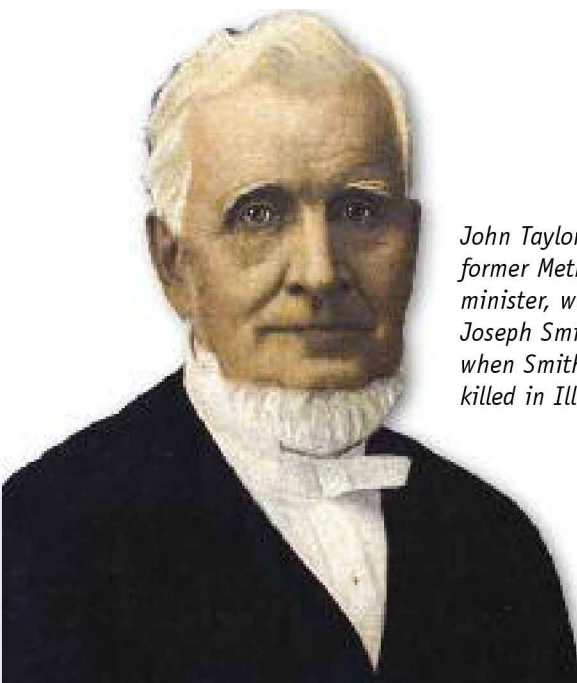
—Rudger Clawson, age 27,
polygamist



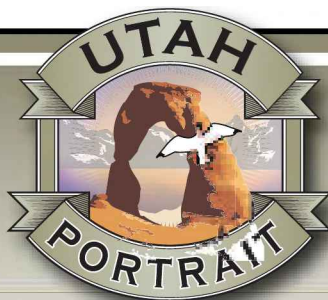
Apostle George Q. Cannon, the man with white hair and beard in the center of the photo, posed with others imprisoned for marrying more than one wife.

President John Taylor Dies in Hiding

In 1877, Brigham Young died in Salt Lake City. John Taylor became the president of the LDS Church a few years after Young died. Taylor, who had served in the territorial legislature for over twenty years, told LDS men it would be better to go into hiding and live their religious beliefs than go to prison. President Taylor was the father of thirty-five children by seven wives. He died on the underground in a Kaysville farmhouse in 1887.



John Taylor, a former Methodist minister, was with Joseph Smith when Smith was killed in Illinois.



Eliza R. Snow 1804–1887

As a child, Eliza loved to read and write. After joining the Latter-day Saints, she became a polygamous wife of Joseph Smith, and after his death, Brigham Young. She wrote many poems and hymns and became known as “Zion’s poetess.” Many of her poems have been set to music.

Once in Utah, Eliza was very active in community life. For twenty-three years she was president of the LDS Relief Society and traveled around Utah encouraging grain storage, silk production, medical training, and political activism. She also helped establish organizations for young children and teenagers. She fought for years to help Utah women get the right to vote.

Eliza was a capable, strong-willed woman. It is said that LDS young people were encouraged to reverence the “prophet, the priesthood, and Eliza R. Snow.”



The People Accept the Manifesto!

THE VOTE UNANIMOUS

President Cannon Gives the Reasons For Its Issuance.

PRESIDENT WOODRUFF SPEAKS.

the good men who had gone before.
The first speaker on Sunday morning was
President George Q. Cannon.
We are living in peculiar times. The work
of God was being assailed in various directions.
However, this was no new thing. It had been
the lot of the Saints from the beginning to con-
tend with difficulties and overcome obstacles.
They had had to pass through scenes which had
tested their faith, integrity and fidelity. The
officers who had been faithful in preaching the
gospel, had not neglected to tell the people
whom they baptized the character of the diffi-
culties which they would have to encounter
when they espoused the cause of God. They
were warned to expect the same fate which at-
tended the ancient disciples of Jesus Christ,
how their names would be cast out as evil.
Many things in this church had come in con-
tact with the traditions and preconceived ideas
of men. There were many things to-day which
perhaps conflicted with the previous views of
Latter-day Saints. There was scarcely a think-
ing man or woman in the church of Christ who
had not indulged in reflections concerning the
future of this work, and some of those views
had been rudely upset by subsequent events.
God was the author of this work, and He would
conduct it to suit His purposes and not those of
men.
Let them think of how many doctrines had
been taught that were new to the world which
had been revealed in our day. How would they

The Manifesto, officially ending new polygamous marriages, was read to members of The Church of Jesus Christ of Latter-day Saints on the third day of a general conference. The Manifesto was accepted, and Utah's road to statehood moved forward.

The Manifesto Officially Ends Polygamy

Eventually, it became clear the people of The Church of Jesus Christ of Latter-day Saints could not live their religion as they wanted to. Church President Wilford Woodruff placed into motion events he hoped would ensure the continued operation of the church. He issued a Manifesto, which began the process of ending new plural marriages in Utah. It was a huge step in helping the Utah Territory achieve statehood.

I publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriages forbidden by the law of the land.

—Wilford Woodruff, 1890

On September 24 1890, Wilford Woodruff . . . in an official declaration declared that he intended to submit to the laws against polygamy. . . . I am sincerely glad of it; for this end I have labored for six years on a rigid enforcement of the law. Here is my reward.

—Charles Zane, Chief Judge of the Utah Supreme Court, 1890

After the Manifesto, U.S. President Harrison issued a proclamation forgiving past polygamists. Men got back their voting rights.

Political Parties

Elections within Utah became contests between the LDS People's Party and the non-Mormon Liberal Party. At first, the People's Party dominated local elections. But as large numbers of polygamists lost their rights to vote and hold office, and as more and more people moved to Utah, the Liberal Party began winning elections.

Helen Whitney wrote about her aggravation at the outcome of an election in 1890:

February 1890

After retiring last evening—a Liberal gang of scum & boys passed up our street with drums, & all kinds of sounds from cow-bells, & other bells, & horns & yells, . . . for disturbing those of the Peoples Party. I slept better than I expected, though the guns were fired frequently & late in the night. Their crow will be short.

—Helen Whitney

What do you think?

As you read from her diary, determine which party Helen Whitney wanted to win. What words did she use that showed her strong feelings?

National Parties Help Utah's Bid for Statehood

Finally, in an effort to *comply* with the national political system, the LDS Church ended the People's Party and encouraged its members to join one of the national parties. Most Mormons wanted to join the Democratic Party because members of the Republican Party had been responsible for trying to end polygamy. Smaller non-Mormon groups joined the Republican Party. However, to bring a balance, some Mormons were called by church leaders to be Republicans until the sides were more even.

Early Political Parties

Territorial Period:

People's Party—mostly Mormons

Liberal Party—mostly non-Mormons

Early Statehood Period:

Democratic Party

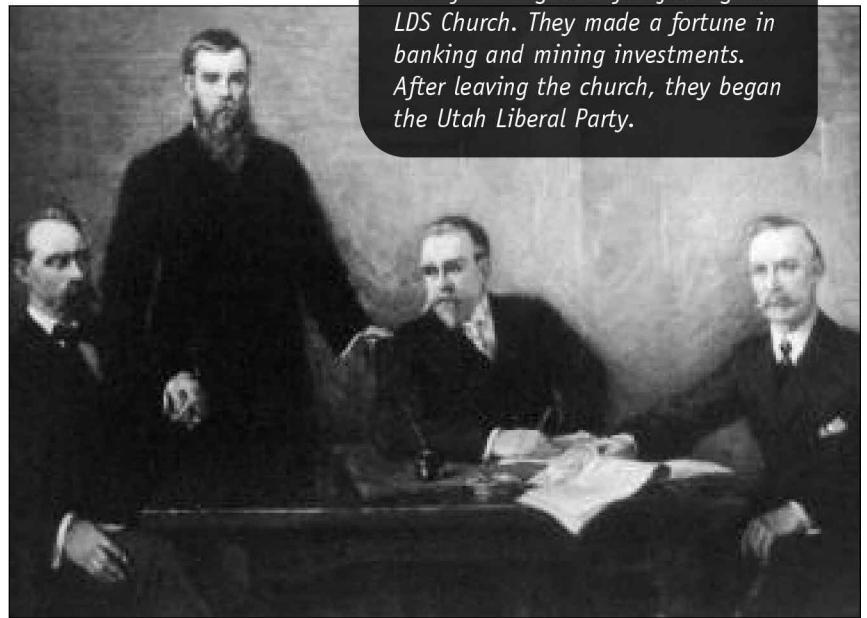
Republican Party

Other National Parties:

Populist Party

Socialist Party

American Party



The Walker brothers immigrated to Utah from England after joining the LDS Church. They made a fortune in banking and mining investments. After leaving the church, they began the Utah Liberal Party.

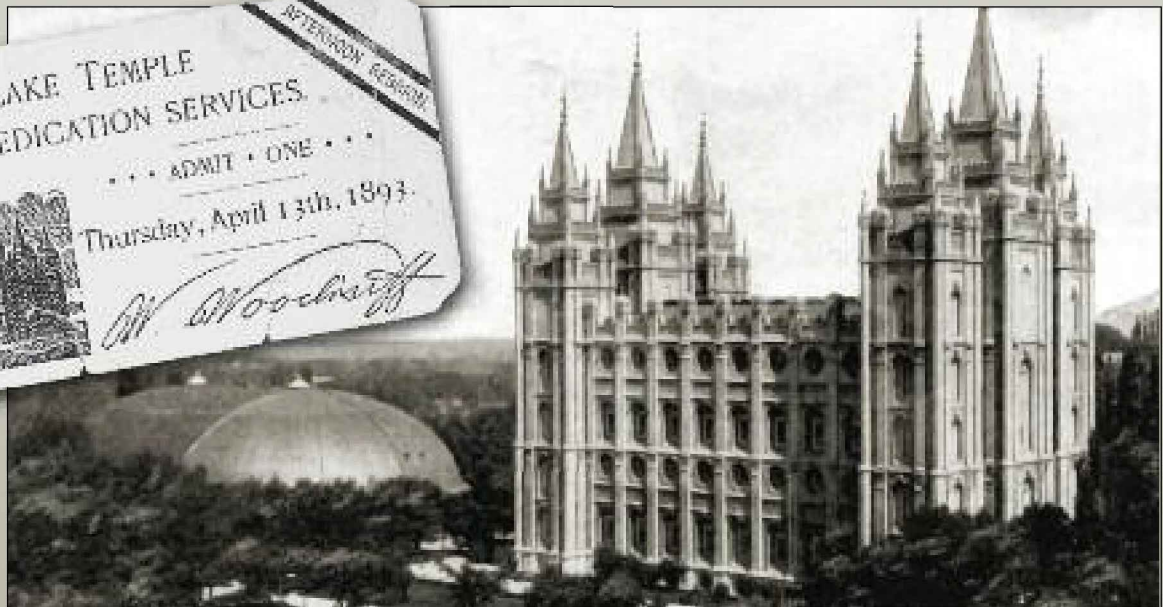
Coming Together

In a gesture of goodwill, LDS Church President Wilford Woodruff invited the most prominent non-Mormons in Utah to tour the newly completed Salt Lake Temple at an open house. After that, only faithful LDS members would be allowed inside the temple.

Chief Justice Charles Zane noted in his diary on April 5, 1893:

I was invited with a number of other non-Mormons to go through the new temple. . . . I think this a wise move on the part of the Mormons. The refusal to allow anyone except members of their church to look through their temples has had a tendency to create prejudice against them.

News reports appeared in papers across the nation, praising the beauty of the new granite building that had taken forty years to build. The newspapers also gave favorable reports about the people living in Salt Lake City.





"Utah became only the second state or territory to give women the right to vote, trailing Wyoming by just two months. But it was first in the nation to provide the chance. In 1870 Seraph Young cast her ballot during municipal elections in Salt Lake City to become the first woman in the U.S. legally to vote."

—David L. Bigler, editor, *Forgotten Kingdom: The Mormon Theocracy in the American West, 1847-1896.*

Women's Suffrage

In the early years of Utah settlement, women could not vote in elections. Then things changed. In the East, people thought that if Utah women could vote they would vote to end plural marriage. The feeling at the time was that Utah's women were being held as prisoners to the men who made the rules.

The men in the territorial legislature wanted to change the national opinion that Utah's women were *oppressed*, so they voted to give the vote to Utah women. At the time, only women in the Territory of Wyoming had won voting rights. No woman in any U.S. state could vote.

Later, the Edmunds-Tucker Act took voting rights away from Utah's women. Regaining the right to vote was an important aim of Utah women, many of whom had been involved in the national *suffrage* movement for many years.



National women's rights leader Susan B. Anthony (second from left on the bottom row) met with Utah suffrage leaders to celebrate their victory—and right to vote—at the constitutional convention.

Emmeline B. Wells • 1828–1921

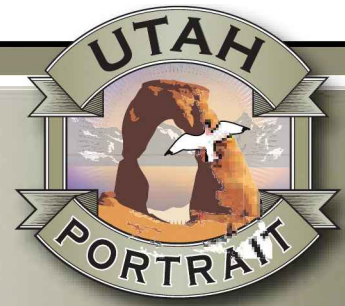
Emmeline Blanche Wells, often called Em, married at age fifteen and gathered with the Mormons in Nauvoo, Illinois. After her first child died and her husband left town for good, she was **devastated**.

Finally accepting her plight, she taught school and wrote poetry. She married Newell K. Whitney. Later, all the Whitneys traveled to Utah. Within a month, Newell died.

Emmeline, age twenty-two, had two little girls and no husband. Although admitting to times of “not feeling well in my mind,” she had courage. She wrote a letter to her husband’s good friend, the prominent and much older Daniel H. Wells. The letter proposed that he marry and support her, and he accepted. Em became his seventh wife.

To keep up her spirits, Emmeline threw herself into her work as editor of *The Woman’s Exponent*, the first women’s magazine west of the Mississippi River. For thirty-seven years she pushed for educational, economic, and political opportunities for women. She also represented Utah women in the National Woman’s Suffrage Association.

Wells was president of the Relief Society, an LDS organization of women. She was called to head up a project to store grain in case it should be needed in hard times. The project was such a long-term success all over Utah that many years later, Em and her committee were asked by President Woodrow Wilson to provide grain to starving Europeans at the end of World War I. Near the end of his life and hers, she met with the president in Washington.



Activity | Analyze Women’s Suffrage

During Utah’s constitutional convention in 1895, (see next page) careful notes were taken and later published. They show the strong opinions of the delegates. (From Constitutional Report for March 28–30, 1895)

Analyze the ideas.

1. How did Roberts and Whitney differ in their opinion of women in politics?
2. What did Roberts mean when he said that married women are not in a position to act independently without dictation?
3. What did Whitney mean when he argued women would see that the “base and unclean” in politics would be “burnt and purged away”?

“The adoption of woman suffrage is dangerous to the acquiring of statehood. . . . There are those who will oppose the adoption of the Constitution for fear that old conditions [additional Mormon votes] will be revived. . . . It is proposed to [give the vote to] women of twenty-one years of age and upwards. I submit that the overwhelming majority of that class of women . . . are married women . . . not in a position to act independently without dictation [direction from men]. . . .”

—B. H. Roberts

“I believe that politics can be and will be something more than a filthy pool in which depraved men love to wallow. . . . I do not agree that this would necessarily follow, that she could not engage in politics and still retain those lovable traits which we so much admire. I believe the day will come when through that very refinement, the elevating and ennobling influence which women exert . . . all that is base and unclean in politics . . . ‘will be burnt and purged away’”

—Orson Whitney



Caleb Walton West • 1844–1909

U.S. President Grover Cleveland chose Caleb Walton West to become Utah's thirteenth (and last) territorial governor. As a Democrat, West tried to help bridge the religious division in the territory. He visited polygamists in jail. He encouraged the establishment of the Salt Lake Chamber of Commerce to serve businesses.

West served two terms as governor. During his last term he worked to bring about statehood.



Writing Utah's Constitution

On a hot July day in faraway Washington, D.C., United States President Grover Cleveland finally authorized Utahns to elect *delegates* to a constitutional convention. Their job was to draft a final constitution for the new state.

There were certain conditions that had to be met. The state had to guarantee religious freedom, to prohibit plural

marriage, and to give up claim to federal and Indian lands within the borders. In return, the federal government granted four sections of land from every township to support public education and gave land to construct public buildings and irrigation works.

In Salt Lake City, the work of writing the constitution went on and on. After a long, bitter debate, the men at the convention once again included female suffrage, which, of course, the women had already enjoyed for a time in earlier years. The document also provided measures about mining, including setting eight hours as a maximum day's work in underground mines, and forbidding women and children from working in the mines.

After sixty days of intense work, the men of the convention held a final reading and signing of the new constitution. John Henry Smith ended the session with the hope that the delegates would "have joy and satisfaction in seeing your children appreciate the blessing that you have sought to bestow upon them."

The election of state officers and *ratification* of the new state constitution was held in November, 1895. Heber M. Wells was elected as the first state governor.

Before Utah could become a state, however, Utah's new constitution had to be approved by Congress and President Cleveland in Washington. That would not happen until the next January, 1896.

An official proclamation by President Grover Cleveland in Washington made Utah a state. The territorial days were over. What can you learn from reading the Proclamation?

By the President of the United States of America.
A Proclamation.

Whereas: The Congress of the United States passed an Act which was approved on the sixteenth day of July, eighteen hundred and ninety-four, entitled "An Act to enable the people of Utah to form a Constitution and State Government, and to be admitted into the Union on an equal footing with the original States," which Act provided for the election of delegates to a Constitutional Convention to meet at the seat of government of the Territory of Utah, on the first Monday in March, eighteen hundred and ninety-five, for the purpose of declaring the adoption of the Constitution of the United States by the people of the proposed State and forming a Constitution and State Government for said State;

And whereas, delegates were accordingly elected who met, organized and declared on behalf of the people of said proposed State their adoption of the Constitution of the United States, all as provided in said Act;

And whereas, said Convention, so organized, did, by ordinance irrevocable without the consent of the United States and the people of said State, as required

The Authors of Utah's Constitution

PARTY	AGE	OCCUPATION	BIRTHPLACE	RELIGION
59 REPUBLICANS 48 DEMOCRATS	24-76	28 FARMERS AND RANCHERS 15 LAWYERS 13 MERCHANTS 8 MINING BUSINESSMEN 6 EDUCATORS 5 CHURCHMEN 4 NEWSPAPERMEN 3 BANKERS 3 BUILDERS OTHERS, including a photo-grapher, clerk, blacksmith, mason, brewer, druggist	42 OTHER TERRITORIES OR STATES 37 FOREIGN COUNTRIES 28 UTAH TERRITORY	79 MORMONS 2 CATHOLICS 1 EPISCOPAL MINISTER 1 JEW 1 METHODIST OTHERS

What do you think?

Do you think all groups of Utah people were fairly represented? Does anything surprise you about the list?

“All that was needed here in this Territory of Utah, in order to unify this people, was to bring together its representatives from every section . . . that they might look into each other's faces, see each other's motives, . . . as members of one common family. I believe that this result has been accomplished by this Convention.”

—Charles S. Varian, delegate

Heber M. Wells • 1859–1938

Heber Wells' first wife died eight years after they were married. He married again, and she died within five years. He then married Emily Katz, who became Utah's first lady when Heber Wells was voted in as Utah's first governor. He was only thirty-six years old when he took the oath of office. Wells had been one of the delegates to the constitutional convention.

Wells came from a pioneer family. His father, Daniel H. Wells, had been the commander of the territorial militia when Johnston's army came to Utah.

The new governor, a Republican, loved the arts and had even acted on the stage. He started organizations that evolved into today's Utah Arts Council and Utah State Historical Society. He headed up efforts to pass Utah's first state laws dealing with water rights. Wells was a popular choice; he served two terms.



The Glorious Day of Statehood

By the dawn of the new year in 1896, about a quarter of a million people living in Utah waited for the important announcement from Washington, D.C. On the morning of January 4, residents received word from Washington that the president of the United States, Grover Cleveland, had signed the proclamation declaring Utah the forty-fifth state. Celebrations were held throughout the state in nearly every city, town, and farming community.

ZCMI, Utah's largest department store, decorated lavishly for statehood day. What can you learn about the time period from studying this photograph?

Now, therefore, I, GROVER CLEVELAND, President of the United States of America . . . do hereby declare and proclaim that the terms of and conditions prescribed by the Congress of the United States to entitle the State of Utah to admission into the Union have been duly complied with, and that the creation of said State and its admission into the Union on an equal footing with the original States is now accomplished.

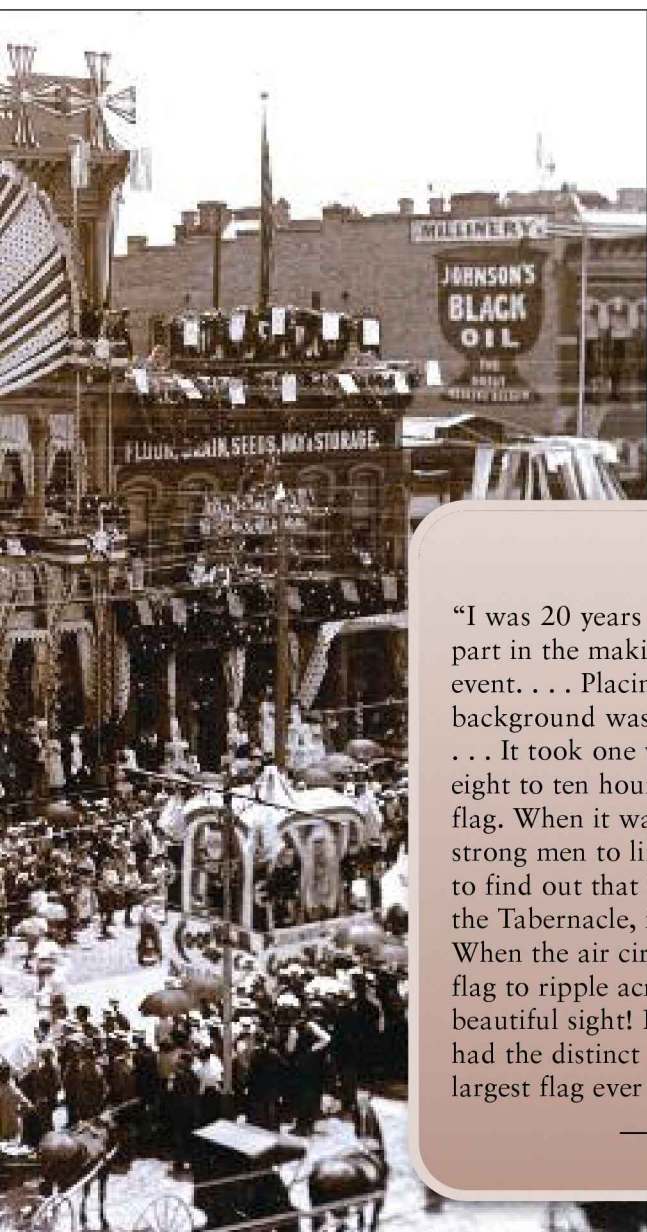
—President Grover Cleveland,
January 4, 1896



Superintendent Brown of Western Union rushed from his office with a shotgun and fired shots into the air as a sign that the proclamation had been signed. It was reported that a young boy dove for cover, believing that a robbery was in progress.

At 8:03 a.m., Mountain Time, the expected message reached Salt Lake City. . . . The news of the admission was welcomed by the firing of cannon and small arms, the shrieking of steam whistles and every other kind of noise which could be produced.

—James E. Talmage, January 4, 1896



Two days after the proclamation, Utah residents rejoiced at the *inauguration* of the first state government officers elected by the people. A battery of the Utah National Guard began the day by marching to Capitol Hill and firing a salute. Following a great procession downtown, the ceremony was held in the Tabernacle (the largest building in the state) amid flags, bunting, and flowers. A large crowd of religious, civic, and federal government leaders, as well as other men, women, and children, filed into the building. The crowd filled every seat and overflowed onto the pathways of Temple Square.

The people were in awe at a huge flag hanging from the ceiling. The 45th star was lit up. So was the word “UTAH” in electric lights around the gleaming organ pipes. It was the first time most people in the building had ever seen electric lights.

“Utah, We Love Thee” had been written for the occasion by Evan Stephens. A chorus of a thousand children, all waving flags, sang “The Star-Spangled Banner.” Following the services the Reverend Thomas C. Iliff of the Methodist Church offered the prayer. The band played “Hail Columbia” as the throng of people poured outside into the cold winter’s day to continue rejoicing and celebrating.

The Flag with the Forty-Fifth Star

“I was 20 years of age and took a small part in the making of this historic event. . . . Placing the stars on the blue background was the most tedious work. . . . It took one week for us, working eight to ten hours a day, to make the flag. When it was finished it took eight strong men to lift it. . . . We were soon to find out that it was to be placed in the Tabernacle, forming a ceiling. . . . When the air circulated it caused the flag to ripple across the ceiling. What a beautiful sight! For many years this flag had the distinct honor of being the largest flag ever made.”

—Margaret Glade Derrick



Around the State

People all over the state celebrated. Here is what happened in some towns:

A reporter in Manti wrote that people went out into the streets on the cold but sunny winter day to join the fun. They jingled cow and sheep bells, set off dynamite, and fired rifles.



- In Fillmore, just a half-hour after dancers left a ball, the building burst into flames. An exploding lamp had caused the fire.
- At Corinne, someone rang the courthouse bell so hard that it cracked.
- In Tooele and Lehi, people hung pictures of early pioneers on church walls. There were flags everywhere.
- In Park City, 150 children and teens formed their own parade and marched down the streets of the mining town, making "more noise than had been seen or heard here in many a day." They sang at businesses and received nuts and candy.
- In Ogden, gentlemen were charged 25 cents to enter the dance, but ladies were admitted free.
- In Clarkston, men at a dance invented forty-five new dance steps.
- Children of the Kamas schools were given a free sleigh ride as they listened to music by the Kamas brass band.
- People in Gunnison ended their celebration by yelling three cheers and "a tiger" while waving their handkerchiefs. A tiger was a great growl at the end of the cheers.

“ On the 6th—Monday, the officers of the new State, . . . were inaugurated, the day being set apart as a holiday. . . . Guns were fired at daybreak. At two o'clock the citizens met in the Social Hall and partook of a picnic dinner, then followed speech and song, closing the day with a grand Inaugural Ball. . . . It will be a day long to be remembered by the inhabitants of Kanab, both old and young. ”

—Rebecca Howell Mace, Kanab, 1896

In 1896 George Edward Anderson captured the spirit of the times when he photographed 12-year-old Tillie Houtz.

1896 National Election

Ten months following statehood, Utahns voted in their first national election. It was an emotion-filled time. Large numbers of people voted, including women. The Democratic Party won control of the Utah State Legislature.

The election was unique in several ways. For the first time, a black man ran for the legislature in Salt Lake County and picked up a good number of votes, although he did not win. Two women won seats in the Utah House of Representatives.

The victory most remembered, however, was a contest in Salt Lake County between Angus M. Cannon, one of five Republicans running for the Utah Senate, and his physician wife, Dr. Martha Hughes Cannon, who was one of the five Democrats running for the same office. When the votes were in, Martha Cannon became the first female state senator in the nation.



What can you learn about the issues of the 1896 election from this poster? Did these candidates for president and vice president of the United States win the election?

Martha Hughes Cannon • 1857–1932

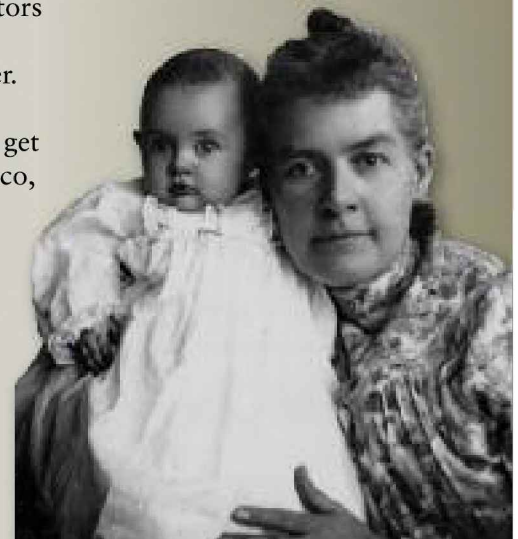
Martha Hughes Cannon was born in Wales and immigrated to Utah in 1860. Mattie, as she was called, attended the University of Deseret while working to save money for medical school in Michigan. Once there, she washed dishes and made beds at a boarding house to cover expenses. She graduated with a medical degree on her twenty-third birthday. That autumn she went to Philadelphia to get more training at a medical school and graduated a few years later.

After returning to Utah, Mattie worked as one of the first doctors for the old Deseret Hospital in Salt Lake City. There she met her future husband, Angus M. Cannon, a man twenty-three years older. She became his fourth wife.

To give birth to each of her three children, Mattie left Utah to get far away from cohab hunters. On the run, she lived in San Francisco, Michigan, England, and Switzerland.

Martha Cannon worked throughout her life to bring better medical care to the public. Back in Utah, Mrs. Cannon started a school for nurses and opened her own doctor's office. She worked on Utah's first State Board of Health to improve the water supply and disease control. One of the goals was to persuade parents to keep children with contagious diseases home from school.

Cannon was also active in women's suffrage and local politics. She became the first female state senator in the United States, serving two terms.





Memory Master

1. Summarize three advantages of statehood.
2. Choose one of the “Roadblocks to Statehood” and state it in your own words.
3. Why was the Edmunds-Tucker Act so devastating to Utah’s Mormons?
4. What did it mean to “live on the underground”?
5. In order to become a state, what two national political parties did Utahns join?
6. How did Emmeline B. Wells help Utah’s women?
7. Utah became the forty-fifth state in _____ (year).
8. Who was Heber M. Wells?
9. What contribution did Martha Hughes Cannon achieve for the first time in the United States?



Activity | What Can You Learn from a Census Report?

The Constitution of the United States calls for a census, or population count, to be made every ten years. Today, the Census Bureau collects many kinds of information about the population of the United States. Census information includes the number of people who live in a city and state, age, ethnic background, number of children in families, education level, and income.

Study the census table to see what it shows. Like all other tables, graphs, and charts, a census table has a title. Each column is also labeled.

1. What is the title of this table?
2. What do the second and third columns show?
3. How many people lived in Utah in 1850? In 1900?

Interpret the evidence. Historians look at many facts over a period of years. They learn about important changes. Sometimes, however, they need more information to interpret the facts.

4. Did Utah’s population grow between 1850 and 1900?
5. In which decade did it grow the most? In which decade did it grow the least?
6. Can you tell by the chart how many people were new immigrants and how many were born here?
7. Did Utah’s population grow faster or slower than the population of the United States?

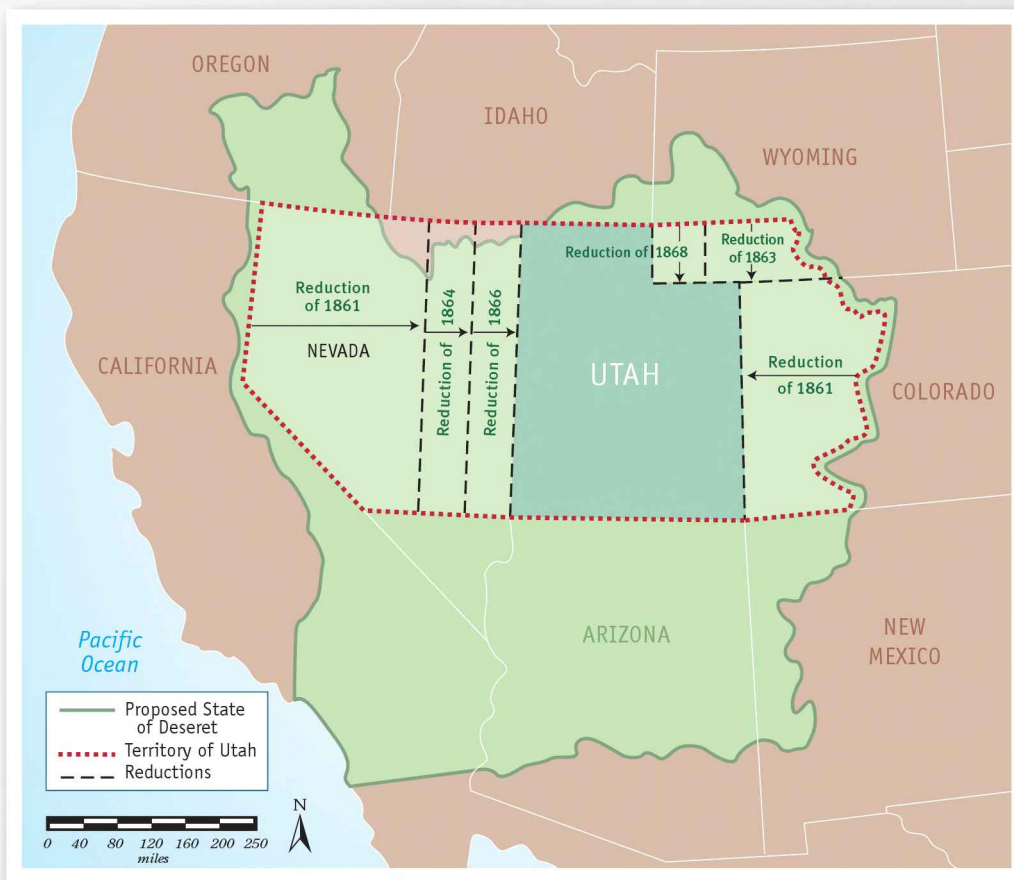
POPULATION OF UTAH AND THE UNITED STATES,
1850–1900

YEAR	UTAH	UNITED STATES	UTAH % OF U.S.
1850	11,380	23,191,876	.05%
1860	40,373	31,443,321	.13%
1870	86,786	38,558,371	.23%
1880	143,963	50,155,783	.29%
1890	210,779	62,947,714	.33%
1900	276,749	75,994,575	.36%

Go to the Source

A Shrinking Territory to a State

Utah State in 1896 looked quite different from the original proposed State of Deseret. After studying the boundaries on the map, answer the questions below.



1. What current states were once part of the proposed State of Deseret?
2. Which reduction reduced the Utah Territory the most? Which current states did this reduction affect?
3. Find where the proposed State of Deseret reached the Pacific Ocean. What advantage would there have been to have had a seaport?