

## FOREWORD.

by Dan Wees

**J.H. (John Hanson) Beadle**, an editor, employed by the daily *Cincinnati Commercial*, embarked on a journey to GREAT SALT LAKE CITY to explore its climate, geology, wildlife, and the *Church of Jesus Christ of Latter-day Saints*.

This expedition began shortly after the Civil War's conclusion, in mid-1868, when travel by rail was prohibitively expensive, and the transcontinental railroad union at Promontory Summit, Utah Territory, was still a year away; scheduled for 10 May 1869. Beadle, constrained by a modest budget, undertook his adventure in the manner of many pioneers—on foot, horse, and wagon.

Arriving in the Salt Lake valley, he found himself next to the massive stone construction site of the *Salt Lake City Temple*, allowing him to attend the October 1868 Church General Conference in the newly erected *Tabernacle*.

He was able to watch and learn from leaders, active and inactive members, anti-Mormons, as well as the immigrants—who constituted a majority percentage of newly baptized Latter-day Saints in and around the Utah territory during that time.

Beadle's writing style is both fresh and pointed, avoiding snarkiness or intentional edginess. Emblematic of a reporter, he delves into every aspect of the territory, intertwining early Mormon history with contemporary developments and maintaining a dangerous proximity to those involved in the *Mountain Meadows Massacre*—executed just eleven years prior.

The book's unique flow balances the challenging issues surrounding Mormonism with extensive discussions on the natural aspects of the Utah Territory. Despite the nascent state of science at the time, Beadle conducts remarkable evaluations of the soil, rivers, mountains, and the *Great Salt Lake*, approaching them with the curiosity of someone new to the region. Beadle's fresh perspective and *outsider* experience is magical.

One month after arriving in the territory, Beadle assumed editorial control of the "Gentile" Utah newspaper, the *Reporter*, in Corinne, Utah, on 19 October 1868. He held this position for eleven months until September 1869, after which he retired and compiled his research into "LIFE IN UTAH."

For those seeking complete accuracy, disappointment may arise, as Beadle included only seven footnotes in the book, identified as: BEADLE FOOTNOTE. Although not unusual for the period, his frequent use of quotation marks in the text without accompanying documentation could potentially prompt the faithful to dismiss it as hearsay—an understandable assumption. Thankfully, hearsay does not imply falsehood, but verifying its authenticity requires additional investigation. Some quoted individuals engaged in brief conversations with Beadle, while others were direct quotes from books in his possession, and a few were paraphrased.

Despite these drawbacks, the beauty of the work lies in the personal history and experiences he had during his time in Utah. It would be a disservice to "throw out the baby with the bathwater" since there is much to learn, provided one can overlook the obvious yet unintended flaws. I recommend reading the entire book before studying it, and definitely studying it after the initial read. To assist in research, I've included over 400 footnotes of my own. While I wish there were more, web searches are limited when the quotation is paraphrased or found only in *this* volume. As most of my research and editing is done solo, any help from you, kind reader, to improve future editions is appreciated.

Without overstatement, but seasoned with a hint of bias, I'd like to acknowledge that considering this book was produced in 1868-70, Beadle did a commendable job. Some might consider it *sloppy*—I prefer to call it *loose*. Being a journalist, he recognized the importance of documentation and seems to have stayed within legal boundaries in his methods, even if some of his published references have been condensed for space or occasionally paraphrased. However, the publisher, *National Publishing Company*, had an obligation to edit it to a higher standard, and the typesetters allowed far too many errors into the book. This is unrelated to the story but remains a pet peeve of most writers, including myself, as we strive to be free from error in our productions/reproductions. The thought of making errors that could be misconstrued is a lingering fear.

Regarding spelling errors and corrections, there is a significant mix of British versus American spellings. I attempt to disregard this, and also maintain intentional misspellings. If I can correct an error by adding a letter in brackets, I w[i]ll. More challenging errors are identified with the traditional [*sic*]. While I understand that many readers prefer corrected manuscripts, I feel obligated to preserve as much of the originality as possible while still benefiting from technological luxuries, such as automatic hyphens and full justifications.

The most poignant element of Beadle's narrative revolves around his initial experiences with both *Mormons* and *Utah*. As a convert from California, I vividly recall my inaugural visit to Salt Lake City, where I was captivated by the majesty of the mountains and the striking presence of Temple Square. Having relocated to Utah

permanently in 1979, I feel a profound connection with Mr. Beadle due to these shared experiences as *outsiders* in a new land.

Conversely, there are numerous uncomfortable realities the author uncovers about Utah, which may seem odd to a *Non-Mormon*. By odd, I mean *unusual and bizarre*. Certain peculiarities have either endured or undergone a disconcerting transformation, evoking a visceral response that unmistakably links the journey from the past to the present. The church's dominion and its exercise of religious freedom rest upon the unstable grounds of obfuscation and sinister rites. Having personally observed the shadowy facets of the temple before (and after) 1990, it becomes distressingly evident and truly embarrassing to comprehend how this entirely questionable *Ceremonial Road Show* has transformed into something that would be almost unrecognizable to Joseph Smith, Jr., were he alive to see it. Most of the faithful are unaware of these significant alterations as they are bound by a pledge of confidentiality, refraining from sharing the specifics beyond the temple walls.

Embark with me on a trip back to Utah in 1868. Imagine "*Somewhere in Time*," but with Brigham Young taking the place of Jane Seymour. Explore an outsider's viewpoint of firsthand interactions with some of the most revered and frequently debated figures in early Mormon history. Read On!