

# **THE DREAM MINE STORY**

by Norman C. Pierce

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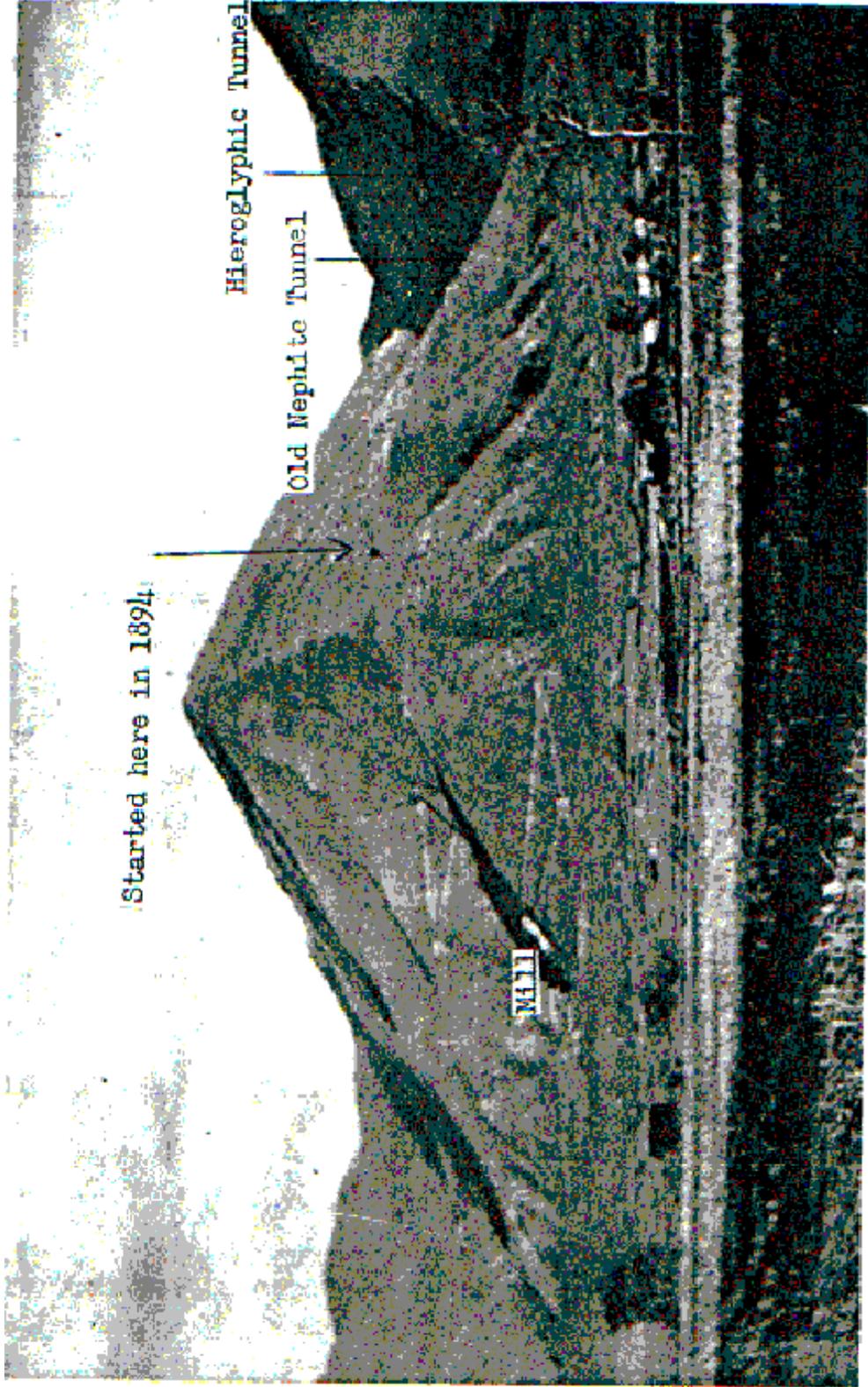
Free for the asking to any stockholder who still has a spark of faith and belief left in the "Dream Mine." One to a family while they last. Mail your request to, or call in person on:

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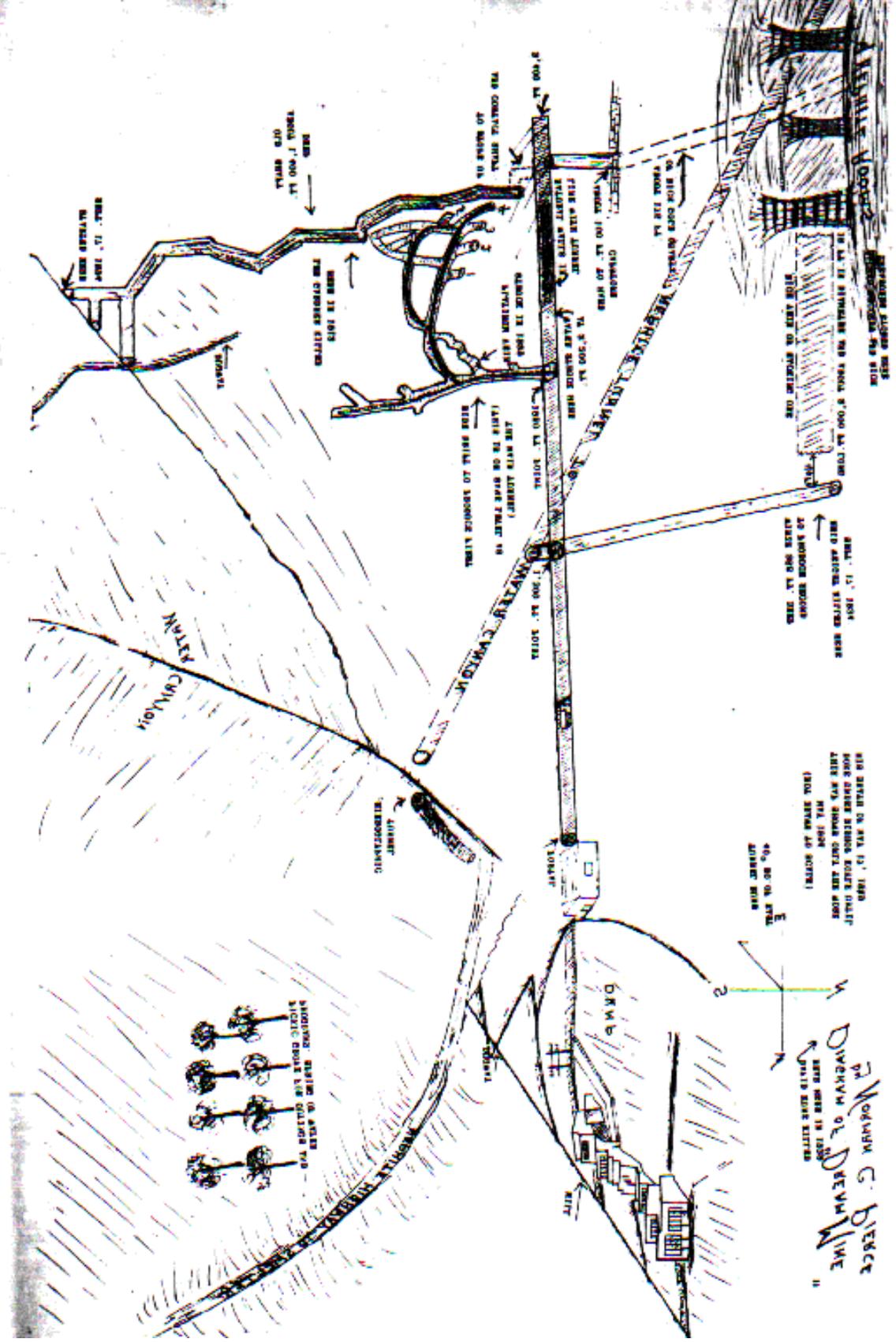


**Bishop John H. Koyle**  
**Prophet of the Relief Mine**  
**Better known as the Dream Mine**



**"THE RELIEF MINE"**

The white building near left center is the mill. The dugway may be seen winding up the hill. It passes over a saddle back of Knob Hill into Water Canyon on the right and extends to the top of the mountain linking many mines together. The Nephrite Tunnel will be opened near the mouth of Water Canyon where the Nephrite Highway begins. "White City"



THIS SHAFT IS NOT TO BE USED FOR THE PURPOSES OF A WINDING ENGINE  
 1912 SHAFT IS NOT TO BE USED FOR THE PURPOSES OF A WINDING ENGINE  
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BY NORMAN C. PIERCE  
 DIVISION OF DEWATERING  
 1914

ADDITIONAL SHAFTS TO BE SUNK AT THIS POINT FOR COALING PURPOSES

DRAINAGE

DIP 10°

CROSSINGS

DRESSING ROOM

WINDING ENGINE

DIP 10°

BY NORMAN C. PIERCE  
 DIVISION OF DEWATERING  
 1914

CONTENTS

Bishop Koyle, Prophet of the Relief Mine .....Front  
The Relief Mine .....Front  
Diagram of the Dream Mine.....Front

FOREWORD .....7

THE DREAM MINE STORY .....9

An Unusual Dream .....9  
His Mission Call .....10  
An Ancient Nephite Mine Revealed.....11  
John H. Koyle Accepts His Mission .....13  
Brighter Than The Noon-Day Sun .....13  
Incorporated In 1909.....14  
To Be Worth More Than \$1,000 A Share .....14  
The Shaft Grows Deep .....15  
Koyle Dreams Of Location For The Tunnel.....15  
A "Blue Print" Of The Mine .....15  
The Bare Spots Discovered.....16  
A Nephite Visit .....16  
A Double Warning .....17  
The First Church Trouble .....17  
John H. Koyle Ousted From The Bishopric .....18  
A Long 6-Year Shut Down .....19  
The Mine Is Jumped .....19  
The Tunnel Confirms Bishop Koyle .....20  
Like Moses, --Water Flows out Of The Rock.....20  
Trouble From The Church, State And Nation .....21  
Apostle Talmage Becomes Chief Opponent.....22  
No Revelation Available .....22  
The State vs. The Dream Mine .....23  
The S.E.C. Is Called Into Action.....24  
The Stock Market Crash .....24  
World War I Predicted .....25  
The Platinum Excitement.....26  
Next Excitement To Be Much Greater .....26  
The Republican Elephant.....27  
The Green Spot Dream.....27  
Dark, Black Clouds.....28  
A Little Patch of Blue .....28  
A Long And A Short Shut Down .....28  
Failure For One Group, -Success For Another.....29  
A Traffic Jam.....29  
A Light Complexioned Man .....29  
An Over-Night Price Crash.....29  
Transportation Stops .....30  
The Relief Bank .....30  
A Seven Year Scourge .....31  
The Revolutionary Mill Built.....33  
U.S. Army To Come .....34

The Blood of a Testator.....	34
False Hopes Aroused.....	35
Terraces For Grain Bins.....	35
Doctrine & Covenants, Sec. 111 .....	35
The Chemical Process .....	36
Thursday Night Meetings .....	37
Other Processes Tried.....	37
Church Trouble Intensified .....	38
They Go To Lay Hands On Me And Die!.....	38
End Of World War II Predicted.....	39
Bishop Koyle Missed This One .....	40
A Great Nephite Prophet.....	40
Muddy Water In The Streets Like Rivers .....	41
Repudiation.....	41
Excommunication .....	42
Death.....	43
His One Last Dream.....	43
John H. Koyle, --A Prophet of God Or Fraud? .....	44
The Dark Black Clouds And A Long Shut Down .....	45
THE YEARS OF FULFILLMENT.....	46
Brothers On The Board .....	46
The Stockholders at Logger-heads. Two Directors Quit .....	47
Muddy Water Ran In The Streets Like Rivers .....	47
The Republican Elephant Gets On His Feet.....	47
A Mining Stalemate In Utah.....	48
The Stranger From Texas Again .....	48
A Fiery Anniversary .....	49
They Try To Bring It In And Fail .....	49
He Will Yet Fulfill That To Which He Is Appointed!.....	50
"...Like A Wild Colt To A Snubbin' Post-" .....	50
White City To Be A Happy City.....	51
A Few Sober Reflections .....	51
The Test of Riches .....	51
A High Mortality Rate.....	52
THE UNIVERSAL BROTHERHOOD OF MAN.....	52

## FOREWORD

The Koyle "Dream Mine" was, as far back as we can remember, a family institution and tradition with us. My father, Andrew Pierce, became converted to it as early as 1909, and worked as the mine's carpenter for several years. He built one of the bunkhouses at the old upper workings, as well as the ladders and timber work for each of the eleven stations in the old shaft. Many years later, he was able to readily recite the distance and pitch between each station where he had built the ladders. He loved the "Dream Mine" and all through his life that I knew him, he taught me to do the same.

I was a poor student to begin with, but later on I caught the same spirit that he had, and soon learned how one could participate in this project and be richly blessed, not in wages or stock, but in the spirit poured out upon those who would help the work of the Lord.

Most of my information for the "Dream Mine" story comes first hand from Bishop Koyle, himself, from the many times he told and retold it in his home, on the job, and in the Thursday night meetings. However, I must confess that his stories were repeated again and again by the stockholders with some variations. When I labored at the mine myself in 1934, I was strongly impressed with the need for someone getting the correct version of this story and writing it down so that it could not be changed.

This, I proceeded to do in a rather condensed, highlight form. Then I took the results and read them before Bishop Koyle and his good wife. They helped me to correct the errors I had made, but 'Bishop Koyle expressed considerable misgivings about it as he recalled the warning of the Nephite Messengers to him: -- never to make a written statement about the mine. I told him that this warning might apply to him specifically, but I did not see how it could apply to me, and that I strongly felt the need of preserving at least the highlights of this story in writing as correctly as I could. He conceded that my point was logical, and in later years he had occasion to have me verify his story to his audience.

From 1934 onward, I have taken note of the more important events that have taken place in, around, and about the "Dream Mine." I have received some helpful suggestions from my friends, and I am grateful to Carter Grant for the notes he took during the early years of the mine, and for the wonderful poem he felt inspired to write about the mine. I now invite you to read the story of the "Dream Mine," which is but "a hundredth part" of all the story we have witnessed and learned during the approximately 70 years of its gestation, more than half of which were laden with persecution and ridicule for Bishop John H. Koyle and all those who supported this most unusual operation.

To those who have been guilty of this persecution and ridicule no matter how exalted and learned they might have supposed themselves to be, we offer the admonition of Jacob from the Book of Mormon (2 Ne. 9: 18): "O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they, think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they hearken unto the counsels of God."

No mortal man, no matter how much learning, nor how much civil or ecclesiastical power he may possess, should suppose himself to be wiser than and greater than those translated Nephite Apostles of the Lord, who for almost two thousand years, have been charged with this great work, which was foreordained to be brought forth at this time among us, --the designated Gentiles.

Nor need anyone suppose that these Nephite Apostles must work through prescribed channels, for "-- they are as the angels of God, and if they shall pray unto the Father in the name of Jesus, they can show themselves unto whatsoever man it seemeth them good." Therefore, great and marvelous works shall be wrought by them before the great and coming day when all people must surely stand before the judgment seat of Christ; yea even among the Gentiles shall there be a great and marvelous work wrought by them,

before that judgment day.@(3 Ne. 28:30-32)

No doubt Bishop John H. Koyle had things revealed to him that rightly should, and will come through the head of the Church when it is time for them to become Church doctrine. But these things were carefully distinguished by the Nephite Messengers so that he was only permitted to reveal to us a half hour of their two-hour conversation with him. The rest he kept secret very well. This follows the pattern laid down in the "Discourses of Brigham Young," page 519:

"If the Lord Almighty should reveal to a High Priest, or to any other than the head, things that are true, or that have been and will be, and show him the destiny of this people twenty-five years from now, or a new doctrine that will in five, ten, or twenty years hence, become the doctrine of this Church and Kingdom, but has not yet been revealed to this people, and reveal to him by the same Spirit, the same messenger, the same voice, the same power that gave revelation to Joseph when he was still living, it would be a blessing to that High Priest or Individual; but he must rarely divulge it to a second person on the face of the earth, until God reveals it through the proper source to become the property of the church at large.@

## THE DREAM MINE STORY

by Norman C. Pierce

A cow with a crumpled horn was the beginning. A fabulously rich mine was the end. And in between lies a story that is almost incredible, unbelievable, fantastic, but which is, nevertheless, true, because it is historical fact except for the part yet future.

The scene opens in 1886, on a young newly married farmer and his wife as they return from a Mormon religious service in a small community tucked away in the heart of the Utah Rockies.

"Em," said young John Koyle, for that was this farmer's name, "You know, I could believe in the supernatural things of religion and the scriptures, like that man preached tonight, if I could only have some experience or manifestation of my own for a testimony."

"Well, the speaker said anybody could get a testimony if only he would pray about it," returned his wife.

"That's fair enough," admitted John, "and I'm going to give it a good test and see if it will be true in my case. Goodness knows I haven't much of a testimony of the Gospel now."

So that night young John Koyle put the preacher's words to the test just before retiring. --But nothing happened. He tried it again and again for many weeks and still nothing happened. Finally the admonition of another sermon taught him that he should not only forgive everyone else, but that he should always seek forgiveness of his own sins before ever expecting the Lord to heed a prayer.

### An Unusual Dream

Obediently, he subjected himself to a more contrite spirit and humbly prayed for forgiveness of his sins as well as for a testimony of the Gospel. Then he dreamed a strange dream in which he saw that his cow, which had been lost for several days, had wandered down by his lower field, and that somehow she had been into some trouble so that her right horn was broken and bent over, with the point of it sticking into her eye. And there he could see her now in this vivid dream, in a place that he at once clearly recognized. Then a voice spoke out of the dream and said, "If you find your cow at this place tomorrow, will you believe that the Gospel is true?"

And unhesitatingly, John seemed to say "Yes!" in his dream.

The next morning, before arising, John spoke to his wife and said, "Em, --our cow that has been lost so long is down by the lower field with her right horn broken and crumpled so that it sticks in her eye."

"Well, how in the world do you know that?" asked his wife somewhat in surprise.

"I dreamed it last night, and if it is true, that is all the testimony I'll need to believe all of the Gospel."

Surely enough, the stable revealed that the cow was still missing, so saddling his horse, he rode at once to the place he had seen in his dream, and there, placidly chewing her cud, was the family cow with her right horn broken and crumpled so that it was sticking in her eye.

This was enough for John Koyle, and silently looking toward heaven, he murmured, "God, --now I believe!"

Then, and many times subsequently, he made it known to his God that he was willing to serve Him the

rest of his life in any way that his humble services would be acceptable.

### **His Mission Call**

Three years passed, and then one day as he was plowing his field, with no other human being in sight, a thing stranger than ever happened. A voice from nowhere, clear and distinct, said, "Will you go on a mission?"

And again, as in the dream, unhesitatingly John said, "Yes, Sir!"

Shortly thereafter, as if in response to this divine communication, visiting authorities from the headquarters of the Church called at his home during their stay in that village, and they asked him how he would like to go on a mission to preach the Gospel. He at once expressed his willingness to go, and in due time he received his official call from the head of the Church to go and labor in the Southern States Mission Field.

In those days it was not at all uncommon for these unsalaried missionaries of the L.D.S. Church to labor two or three years in the ministry, going from place to place "without purse or scrip," entirely at the mercy and kindness of the people among whom they preached, and from whom they made no collections, accepting only the shelter and entertainment that someone was kind enough to offer; otherwise, they left themselves to the mercy of God and nature.

So, selling his two cows, which brought him barely enough funds to get to his mission field; and renting his farm to support his wife while he was gone; he said his fond farewells, and set out for East Tennessee and the neighboring Southern States, to become one of the wandering ministers for a very unpopular faith at that time.

In those days, these Mormon missionaries were a misunderstood lot, who often faced severe persecution and injury at the hands of enraged mobs. But here again, his strange gift of dreaming manifested itself, and served, both him and his companions, on many an occasion to avoid and escape these angry mobs who plotted their destruction. Many other less fortunate missionaries in this same section fell victims to this early practice of "mob justice," and were tarred and feathered, driven and beaten, and in some cases, became martyrs to their faith. John Koyle's companions, however, learned their lesson early, that it was always best to pay heed to his dreams and warnings, that only proved to be too true, much as they regretted when they failed to heed them. His district or conference president at this time was J. Golden Kimball, who became well aware and fully convinced of John Koyle's unusual gift.

On one occasion John Koyle wrote home to his wife, telling her that a dream had shown him railroad men surveying a right-of-way through the middle of their farm, cutting it in half; and for her to see if this were true. This was a great surprise to her., for just two days previously she had mailed this very information to him. The letters must have passed each other en route.

When he received this confirmation, he at once petitioned his Heavenly Father that the railroad route might be changed so that his farm would not be ruined. An assurance came to him so that he wrote to his wife not to worry, the railroad route would be changed and the farm would not be Injured. Truly enough, the railroad surveyors came after a few days and pulled up their pegs, and the survey was changed to another location completely away from their farm.

During this missionary period, he made known many more outstanding dreams of this nature to his friends, and gained a much respected reputation among them as unusual dreamer with a supernatural gift. This reputation was more than ever increased after he had been honorably released at the expiration of his missionary term, and had returned home again. For then came the strangest dream or visionary experience of

all his life. And this dream, as It still does, made him known far and wide, among friends and foes alike, as a most unusual dreamer.

### **An Ancient Nephite Mine Revealed**

It was in August 1894, that he was visited in the night by a strange personage from another world, attired in white and radiating intelligence. This messenger conducted him in the spirit to a high Mountain somewhat east of his home in Leland, Utah. At a certain place they entered, without resistance, into the stony formations of the mountain itself.

His visitor talked freely and explained the different formations to him as they followed a definite cream colored leader down through the mountain. This leader, he was informed, would mark the line of procedure he was to follow in a mine that he was to open; and his guide showed him how it led down more than a thousand feet to a very hard capstone, beneath which was a large body of rich, white quartz containing leaf gold. Then continuing on from this capstone some 175 feet down through this chimney of ore, they came into a vast body of ore containing nine large caverns that had been mined out ages ago by a vanished people of an ancient civilization. They had left many mute relics of their civilization in the form of implements, ornaments and artifacts which they had concealed in these large underground rooms, together with other treasures and precious records that would be of eternal value to those who found them and learned their contents. And there these great treasures had been sealed up for almost two millenniums by a caved-in tunnel that his guide conducted him through to Water Canyon.

John Koyle was to open this mine, not by way of this old tunnel, but down through the mountain according to the directions given to him, that other valuable ore deposits might be reached, and certain ideal social conditions be achieved in regard to the mine's organization and future beneficiaries, who should be many, tried and true. This wealth then to be diffused to others through them.

This mine would be richer than anything like it in the whole world, but the big, rich deposits of ore he had seen would not be reached and released to them until a time of great world crisis had come when all the people would be sorely in need of relief, for this was to be named THE RELIEF MINE. Many would thereby be enabled to abide the lean years of a famine and financial chaos that would come in the land, and they would also be able to alleviate the distress of many others less fortunate. But more important than this was the great spiritual and temporal mission the mine and its good people would have in helping to redeem Zion, building up her waste places, and providing many who would survive the tests to come with the riches of eternity from the precious records concealed here.

This would be in a day, he was shown, when horseless carriages, some as big as railroad cars, streaked the highways at great speeds and with brilliant lights. He saw that such vehicles would also be used in place of streetcars in Salt Lake City. Otherwise, there was not much hint at that time as to how remote his final vindication would be, and how long it would take to achieve success.

Here, in substance, is the story of Bishop John H. Koyle as he told it to hundreds of us so many times in his own straight forward homespun way that cannot be imitated in print:

"When I was taken through the mine for the first time in 1894, after being shown the body of rich ore beneath the capstone, I was told that the ancient inhabitants of this land had at one time discovered these riches., and had mined out these nine large caverns which form the southwest portion of this great body of gold ore. Then the values had been shut off from them, and would be shut off from us, too, if we also became lifted up in pride and hardhearted, using this wealth for self-gratification only.

"The messenger then showed me how this great wealth could be lost to us. 'Look!' he commanded, and immediately there followed a tremor of the earth, and a shifting took place in front of us.

"'Now, set your men to work,' he said, and I saw that dig as we would, we could find nothing but valueless rock. The white ore filled with gold, which had been there but a moment before, could no longer be located. 'Now you can see,' said the messenger, 'how easy it is for the riches of the earth to be taken from you; yet there is more here than you can take out in several generations.'

"The messenger then showed me the nine large rooms from which the ore had been mined. The pillars standing in the middle of the rooms, supporting the roof, were beautifully carved and engraved and were also filled with gold. There was other gold, both mined and refined, and there were implements and relics which they had left there, as well as great treasures, -and many precious records containing the word of God in great power.

"Then I was taken southwest through a steep tunnel, that had been made by this ancient people, coming out in Water Canyon. It is there now. Some of our men have been up there and have seen where the caved-in entrance is located. -And some have been able to crawl in it always with a long stick and judge the diameter to be about ten feet. They made better tunnels than we make.

"There is another old caved-in mine just across the canyon from it with some ancient petroglyphs or hieroglyphs by the entrance depicting a string of peculiar pack animals coming out of the mine with packs on their backs, and another string of them going down into the mine without any loads. Someday you will see that there is an underground connection between these two mines, and how both hold unusual treasures that will be of great benefit to us.

"Then there is an ancient Nephite highway, built like a railroad grade, running from the mouth of Water Canyon over to Payson mountain where there is an old slag dump where it looks like they refined their ore. Some say this old grade was made by the ancient Lake Bonneville, but no one is able to explain how this old lake could have made a borrow pit along the upper side of this grade.

"The really important objectives are those which the messenger showed to me, and they were impressed so vividly on my mind it was as though I had spent a life time then and there working tunnels through them. -Yes, I know them off by heart. That is why I have been able to tell the men about places before we get to them.

"The messenger showed me those great strata breaks inside the mountain that tip back to the west instead of to the east like the rest of the mountain, and which Dr. James E. Talmage has told me I would never find in this mountain. These large strata breaks were to mark just about the end of a long tunnel that we were to make to connect with our deep shaft from the top where we started. And near these breaks we would also find two natural walls which would be in line with the walls of our long straight tunnel, and these walls would also be near the turn-down place leading to the capstone where the formation would be so soft that we might have to square-set the shaft for the 90 or 100 feet leading to the caprock. -But this caprock itself would be so hard, that even though it was only three or four feet thick it would require a month or two to drill through it, and there would be almost a continuous chain of sharp drills coming in to replace the dull ones going out.

"Under this caprock, we will find a very rich chimney of white quartz containing leaf gold, dipping down about 175 feet and coming out into the nine large caverns that contain these great Nephite treasures that are beyond your belief to imagine.

"This messenger talked to me freely, and answered my questions as one man would talk to another. He was exceedingly anxious that all the details of the mine be fixed clearly in my mind, and as we went along

he pointed out all of these ore bodies so plainly that I can never forget them, nor where they are located. He promised me success according to my faithfulness. He did not fully identify himself to me, but I am positive that he was the Angel Moroni, because he fits the description of him in every way."

Hundreds of witnesses have heard Bishop John H. Koyle repeat this story in elaborate detail with many more sidelights than are given here. Some have even had a vision or testimony of their own concerning these nine rooms and the significance of their long concealed treasures. It makes a far greater story than can be told here, for the "greater things" remain as yet untold because it is not yet time for the telling.

However, from the portion that John H. Koyle did tell, one got the strong feeling that this man was telling a story that rang true, -a story that came straight from the heart of an honest man, and this you knew in spite of how fantastic it all sounded. Moreover, it was a story that had the remarkable ability to verify itself as the years unfolded and prophecy turned itself into history, for so much of it has already been literally fulfilled, and there remains so much more of it on the brink of fulfillment, and going into fulfillment that his story will command and hold your attention until it becomes a living part of you.

### **John H. Koyle Accepts His Mission**

But to get on with the story in a more chronological fashion: Impressive as was this wonderful experience with the angel, John H. Koyle was still a farmer, and he knew nothing at all about how to operate a mine, so naturally he somewhat resented this supernatural assignment to undertake such a great task. But no peace came to his soul until he relented and made up his mind to accept this divine calling. In fact, repeated visits, three nights in a row, made it his imperative duty, as we shall see by his following experience:

On the third nightly visit on this day in late August 1894, the messenger pointed out the necessity for beginning this work on the mine at once, and to give John a convincing testimony for the certainty of his mission, the angel pointed out an artesian well that Koyle's neighbor was trying to drill.

Said the messenger, "You see that artesian well your neighbor is trying to drill? It does not show any indications of water as yet, but tomorrow at twelve-noon, they will strike a good flow of water, and at four in the afternoon they will take the drill and rig away. Just as this comes true, so also shall all that I have shown you about the mine come true. Now, will this be a witness and testimony enough for you to begin this great work?"

"Yes," said John, "if what you say concerning the flowing well comes true, then I will go on the hill. But that sure looks like its going to be a dry hole to me because they are already way below the known water table around here."

"Very well, when you have seen this thing, tell your experience to your friend, Joseph Brockbank, and he will go on the hill with you. Your work is very important and must be done."

That morning as John left for work, he told his wife to note carefully if their neighbor struck water in his well at twelve noon, and if they took the drill and rig away at four in the afternoon, and then he left to do his farm work.

That evening when he came home from his field, he saw his wife waiting for him at the gate, all smiles and laughter. He was somewhat puzzled about it and asked, "What's the matter, Em? Are you laughing at me because of the way I look?"

"No," she said, "I just want to tell you that all you said this morning about our neighbor's well came

true. At twelve-noon when I called the children to dinner, I looked over and saw that the men were shouting and waving their hats, and a big stream of water was flowing out of the pipe - Then I noticed carefully that it was four o'clock this afternoon when they took the drill and rig away."

"Now I will have to go up on the hill," was John's quiet comment. The angel had kept his promise about the well, now he must keep his promise and accept this most unusual mission.

### **Brighter Than The Noon-Day Sun**

So a few days later on Sept. 3, 1894, having confided his wonderful experiences to his trusted friend, Joseph Brockbank, who believed it enough to want to investigate it, they set out together for the designated spot on the high mountain somewhat east of his home. When they had reached the mountain and had climbed for about an hour, John stopped and asked his friend if he could see anything unusual in the area just ahead of them. Joseph Brockbank replied that he could see a spot of ground with what seemed to be a halo of light over it, which made it lighter than the sunshine would make it, even though it was about high-noon.

Koyle then told his friend to see if he could walk over to it and locate the exact spot - Joseph Brockbank walked over and struck his pick into the ground in the center of the lighted spot and it loosened some black rocks on the surface.

"There," said John, "we'll dig on that spot, and if we do not find a cream-colored formation within three feet of the surface, then there is nothing to my dream."

They dug. At eighteen inches a cream colored, rocky formation was encountered. It was enough! They were convinced. A few days later on Sept. 7, 1894, John H. Koyle returned to this spot with five of his friends, and together they staked out seven claims. Then on Sept. 17, 1894, they came back again with grub-stake and equipment prepared to mine, and started three shifts going around the clock, with two men to the shift.

Then followed long years of arduous toil as the mining shaft gradually sank along the cream-colored leader, and the various and unusual formations were encountered exactly as he had seen them in his spiritual visit and foretold them to these miners. Contrary to most mining camps, the spirit and influence that prevailed from the beginning was such that it admittedly improved the workers in their way of life both physically and spiritually, and instead of any diminishing enthusiasm, as is so often the case with a mining project, the number of workers increased as did also those who believed this most unusual story to be true. Here at this mountain camp these men learned to pray together and cast off whatever bad habits they had, and lead much better lives than before.

### **Incorporated In 1909**

By 1909 it became advisable to incorporate as a stock company under the laws of the State of Utah, so articles of incorporation were filed for "The Koyle Mining Company." Although it followed the usual pattern of incorporation papers, John Koyle explained to his stockholders that we were principally interested in the four "M's," that is, Mining, Milling, Manufacturing, and Minting. That last "M" would be a need created by the complete bankruptcy and collapse of the nation's monetary and financial structure, wherein a supply of gold for minting would be of prime importance.

All the mining claims in their entirety were deeded over to the company until eventually 90 claims were involved. Stock was sold to finance the project and to pay the miners, although most of the men were quite willing to work for stock alone, which they would rather have than the money for their wages.

Stockholders were gained from every walk of life, but for the most part they represented the credulous but thrifty poor among the Mormons. Seldom was stock ever sold to a non-Mormon, for this was primarily and essentially a Mormon project, saturated as it was with Mormon ideology and religious objectives, but nevertheless completely independent of the Church leadership itself.

### **To Be Worth More Than \$1,000 A Share**

The stockholders were given very clearly to understand that the stock which cost them \$1.50 a share, would, when the mine turned out, increase more than a thousandfold in value; -a hundred shares would be enough to make any family quite independent. Every stockholder was urged to have at least that much, and to secure more if he desired to help others and be an instrument of great good among his fellowmen during this time to come of great distress and famine.

Thus, through the many years that followed before any triumphant goals were reached, more than 6,000 families became associated with this strange project, following it almost like a religion. If we consider a conservative average of four or five to a Mormon family, it represents from 24,000 to 30,000 people directly or indirectly interested in this strange project. This imposing array forms what Dr. Lowry Nelson, prominent BYU and USU and government sociologist, called "the largest social group movement within the Church, in the entire history of the Church, and yet independent of the Church organization itself."

### **The Shaft Grows Deep**

Twenty years passed away, and the shaft had now been sank some fourteen hundred feet along the leader they were to follow. The foretold formations were encountered, including several bodies of low grade ore. Of special interest was a shiny black wall with a mirror-like surface, which like several other places, they reached with almost hour and minute accuracy, and accounted for the highly sustained enthusiasm for the project throughout the years.

There were several occasions when the miners became recalcitrant and determined to follow their own judgment in pursuing the course they thought they should follow instead of Koyle's directions, -and every time, to their great chagrin, a blind sack in the formation forced them to return and follow the instructions given by John Koyle, who proved unerring, for he had been there before.

But now it was a tremendous task to raise the muck through a series of eleven long windlasses 1,400 feet to the surface. The practical thing would be to drop down the mountain side and drive a tunnel in on the level of the shaft bottom. In his first dream, he had seen that such a tunnel should be made, but the exact spot for it was unknown to him, yet this was extremely important.

Various locations were suggested to him, but none of them was quite satisfactory; not even when the eminent geologist and well known apostle, Dr. James E. Talmage, who had visited the mine and denounced it as worthless, pointed out a location in Water Canyon which, in his opinion, was the best possible spot for a tunnel.

### **Koyle Dreams Of Location For The Tunnel**

Then, as if in answer to this outstanding need, came an answering dream, clear and distinct. Tuesday morning, January 6, 1914, Bishop John H. Koyle (for he had now become a much respected Bishop in the small country church at Leland, Utah), Bishop John H. Koyle presented himself before the breakfast table of the little group of twenty or twenty-five perplexed miners at the mine and addressed them in substance as follows:

"Well, men, I had a dream last night and I saw the exact spot where we are to start the long tunnel that

I saw in my first dream; and it is not going to be in Water Canyon where our condemning geologist said we should make it. The place is over the saddle and in the gully to the north of us, and down toward the bottom. In my dream, I saw two bare spots in the snow on the side hill one above the other. We are to begin on the lower bare spot and make a tunnel straight as an arrow for about 3,000 feet or so.

"In my dream, I went about 300 feet west of this lower bare spot and stood against some small trees and sighted toward this lower bare spot, and I was shown that if I would keep the workings in line with this point, we would get all the ore deposits that have been shown to me. This tunnel is very important.

### **A "Blue Print" Of The Mine**

"Now, we will strike the first water at about 300 feet, but it will only be a trickle that will supply us with drinking water. At about 1,300 feet we will strike a red iron formation, which will drift a few feet southerly to a big, vertical, white vein. We are to sink a winze there between two and three hundred feet until we come to a rich ore vein of a reddish-brown formation. There we are to drift on another tunnel just about parallel with the one above it and in the course of 40 or 50 feet we will strike a deposit of gold ore about eighteen feet high and eighteen feet wide of a loose sand. It will be rich enough to sack up because it has been shown to me to be like fish with their heads off and their entrails out, ready for the frying pan, -with hardly any waste material.

"Then at about 2,000 feet from the portal of this long tunnel, we will find a white vein about an inch wide on the north side and about eighteen inches wide on the south side of the tunnel. We are to follow this in a southerly side drift until it opens into five distinct veins or fingers of very rich ore in white quartz. This will produce first, the winze second, and the turn-down, third.

"About 2,000 feet we will strike a stream of water big enough to fill a ditch and run out of the tunnel and over the dump, so we must have that ditch already dug and ready for it.

"Then at about 3,000 feet we will encounter the big breaks in the strata that reverse to the west, and the natural walls that are in line with the walls of our tunnel. At this point our tunnel should still be straight enough so as to see daylight out of it, and about here we will find the turn-down wall that dips down about a hundred feet to the capstone that covers the chimney of rich ore that leads down to the nine rooms and the main body of ore. This capping layer will be the hardest formation in the mountain, yet the formation in the shaft leading down to it will be almost soft enough to spade, and we may have to square-set the walls with timber

"At the point where the big strata breaks to the west come, we can stope up about a hundred or a hundred and fifty feet and make contact with our shaft here that we have been digging so long, and through it we will have perfect ventilation as well as an escape shaft, and also be able to take out the low grade ore in it."

And thus, in blue print fashion, he described the entire plan of the mine, as he has done it hundreds of times since, telling them if one thing proved to be true, it all would be true. He indicated, however, they might ship ore from the upper workings and claims before they shipped out of the main tunnel, but that all of these places would come in close together. That from the time the first shipment from the tunnel was made until they had reached the nine rooms would be only about a nine months period. However, he impressed his stockholders with the necessity for a great reformation which must come before they would be permitted to enter into these nine rooms and have access to the great treasures there.

### **The Bare Spots Discovered**

"Now you, William Pierce," continued the Bishop, "and you, Lars Olson, and you, William Gammel, get

your picks and shovels, drills and powder, and we will go down and find those two bare spots and start our tunnel." And with many misgivings, the designated men followed him over the saddle and down the gully, wallowing in the deep snow up to their waists, all the while disbelieving that any bare spots would be found in the deep mid-winter snow on the shady side of the ridge where the winter sun seldom reached.

And they began to reason among themselves about the futility of expecting to find any bare spots in that deep snow. The rest of his dream might be OK, but this was certainly a mistake. The Bishop should not have made such a bold statement in front of so many witnesses, he would only have to take it back. Even Bishop Koyle wondered about the validity of his own words, but it had all been shown to him that way, so that was what he had to say.

So they pushed on through the deep snow down toward the bottom of the gully, when soon Lars Olson, who had gone on ahead, came back waving his hat and shouting that he had found the two bare spots just as the Bishop had predicted, one above the other.

### **A Nephite Visit**

But things were not to move along as smoothly as they appeared to be mapped out. In fact, the gravity of future events occasioned another super-natural visit. It was on the Saturday following the Tuesday on which the tunnel was began, being about five o'clock in the morning, January 10, 1914 Bishop John H. Koyle was lying awake in his bed at the mine, contemplating a very remarkable dream he had just had, when all of a sudden a powerful vibrating influence come over him, lasting several minutes. No sooner had it left than it re-occurred stronger than ever. And when it came back for the third time, he raised up in his bed, when to his amazement, two men dressed in grey clothes, having white hair and beards, one taller than the other, came walking up to his bed side.

The shorter one did all of the talking, and declared that he and his companion were two of the Three Nephite Apostles of old who had divine custody of this mine. He informed Bishop Koyle that he had started the tunnel in the correct place, and that he would get everything he had been shown in his first dream or spiritual entry into the mountain. However, false rumors and stories of the most malicious and unwholesome character about him and the mine would soon arise through the activity of the Adversary, who because he had been unable to influence the workers at the mine, would now concentrate his efforts on the people in the valley below, so that high Church authorities, misunderstanding things would use their influence to close the mine and stop their work. Nevertheless, he was to be patient, and in due time the same authority which had closed the mine would permit it to be opened again.

Then, after carefully outlining the future in a conversation that lasted fully two hours, they departed, promising him that both men and money would always come to his assistance until all the great objectives had been reached and he had been fully vindicated. He was not to be too much concerned about the ridicule and persecution that would be heaped upon him, because in the end he and his companions would occupy a position of honor in the eyes of the Church, while those who had opposed and ridiculed him would be fully discredited and brought to account for their actions.

Somewhat later he had a dream that symbolized this, in which he saw himself and his associates occupying seats of honor in the Salt Lake Tabernacle, while those who had opposed him were not in the seats of honor but were dispossessed. By the time this dream got a few twists in the telling, he was quoted as saying that John Koyle would become president of the Church while those in authority would be kicked out, which is a far cry from the simple vindication actually indicated in this symbolism.

### **A Double Warning**

Ere his two heavenly visitors departed they gave him a final warning in addition to the charge that he must not reveal the hour and a half portion of their two-hour conversation. First: He must never at any time write anything, nor make any written statements about the nature of this mining operation. And second: He was not to allow brothers to be on the board of directors at the same time.

As they departed, the end of the cabin faded from view and they passed through it and continued on to the brow of the hill where they turned and waved a final Goodbye to the mortal man whom they had charged with such great responsibilities. A moment more and they had vanished from sight, and once more the cabin wall became solid before the eyes of the watcher, who was so dazed and weakened by this experience that it required several hours for him to fully recover his strength again and relate this amazing experience. His bed fellow, Lars Olson, seemed to be in a troubled sleep through all of this, being only vaguely aware of the momentous event that was taking place in his presence.

Exactly what was revealed in that two-hour conversation, no one knows, except John H. Koyle and the Nephite Apostles; for he was pledged to secrecy on all except a half hour of it. The hour and a half portion he had permission to tell to no one except to the Church authorities, should they be willing to listen to him. If they would not listen to him then the Third Member of their Nephite Quorum would deal with the Church in due time.

### **The First Church Trouble**

Somewhere around 1910 or 1911, President Joseph F. Smith had made a visit to the Mormon colonies across the border in Old Mexico. This was the last stronghold of the faithful Latter-day Saints who wanted to live Plural Marriage with Church approval beyond the time of the 1890 Manifesto. To thwart the U.S. laws, plural marriages were performed in Mexico and Canada and beyond the 3-mile limit at sea. But now the Church had issued what some called the "Second Manifesto of 1910", which ruled against plural marriage in all the world, and these Mormon colonists in Mexico had obediently submitted to it. They had been prospering and increasing extremely well in these colonies, and some had grown rich and proud to the extent that they now deemed themselves too good to allow the Mexican children into the same schools with their own children.

Although the primary purpose for the existence of these colonies had now ceased with the 1910 Manifesto, President Smith felt that these Mormon colonists in Mexico should be entitled to have the next Temple that the Church was able to build, and he declared this publicly.

But when Bishop Koyle heard this announcement, he was puzzled. Said he, "President Smith wouldn't have made that promise if he had seen what I saw in a dream. I saw Mexican soldiers driving these Saints out of Mexico, and they were allowed to take only one piece of baggage each with them. There won't be enough of our people in Mexico to support a Temple if this happens."

Word soon got to President Smith that Bishop Koyle was calling him a false prophet; which was not at all true. But it did not help matters much when the revolutionary forces of General Francisco Madero and Pancho Villa actually came and drove these Mormons out of Mexico and allowed them to take only one piece of baggage each with them. Madero had no use for the Mormons who wanted to remain neutral, and besides the U.S. Government had not been favorable to the revolution. So in 1912 Koyle's dream saw literal fulfillment, but somehow it just didn't pay to be right and the president wrong.

Following the visit of the ancient Nephite Apostles, troubles really began to pile up just as predicted. Rumor after rumor and story after story of the most false and malicious nature were now circulated about the mine and its operators, which gave the whole thing a most unwholesome reputation. James E. Talmage had prepared "A VOICE OF WARNING" statement against the mine which appeared in the Deseret News over the signatures of the First Presidency, and things really took a turn for the worse. So many of these rumors

came to the attention of President Smith, that they caused him no end of annoyance, but they were all from non-stockholders. Finally two stockholders also wrote in their complaints, although they regretted their action too late to make amends, -still one of them wrote a long eight page letter to President Smith completely reversing himself and praising the mine and its operators.

### **John H. Koyle Ousted From The Bishopric**

Nevertheless, President Joseph F. Smith sent Apostle Francis M. Lyman as his representative to investigate the situation and to take any necessary action. Francis M. Lyman did this with dispatch. Without allowing Bishop Koyle a word of defense, he reprimanded him severely and dismissed him from his office as Bishop of the Leland Ward. Bishop O. B. Huntington of the Springville First Ward, who witnessed it, said in my hearing that never in his life had he seen a man handled so roughly and swiftly as Bishop Koyle was handled and given no chance whatever to defend himself.

Soon after this another demand was made on Bishop Koyle by and through his Stake President, Johnathan Page. It was to the effect that he cease all operations at the mine forthwith or suffer complete excommunication from the Church. This despite the fact that this same stake president, together with Apostle George Teasdale, had given the whole project an official blessing, and declared it to be the work of the Lord for His people.

And there was still another humble, but very popular Church Authority from the Seven Presidents of Seventies, who believed in Bishop Koyle's story completely and became a loyal supporter of his work almost from its very inception. He had been in the mission field with John Koyle, and he knew the unfailing character of this man's dreams and visions. He not only made a good sized financial contribution, but gave it his moral support by writing several fine letters of strength and encouragement to Bishop Koyle, and remained loyal to this project up to his sudden death in an auto accident on Sept. 22, 1938.

This man was of such a character that the Nephite Messengers instructed Bishop Koyle to give this man 500 shares of stock even if he could not pay for it. -But this man did pay for it, although greatly surprised to see his certificate already made out for him as soon as he ordered it. This man was J. GOLDEN KIMBALL, who had the will to follow his own inspiration instead of the mandates of his colleagues in this matter.

Another Church authority of that day who had vision enough to recognize the genuine value of this project and support it with his money, although hard pressed himself, was MATTHAIS F. COWLEY.

### **A Long 6-Year Shut Down**

But back to our story. John R. Koyle's faith in the Church was such that he valued his membership in it more than he valued all the treasures of the earth, And, although he was allowed no hearing or defense in the action against him, he obediently closed the mine, believing that in due time the same high authority that caused him to close the mine, would allow it to be reopened, and that perhaps he would also eventually be given a hearing wherein he could reveal and discuss with these high authorities the greater things told him in the hour and a half portion of the Nephite conversation, which he could tell to no one but them.

So the Dream Mine was closed down, and it remained closed down for six long years, from June, 1914, until September, 1920, when a new president by the name of Heber J. Grant came to be head of the Church. President Grant found a compelling reason for wanting the Dream Mine opened again. Year after year when the Spanish Fork Co-op, a subsidiary of the Church owned Z.C.M.I., submitted their financial statement, there was always an unpaid grub-stake bill against the Dream Mine for about \$2,000. So when Thomas J. Holt, the Co-op manager, was called to explain this apparent loss, he was quick to point out that because the Church had closed the mine, it had been impossible for the operators of the mine to sell any stock to get money with which to pay this bill. However, he had assurance from them that should permission be given to

open the mine, this account could be settled within thirty days.

President Grant immediately instructed Holt to tell these mine operators that the Church was no longer interested in keeping their mine closed, and for them to open it and get this bill paid. -And thus the same high authority that had closed the mine, now wanted it opened again for purely commercial reasons. So it was opened and the debt was settled within the thirty day period as promised. Lars Olson and others were able to raise this money in a hurry as soon as this good news was received.

### **The Mine Is Jumped**

Before this day of liberation arrived, however, the Dream Mine had one narrow escape for its very existence as property of the company. Toward the latter part of this long shut-down, Church restriction had mounted to such a degree that it was worth a man's membership in the Church to go on the hill and do a day's work. Yet there was the assessment work that had to be done in order to maintain legal ownership of the property, and there was neither men nor money by this time with which to do it. Meanwhile, Bishop Koyle had been advised by his stake president that if he went on the hill to do any of it himself, he would be excommunicated.

Two delinquent claims had already been jumped by the Peterson brothers, and as the January deadline approached there were others waiting and watching for a chance to jump the remaining eight claims Bishop Koyle knew this, yet there was little or nothing he could do about it. His hands were effectively tied by the Church. Full reassurance came to him, however, that he need not worry about it. A comforting dream came to him in which the mine was depicted as a log. Some men came along and removed a slab from each side of the log. Then someone else came along and took the whole log. But in a very short time he saw that the log was returned to him, and a little while later the two slabs were restored also.

When the deadline for mining assessment work arrived, another man with similar gifts to those of Bishop Koyle, was sitting in a chair in the lobby of the Kenyon Hotel in Salt Lake City. It was Ben H. Bullock, whom Koyle regarded at that time as his very best friend on earth. It was early morning, and Bullock was half dozing in an easy chair when a clear voice belonging to no other human, prompted him to get up and go down to the Dream Mine and take up the claims for the benefit of the stockholders.

Being one to give quick obedience to such promptings, Bullock at once departed for Spanish Fork where he secured a horse and rode to Water Canyon as far as the horse could make it in the deep January snow. Then he tried to continue on foot only to find that he sank in the snow almost to his hips and could make no progress.

Then it was that Ben H. Bullock knelt down in the snow and most earnestly prayed that if the Lord desired him to complete this job, then to please make the snow hard enough to hold him up. He tried it again, and this time the snow held, and without further trouble he was able to stake out and place notices on the entire series of eight claims, which was all they had at that time. After that it was only a matter of recording them and then signing a quit-claim deed back to the Koyle Mining Co. all of which was accomplished within a three day period. And thus the "Relief Mine" was once again secure for the stockholders without the necessity for anyone having to do any assessment work and thereby placing in jeopardy their Church membership, -which was a very real threat. A few more years and the Peterson "slabs" were also restored to the company, and thus the dream of the log and the slabs had its fulfillment.

### **The Tunnel Confirms Bishop Koyle**

With the mine reopened again after the six-year shut down, the work went on apace and unhampered as fast as miners with hammers and hand drills and powder, could drive a tunnel into solid mountain rock that needed no timbering. Meanwhile, hundreds of people visited the mine to see if the foretold formations

would appear at the places where Bishop Koyle had seen them and had foretold them so often.

As the work progressed, the miners were even more surprised than the visitors, when the trickle of drinking water came in at about 300 feet; and more so when the red iron formation was encountered at the 1300 foot mark, which they followed southerly for some 20 feet and came upon the large, white, vertical vein pointing down to the "fish" that were ready for the frying pan. Then when the odd shaped vein was discovered at 1950 feet, that was an inch wide on the north side of the tunnel, and eighteen inches wide on the south side, which marked the position to make their side drift into the five fingers of rich ore, the Bishop's dream seemed truly convincing. -To think that the miscalculation of even the width of their tunnel to either side would have lost for them these sign posts! They had kept it straight as an arrow, and that, too, without the aid of a surveyor or any surveyor's instrument.

When I asked Lars L. Olson, who superintended the workmen, how they did such a good job, he chuckled and said: "We lined up with the tree to start out with, but soon we had to cut the tree down for the track and dump. But we still had a good trick left. When you looked out of the tunnel you could see Bishop Koyle's house in the valley in the center of the picture. We suspended some string from the center of the tunnel ceiling back away from the face and then I would stand by the center of the face, and if that string bisected Bishop Koyle's house in the valley, then we knew that we had the tunnel straight in line."

But equally marvelous was the gentle grade of the tunnel floor. -Just enough drop to it for a gentle flow of water all the way. And the miners wondered about that stream of water as they dug on for 2,000 feet through dry hard rock and maintained their dry ditch along the side of the tunnel. At 2,100 feet one of the miners put Bishop Koyle on the spot by driving a drill in the side wall and saying that if the ditch wasn't full of water in the next hundred feet then there was nothing to the Dream Mine.

#### **Like Moses, --Water Flows out Of The Rock**

One morning as they neared the 2,200 foot mark, Bishop Koyle addressed the miners at the breakfast table, and directed his remarks to his nephew, who also bore the same name: "John, watch the breast hole that you put in the face this morning. When you get your hole in 14 inches you'll strike the water we've been waiting for." His nephew watched that hole ever so carefully, and kept a running measurement of it. At thirteen inches he was still spooning dry dirt out of it. But at fourteen inches a stream of water burst forth from it like the flow that would come out of a garden hose under pressure, and with a shout the nephew invited the other miners to come and get a good drink of it!

When that round of holes was shot off, the workmen had to put on fireman helmets and rain coats and put a tin sheet overhead for protection from the rapid flow of water as it came in and began to fill the dry ditch they had waiting for it, and after the ditch was soaked good, the water began to flow out of the tunnel and down over the dump, even as it does today, filling a three-inch pipe to full pressure capacity.

The miners and the stockholders who were now watching developments with considerable interest, became even more certain of the veracity of the Bishop's dream when at about 3,000 feet they saw the strata reversing to the west in huge breaks, just as Bishop Koyle said it would do, and not as Dr. James E. Talmage had declared.

Then in a short space from this point, a natural wall came in line with one of the tunnel walls, and as they advanced along it for some forty feet or so, it crossed the face of the tunnel and continued straight along with the wall on the other side of the tunnel. 'Here again, only the arrow-like precision of their tunnel could have hit this foretold target so exactly, a few feet to the right or left and they would have missed it.

Following the direction of the natural wall, they soon came to smooth wall which dipped downward and which Bishop Koyle believed was either the place for the turn-down to the capstone, or at least it was

very much like the place he had seen. Also they saw that at this point you could still see daylight out of the tunnel by kneeling down, proving they had held to a straight line.

They sank a shaft about ten feet deep here and found that the formation had become much softer, which seemed reassuring to them. Now, however, the work had to be diverted elsewhere, because the ore under the capstone was to come last. So now they pursued their work in the side drift and also down in the winze as many more years passed away. But when they had sunk the shaft at the winze some 285 feet and discovered the iron-red formation which was to mark the level for their lower tunnel, they were obliged to stop again although they were just 40 feet short of their eighteen foot vein of rich sacking ore that could be shoveled up like sand; -ore that he compared to fish with their heads off and their entrails out, all ready for the frying pan, -no waste rock in it. Here the water came in faster than their best electric pumps could take it out, so they had to abandon the winze. But the Bishop reassured them that when it was time to return there, this water would escape through an open fissure and would no longer hinder them. The winze was to come in second, anyway.

It seemed that only the side drift, which he had so often declared would produce first, could now be successfully worked. Here they would find five fingers or veins of white gold-bearing quartz. And as they followed their lead in the side drift, they found that it elbowed around like a bent arm and developed into five separate veins that seemed to point back toward the tunnel and the turn-down place, and at the last report before another long shut-down put a halt their work again, finger No. 4 was coming in white.

### **Trouble From The Church, State And Nation**

Through the years Bishop John H. Koyle tried hard to push this great work and at the same time stay out of trouble. But trouble dogged his footsteps most of the time. It came from all sides and at all times, -from the Church, -from the State, -and from the Nation. Money became harder to get and payday had to be postponed, and then re-postponed over and over; -but he kept on keeping on.

Some of the most powerful and most eloquent speakers among the general authorities of the Church raised their voices in vigorous condemnation of the Dream Mine and used it as a target for their fiery arrows of ridicule and denouncement. Among them were such authorities as Apostle James E. Talmage, Apostle Melvin J. Ballard, and President Rey L. Pratt of the Seven Presidents of Seventies. And then there were many lesser powers on the stake and ward levels who eagerly added their verbal fuel to the fires of this witch burning, and even more vehemently than their leaders, they would pound the pulpit in stake and ward conferences, and consign Bishop Koyle and the Dream Mine to the depths of Hell, from whence, they declared, the Devil, their author, had spawned them! How often we heard them! And how often that authorship was pinned on to the Dream Mine!

### **Apostle Talmage Becomes Chief Opponent**

Chief opponent of the Dream Mine during many of these years was the learned Apostle James E. Talmage, also a recognized authority on geology. Apostle Talmage seemed to regard the Dream Mine as his own special project for annihilation, and in many a sermon he attacked it vigorously. An example of this was reported in the SPANISH FORK PRESS for July 19, 1928, which reports the speech of Apostle Talmage to the LDS Nebo Stake Conference at that time as follows:

"Apostle James E. Talmage denounced all stock-selling schemes in which the stock is sold with the idea that the enterprise is being directed by supernatural means, naming in particular the Koyle Mine or "Dream Mine" as it is generally called. He urged members of the Church to have nothing to do with such enterprises. He stated that he had gone through the Koyle Mine some twelve years earlier by appointment of the First Presidency and at that time pronounced the property worthless. He was asked at the time if he

was speaking as an apostle or a geologist. He declined to answer at first but upon being pressed, emphatically declared that he spoke as an apostle and in the name of God.

"He then said, 'I say to you that the misrepresentations which have made in selling the stock of the Koyle Mine are of the Evil One. I come to you as a representative of the Presidency and the Quorum of the Twelve to warn you against it. I warned the owners in the name of the Lord as His apostle that it is barren and always will be.

"The Church will not close this mine or any other mine or enterprise that is legal because the Church will not interfere with private interests; (yet Apostle Talmage was a key man in effecting the long shut down of the mine from 1914 to 1920, -N.C. P.), but the Church will take a decided stand against anybody who tries to induce others to buy stock on the representation that angels of God have revealed these things and that the proceeds are to be used for the building up of the Church. (On this basis Apostle Talmage would have vigorously opposed the stock selling scheme the Prophet Joseph used to finance the building of the Nauvoo House mentioned in the Doctrine & Covenants, Section 124:55-82. -N.C.P.)

"Don't raise your hand to sustain the prophets of the Lord and authorities of the Church unless you are willing to follow their council and advice. If ever there was a day when the Church was led by the gift of revelation, it is this day. The authorities are not asking you to do anything that they are not doing themselves. They are leading and asking the membership to follow."

And thus more and more thru the years the Dream Mine became the prime target for the barbs and arrows of Church-wide condemnation and persecution, so that it was indeed a marvel that it could even survive and operate in the face of such opposition, especially when this survival depended largely upon the sale of stock to these same good Latter-day Saints, who were continually being warned in this manner against buying any of this stock or otherwise helping out.

#### **No Revelation Available**

In view of Apostle Talmage's claim to the gift of revelation regarding the Dream Mine, it is interesting to note his failure to produce one, either from himself or from his colleagues, a few years later when Carter E. Grant, nephew of President Heber J. Grant and seminary principal at Jordan High School, inquired after one such revelation.

In September 1931, Carter Grant furnished Apostle Talmage with a rather detailed background report on the Dream Mine, which he had worked out in connection with a committee of other well informed men. Carter Grant, being a stockholder himself, made this defense of his position by saying: "I do not vouch for the other members of our committee, but I do for myself, that should President Grant or any other men sustained as 'Prophet, Seer and Revelator' in God's Kingdom, declare positively that the Lord had made it known to him that Brother Koyle's dreams and other manifestations and predictions, of which there is a multitude, were of the Evil Source, I should immediately set that down as Fact Material. I should then observe carefully the two conflicting revelations, watching the positive conquer the negative. Truth is bound to prevail in this matter. Fact is fact, eternally so. Even the Gods would not try changing it. If John H. Koyle's inspirations are of the Devil, then he is doomed to destruction, being Lucifer's chief agent. Of course, this is stating the matter very clearly. But on the other hand, if he is directed, as he bears the most solemn testimony, by the inspiration of Heaven, then he will succeed, let come what will."

Carter Grant freely admitted to his close associates that Apostle James E. Talmage could produce no such revelation, neither from himself nor from any of the other general authorities, and when he inquired his Uncle Heber J. Grant, if he would allow an audition for Bishop Koyle so that he could really get his story first hand, the answer was: "If that man is brought to my office I'll have him thrown out!" Carter Grant still held on to his stock and followed events at the mine with some interest until the death of Bishop John H.

Koyle some eighteen years later. Then he lost interest and faith in the project and sold all of his stock; -an event he admitted to this writer that Bishop Koyle had predicted would happen to him.

### **The State vs. The Dream Mine**

Prodded by the Church, the State, too, took a hand against the Dream Mine in an attempt to close it down. The State Securities Commission called in the University of Utah's No. 1 Geologist, who was also prominent enough to be listed in "Who's Who In America," Dr. Frederick J. Pack, the same Dr. Pack, in fact, who taught each of his classes in geology that oil in commercial quantities would never be found in Utah because the earth was so fractured throughout the state that about all of the oil had escaped, most of it having gone down the Colorado river.

Dr. Pack visited the Dream Mine at the request of the State, and in a report submitted to the Securities Commission, stressed these statements about it. The Deseret News of Friday, January 20, 1933, carried them under front page banner headlines: "SUIT AGAINST DREAM MINE LOOMS. Securities Board Orders Charge In Dream Mine Case. Action Follows Special Report On Properties Of Company." Then followed two full columns of Dr. Pack's professional condemnation, in which he emphasized the following conclusions:

"In my judgment the Koyle Mining property offers no encouragement whatsoever for the future. - Evidences of commercial mineralization are wholly lacking. The 'ore' bodies recently discovered are shown by assays to be worthless. This is also true of the ore in the mill bins awaiting treatment. The building of a mill under such conditions is not only immature but involves the useless expenditure of both labor and money. --I have seldom, if ever, seen a mining prospect that exhibited such a complete absence of mineralization. Throughout the entire property I was unable to find evidence of vein filling, either within the brecciated zone or elsewhere. ---I do not recall ever having seen less encouraging conditions.----The truth is, I did not find a single vein within the entire property."

He pointed out that his highest assays were from six to twenty cents a ton in gold. And to his friends in conversation and correspondence, he declared, "You can get more values out of the dirt sweepings on the main street of Salt Lake City than you can out of ore from the Dream Mine."

The company officers tried earnestly to refute this arbitrary statement of Dr. Pack by seeking permission to publish the returns of assay slips on their ores from six or seven of the leading assay offices and assayers in Utah, submitting assays that showed several good returns of from 40 cents to \$444 a ton; but the Deseret News flatly refused them any space whatsoever, and that included even space they sought as a full paid advertisement. So they were obliged to state their refutation in the Salt Lake Telegram, a non-Mormon newspaper, where at that time freedom of the press enjoyed a little more fairness than could be found with the Church controlled paper.

Scott P. Stewart, executive secretary of the State Securities Commission, who had formerly been a highly paid patent surveyor for the Dream Mine, now turned upon his benefactors, and twice he hailed them before this state tribunal in the state capitol building, and twice they had to be released because of insufficient evidence of fraud. Their best complaining witness was an old lady who fouled up the prosecution by insisting that she didn't want her money back for the stock, she had refused that several times when it had been offered to her, -she just wanted the mine to turn out, and it hadn't turned out yet, and therefore she felt defrauded.

When Scott P. Stewart was suddenly released from office, his cohort, Ezra Gull, took up the cudgels of war against the Dream Mine, and sallied forth to the mountain where the men were working, and in my presence, boldly declared, "I'll close this mine down if its the last thing I do in office." Ezra Gull couldn't close it down, but a few years later was himself prosecuted in connection with another dream mine of his

own promotion.

### **The S.E.C. Is Called Into Action**

Even the aid of the Federal Securities and Exchange Commission was enlisted against the mine, and somehow they secured the names and addresses of many of the stockholders and sent them a long list of questions, in another vain endeavor to find complaining witnesses and establish a case of fraudulent activity against the Dream Mine. Other stockholders were personally contacted and nothing was left undone to find some legal means to destroy the Dream Mine; but they found altogether too much evidence of satisfaction, faith and encouragement, instead of fraud and deceit; and truly, the great amount of work accomplished at the mine more than justified the money, that had been expended to accomplish it. Yes, there was much more than enough work accomplished to account for the money taken in.

These were indeed trying times for the operators of the mine, but they took their adversity and persecution quietly and without reprisal, meanwhile laboring industriously at the mine toward what they believed would be magnificent vindication. Slowly and unceasingly, with barely enough men and money to operate, they pounded at their solid mountain walls with hand drills and hammers, while outside their opponents scoffed at them in vain derision, and the most eloquent speakers among the church authorities continued to wax hotly against the mine in profound misunderstanding, having listened only to their learned scientists, Dr. Talmage and Dr. Pack, but never at anytime allowing John H. Koyle to tell his side of the story.

"Why am I condemned so much for having been shown where a mine is located and how I should operate it to get the values out?," protested Bishop Koyle to those who would listen to him. "Of course, this wealth will be of great benefit to the people around here. How could it be otherwise unless it is misused; and if it is misused it will be taken away from us. That is all there is to it." But it was no use, - popular sentiment was against him. It availed nothing for prominent stockholders to seek a hearing with the authorities of the Church in an effort to clear up any misunderstandings. "Evidence" they had already received from their learned scientific men had been enough to convince them that this was a fraud, and their ears were deaf to all such pleas. As far as they were concerned, this thing should and must be stopped for the good of everyone.

### **The Stock Market Crash**

Throughout the many, many long years of struggle and persecution, Sister Emily Koyle stood by her prophetic husband like a strong and silent pillar of faith until her death February 24, 1942, in her 75th year. She seldom had much to say, but still it was clear that she was Bishop Koyle's strongest support.

Back in July of 1929, some stockholders noted the following story with considerable interest as they visited the Koyle residence on the outskirts of Spanish Fork, Utah. It was only a small adobe house with the plumbing on the outside, which the Koyles rented from their stake president and banker, Henry Gardner. Bishop Koyle was absent on this occasion, so they interviewed Mrs. Koyle, asking her how she felt about her husband's dreams, if they were true or not.

"Yes, John has had quite a few dreams prove true, so I don't see why the one about the mine shouldn't prove to be true," she said.

"Has he had anything unusual given to him lately?"

"Yes, he saw that a financial crash would come over the nation in just four months from now."

"Does Mr. Gardner, your banker, know about this?"

"Yes, the other day John went down to see Mr. Gardner and told him about it, and advised him to get as many of his loans back in as he could before October, because that was when the trouble would come.

"Would you mind telling us," suggested one of the visitors, "if your husband has ever had one of these unusual dreams that has ever failed to prove true?"

"I have never seen one of them fail yet," she affirmed.

An interesting sequence to Bishop Koyle's informing Mr. Gardner of coming market crash was as follows: As the four months rolled by, and nothing of the sort had yet happened, Henry Gardner hailed Bishop Koyle into his bank as he was passing by, saying that he had a bone to pick with him. He then rather facetiously upbraided Koyle for being a false prophet. He pointed out how he had taken his advice and had tightened credit, and had not extended some of the loans which now appeared to have been good risks; -and now no sign of any market crash. How come?

Bishop Koyle faced up to him squarely and insisted that his prediction still stood without any changing; -that Mr. Gardner was jumping the gun on him for he still had one more day before the four months were up. He could call him back in after the next day, if he thought there was still any bone to pick then; -but this dream was a true one, and make no mistake about that!

Needless to say, the following day the newspapers carried big headlines about the history-making stock market crash, while Henry Gardner good cause to marvel at his unusual tenant.

### **World War I Predicted**

Another of these outstanding dreams with a very narrow margin of timing was one that Bishop Koyle had back in 1908 or 1909, when he foretold World War I, and how the United States would be involved. He told how it would strike home to us because the 145th Field Artillery of Utah boys would be called to the colors. However, that should not concern anyone very much because they would never see any action on the front lines.

This prediction received wide circulation among the stockholders and their friends, and many Utah mothers were greatly comforted by it when their sons went to war. Some bore testimony in fast meetings of the safety of their boys based upon this prediction.

Nevertheless, one morning large headlines appeared in the Salt Lake newspapers that the 145th Field Artillery had orders to move up to the front lines and would see action that very day. When Fred Squires, of his more active stockholders, read it, he was so upset and disturbed about it that he took his newspaper and got into his car, and proceeded at once to Spanish Fork to confront Bishop Koyle with this news and see what he had to say for himself.

He found the Bishop doing his fall plowing, and stomped across the field toward him waving the newspaper in his hand and shouting that John H. Koyle was a false prophet. When fully appraised of the situation, Bishop Koyle looked him straight in the eye and unhesitatingly declared: "Fred, that newspaper is a lie! They will not see action on the front!" Then he said what was still harder for Fred Squires to believe: "The war will be over before they get there!"

And so it was. -That newspaper was an early morning edition with the date line of November 11, 1918. They did not know it at the moment, but the Armistice which had caused a last minute cancellation of the 145th's orders, had just hit the news wires, and by the time Fred Squires was making his return trip to Salt Lake City, wild and excited celebrating was in progress all along the way.

### **The Platinum Excitement**

Early in 1929, the Dream Mine enjoyed a foreseen and foretold platinum excitement. Bishop Koyle got up one morning saying, "Em, from what I saw in a dream last night we are soon going to have plenty of money to run on. Something happened on the hill that caused the people to come rushing to our house wanting to buy stock. My, but they looked excited, holding up their greenbacks. The crowd filled our whole house!"

A short time later J.W. Warf, a professional and reputable ore assayer, made some assays of the ore from the side drift and declared that it contained from one to three percent platinum. (Many years later, Mr. Warf solemnly reaffirmed to me that this was true, that several assays he had made from Dream Mine ore that he had secured himself, showed the presence of platinum in commercial quantities.)

When this news got out, people became excited alright. They began coming to Koyle's house just as he had predicted, holding up greenbacks in their hands, wanting to buy stock. And they came in such droves that they filled every room in the house at times. No telling how much money would have come in if Bishop Koyle hadn't put a stop to the stock selling at \$1.50 a share. After that, at the request of the miners who had stock coming to them, he sold some for them at \$5.00 a share, and then stopped that, too. Meanwhile, the offers poured in from men wanting to buy every share of his personal stock for as much as \$10.00 a share.

Although Bishop Koyle had around twenty thousand shares of his own personal stock, and could have sold every share of it then and there for \$10.00 a share, he wouldn't sell any of it. He tried to tell them that this would blow over, that it was not the big strike that would vindicate the mine; -that would come later and would not blow over. But no one wanted to listen to him, they wanted to buy this stock, so many of them searched elsewhere until they found a stockholder who was willing to sell for \$10 00 a share, and there was much of it that changed hands at that price.

When the excitement blew over and things calmed down again, the buyers who had purchased employee stock from Bishop Koyle at \$5.00 a share were given as much again as they had purchased without cost, because he didn't want this to be such an expensive lesson to them.

### **Next Excitement To Be Much Greater**

"But when the next excitement comes," he told them, "the people will rush to our house much more excited then ever, and they would fill the house, and the lawn, and even the street, causing a traffic jam for some distance away. This excitement will not blow over, but it will be permanent, although the people could no longer buy stock from the company at that time."

His family longed to see that day of vindication come for none of this was any picnic to them. The children were laughed at in school. Eyebrows were raised at them in church. People were always coming to their home, -some believing, others ridiculing; -just one eternal round of it after another. Still, they all stood by him as a family unit and none turned against him except for the usual minor protests that can be found in any human family when the going is rough. His family weathered these long years of storm with him very bravely.

### **The Republican Elephant**

A short time later, he had another outstanding dream of a political nature, the climax of which would have a bearing on the great mission of this mine. He saw that President Hoover would not win the next

election, but that the man on the Democratic Donkey would win. And this man would stay in the White House longer than any other man, for he would be re-elected again, and again, and again. In fact, the Republican Elephant was shown to him as becoming very sick. In the various elections that followed, the Elephant's supporters tried hard to get it up on its feet to win, but the best they could do was to get it up on its knees, then it would fall over on its side sick again, and in very poor shape.

He saw this happen four or five times (or elections), then the Republicans finally would succeed in getting the Elephant up on its feet to win. But the Elephant was not up very long until it fell over dead. Then they carried it off and buried it; and that was the end of the Republican Party., -and the Democrats, too, for the chaotic disintegration of the government and nation rapidly ensued.

When this president died, he was shown, they would then search the length and breadth of the land for a man who could hold this nation together, (apparently a national convention year), and they would not be able to find a man strong enough to do it, because the whole government would go to pieces, financially bankrupt. At this time the mine would bring relief to many seeking relief, because almost everyone at this time would be in need of relief.

We will not attempt to go on enumerating all of the many, many dreams and predictions of John H. Koyle, but there was hardly any year passed without several new ones being related, many of which saw rapid fulfillment, and others which still required time to be fulfilled. Throughout it all, Bishop Koyle remained in very humble circumstances, most of the time living in a little rented adobe cottage, with the plumbing on the outside, located on the outskirts of Spanish Fork, and from which he daily ascended his sacred mountain to supervise the work in this famous mine. And regardless of how blue and discouraging his situation became, he always had words of encouragement for his loyal supporters that enabled them to hold on to their faith and support this work, which, he always testified, was the work of the Lord, and their reward would be certain even if some of them did not live to see it vindicated.

### **The Green Spot Dream**

Early in his mining career, the perilous course of his life's mission was made clear to him in another of his vivid dreams. Here his path of opposition and persecution was likened to the steep ascent up this holy mountain by means of three interlocking ravines, one above the other, with small landings between. These ravines led to a choice, beautiful Green Spot on the side of the mountain where the surrounding view was most beautiful to behold.

He saw himself, Bishop Ben H. Bullock, Lars Olson, June Pierce and a fifth unidentified man start out on horses to go up there. Early in the climb it became too steep for the horses to climb in the ravine, so Lars Olson, June Peirce, and the unidentified man left the two bishops on foot to climb the ravines, while they took the horses up on an easier round-about grade or dugway.

As Bishop Koyle and Bishop Bullock climbed up into the second ravine, enemies appeared on the adjacent ridges and began to fire upon them, and to hurl stones down upon them, and try in various ways to drive them back down or destroy them. However, they found it possible to avoid the arrows and shots and to continue their climb very guardedly; but as they reached the third ravine, their opposition became so intense that they were obliged to crawl along on their stomachs and take cover behind a large boulder.

Here Bishop Bullock saw that they were near by the Green Spot, -- just a little piece of trail left, so he decided to make a dash for it, although Bishop Koyle warned him against the danger of it. Bullock made it without injury, however, and immediately signaled Koyle to follow, which he did, and they found themselves safe upon this beautiful Green Spot on the side of the hill.

In a few moments the three men, who had taken the round-about way with the horses, joined the two

bishops on the Green Spot, and the five of them had the most glorious and wonderful meeting and time of rejoicing with heavenly beings that they had ever had on this hill.

After giving thanks for their deliverance, they all exclaimed together: "Now for success! Now for the ore!" The seal was then broken on the mine and vindication was theirs. From then on, the same people who had so opposed them, turned about and offered them aid and the full hand of fellowship, and sought their favors.

At this writing, two of the five foregoing men have passed away, but to those who believe in the immortality and eternal life of man, this prophecy presents no great problem in reaching its fulfillment.

Oddly enough, a dugway that was constructed in 1934, many years after the dream was given, divided the ravine in which the main tunnel is located, into three segments; -- a short one, a long one, and another short one. And in like manner the history of the mine may be divided into three sections: -- a relatively short one from 1894 to 1914, free from any troublesome opposition; then a long one from 1914 to 1949, the time of the Bishop's death, which was full with all manner of opposition from the Church, State, and Nation; and then the third period from his death to the present time, during which the mine has been closed down most of the time. Vindication should be next on the agenda if this pattern holds true.

Although Bishop Koyle did not point out this similarity to my knowledge, he did feel inspired to build a secluded Green Spot in this third ravine., a sort of Holy of Holies, a Sanctum Sanctorium, where he and his close friends could retire for the more special matters of prayer and meditation. It was here that he and Will A. Jones, his secretary, and Henry Armstrong, his chief source of financial aid during the twenties, were granted another vision of the Three Nephite Apostles. And in answer to their prayer a piece of ore that had assayed worthless, but which Bishop Koyle had been shown should assay rich, now did assay rich when they took the same piece of rock back to Tintic for a second assay.

### **Dark, Black Clouds**

The final struggle toward the end was further emphasized in another dream in which he saw heavy , dark, black clouds gather over the valley and weigh depressingly heavy over the mine until there appeared to be no hope for the mine at all. Everything seemed to be crashed out of existence and the whole thing had come to an end. The Dream Mine really appeared to be finished and done for.

### **A Little Patch of Blue**

When it seemed as if all was lost and the Dream Mine had come to complete failure, he looked from the mine, while standing on Knob Hill, over to the northwest toward the Point-of-the-Mountain, and beheld a small rift in the dark clouds revealing a little spot of blue about the size of a man's hand. As he watched it, this rift suddenly expanded, and with a majestic sweep, the heavens were cleared of these dark, black, oppressive clouds, and the mine and its surroundings were restored to the brilliant sunshine of a fine, glorious day, with all oppressiveness having vanished.

### **A Long And A Short Shut Down**

Bishop Koyle occasionally spoke of a long shut down and also a short shut down that the mine must experience. Most of us, including the Bishop himself, thought that the long shut down must be the one in the past from 1914 to 1920; but history was to prove that it was yet in the future. He saw that the miners would leave the hill; even he would not be there. The stockholders would be at bitter logger-heads with each other, and some who had been the best of friends, now would be enemies. Two of the directors would turn their backs on the mine, while the others would not be of much use to it. Some of the stock would change hands for as little as ten cents a share, while others would even regard it as worthless. In fact, it would appear as though this whole project was at long last finished and dead, once and for all. For that matter, mining elsewhere in Utah would be dead or in a very dilapidated condition. He would point to the Tintic-Eureka district and to Bingham Canyon while saying this, and years later when Geneva Steel was built, he included that, too, saying it would also be shut down.

### **Failure For One Group, -Success For Another**

One day back in the twenties, he called Otto Lohmoelder, one of the miners, aside and told him: "Otto, towards the end there's going to be a group of men take over this mine, and try to bring it in before it is time for it to come in. But they will not have the proper guidance and inspiration, and they will fail."

He spoke of a short shut down at the very end, following which a couple of old timers, properly inspired, would come up and put in just a round or two of holes and strike the rich ore. He said that the first shipment out of this tunnel would return every dollar invested. (At this writing that shipment would have to have a value of close to a million dollars!) When pressed to tell how much the first shipment would run, he declared that it would be around \$12,000 a ton on the low grade, while the high grade that would come a little later, would be worth much more, -- almost beyond belief. The ore would come just in the nick-of-time to provide very much needed relief, In fact, there would be some who said that it had come in too late to do any good, but such would not be the case, for the stockholders would rally together and things would move swiftly on every side to accomplish all that was supposed to be accomplished.

### **A Traffic Jam**

The first shipment, he said, would not cause much of a stir, but the second one which would come right on the heels of the first one, would cause great excitement. The people would rush to the mine waving the money in their hands, wanting to buy stock, but the company had none for sale to them. They had come too late. So many of them came that there would be a traffic jam for some distance back. Nevertheless, we would offer them relief in their distress from our bank and from our food supplies.

### **A Light Complexioned Man**

When it was time for the mine to turn out, he said, there was a light complexioned man with white hair who would come from north of the mine with a big check to finance the first shipment of ore. The stockholders would rally with him and bring about many wonderful changes around the mine, and soon a beautiful "White City" would be built there for the people to live in who were associated with this great project. There would be a radio station, power plants, and an airport arise in swiftly moving events at the mine.

### **An Over-Night Price Crash**

Leading up to all this, he declared, there would be an inflation. He was shown in a dream how the prices of everything became greatly inflated. They were raised up way out of proportion to actual values, as if they were up on high stilts or props, growing ever higher. Then after a time some of the props began to

give way causing minor set backs, and then the government would try desperately to restore these props. Then all of a sudden it was as if something over night kicked the props out from under the entire price structure, and the whole thing came down with a terrific crash. Values dropped to something like twenty cents on the dollar, and wheat, which we would be buying for our grain bins on the hill, could be purchased for fifty and sixty cents a bushel, and other things in proportion. He associated this crash with the death of the Republican President and the rapid decline and collapse of our economy as well as our government. He would emphasize this point by saying: "Don't worry about the government gouging us with great taxation after the mine turns out. When that time comes there will be no government left to collect the taxes! Then paper money and government bonds, etc., will not be worth the paper on which they are printed, and many bankers will find themselves in breadlines."

### **Transportation Stops**

We would have our gold and be able to buy our wheat supplies barely in the nick-of-time, he said, because in a short time the situation would grow so bad that all of the automobiles and trains would stop running, and manufacturing would cease because of a complete breakdown in our economy. They would have to put the horseless carriage back in the barn and get the horse out, if they still had a horse. (He made this prediction so far back that the terms "automobile" and "garage" were not yet in popular usage.) Back in the early part of the century, when the automobile was still a novelty, he would tell his listeners that these vehicles would be so numerous before long, that almost everybody would have one and they would get to be as big as boxcars, and be filled, with people going at great speeds up and down the highways with brilliant lights. They would be lined up so thick along-the curb on business streets, that it would be difficult for one to get from the street into the stores and back again. But about this time transportation would stop all over the country, and manufacturing would cease, and the people would have to return to their horses, if they had any, or go on foot. Then we could no longer buy any wheat because there was noway to get to where the big supplies were located, nor could it be brought to us; and those who did have any wheat on hand would not sell it for a bushel of gold. Then the really big troubles began with famine, warfare, plagues and judgments, and we would have to make White City and the Dream Mine into a fortress to protect ourselves from ravaging mobs. In many places, he said, the dead would outnumber the living, while in others there would not even be enough living to bury the dead.

### **The Relief Bank**

As early as 1911, his prediction about the economic decline and collapse was recorded by Carter Grant. At that time he told about how he saw the Dream Mine establish a bank on a certain corner in Spanish Fork, and later on he spoke of another one at the mine in White City. He saw groups of people coming to this bank with long, sad faces, their pleas for help having gone unheeded by the other banks; but they left with happy faces because here they had found relief, and their homes and farms were saved from foreclosure.

The other banks seemed to be useless and although filled with money, they, would lend hardly any of it for fear that it could not be paid back. And when they did lend any of it they were after high interest rates of around eight and ten percent. Unemployment was widespread, and many people were losing their farms and homes because most of them would be mortgaged at this time. The other banks, he said, would arise against our bank, demanding that we cease letting money out at four percent with little or no security. But since we had plenty of gold back of us from this mine, there was nothing they could do about it. Gold would increase in value to a hundred dollars an ounce or more at this time, and we would be doing a big business with the Denver Mint. He said that people blessed this company for what we were doing, because their burden of distress was so great that nowhere could they find relief except here. Yes, "The Relief Mine" would be its rightful name then.

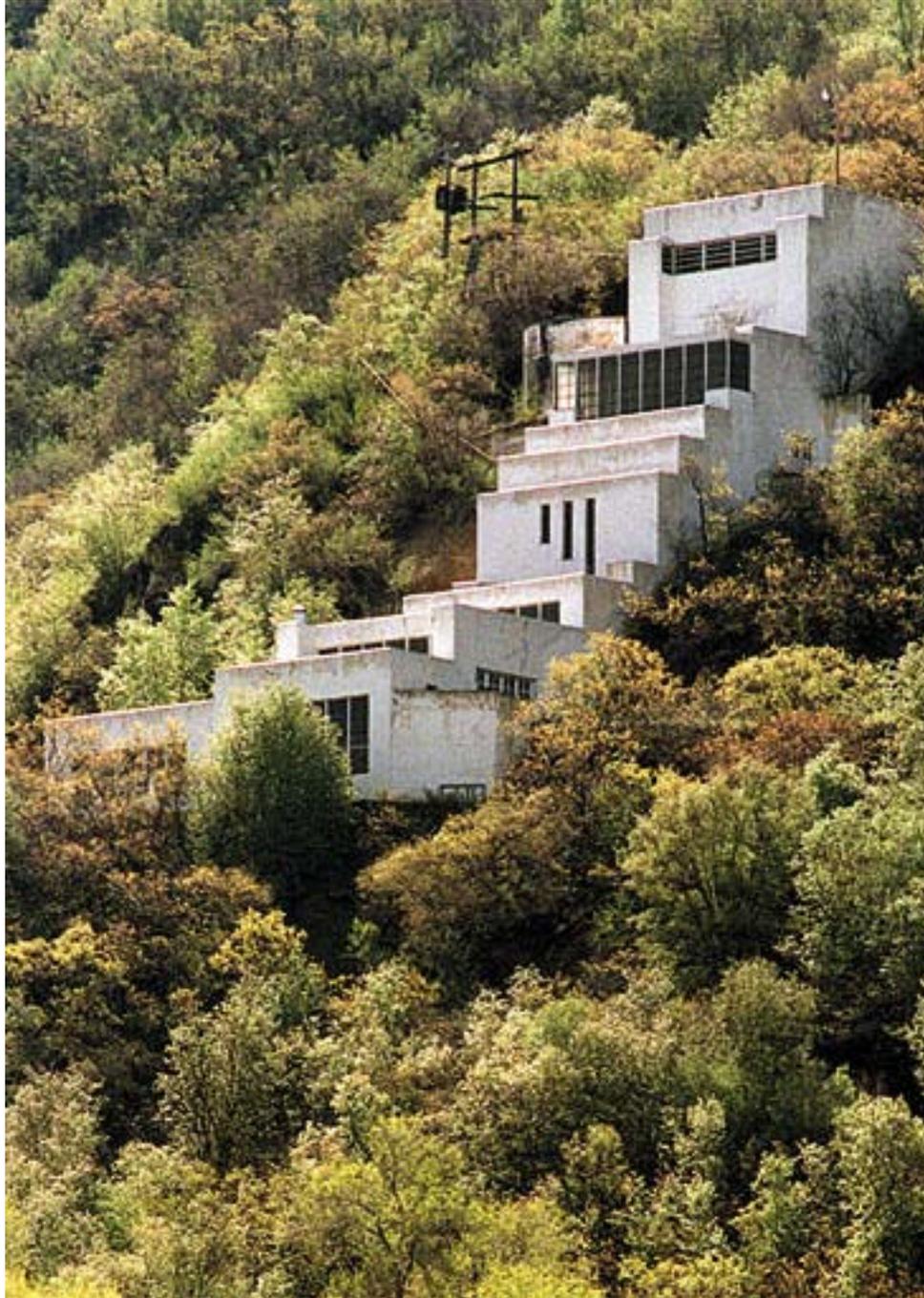
He was amused at how some of the new houses would look at this time. He said that they seemed to be patterned after chicken coops. They would have almost flat roofs and a big window in front, and cost so

much that the people who lived in them would be worried as to how they could ever pay for them. When we first heard this, it seemed ridiculous that people would ever build houses like that, in fact, it still appears that way whenever I see one.

### **A Seven Year Scourge**

Associated with this time of distress and one of the principal things that would compound it beyond endurance for many, was a four year drought, attended by great crop failures and famine, which would require from two to three years for recovery, depending upon where one lived. There would be seven distressful years filled and compounded with drought, plague, famine, warfare, and other divine judgments that would sweep the wicked from off the face of the earth, and prepare the earth for a New Age of peace and plenty under the United Brotherhood of Man, when war and the distress and trouble of people and nations would be no more. He had a favorite expression to characterize these events when he would say: "A setting-in-order will take place, and the Church, the State and the Nation will be brought up a standin' to judgment like a wild colt to a snubin' post." Yes, there would be a setting-in-order develop right along the line to prepare the whole earth for the coming of Christ. It would hurt plenty, but the outcome would well be worth it.

He always described this series of drought years and crop shortages as follows: The first year would not be felt very much; but the second year would be worse with less crops; and the third year would also produce very poor crops; while in the fourth year, he saw the grain come up around here like it was going to make into a bumper crop, and then something made it all wither and die like a blight or a terrific heat had taken it, leaving the people without harvest and in famine. And there was famine all over the country, not only because of these crop shortages, but because of the great troubles that had come causing manufacturing and transportation to cease. In fact, he saw that, although we had plenty of gold available, try as we would everywhere, we could buy no wheat with it.



THE DREAM MINE MILL

Built in 1932 one jump ahead of the architect who planned it. It is to house a refining process that is to revolutionize the industry. When fully completed the building will extend to the bottom of the gulch and be several units wider than this.

Further, that in the fifth year, there would be plenty of moisture again, but there would still be a shortage of food in the land because of the lack of seed to plant, -most of the seed having been eaten for food. And that only after the harvest of the sixth year, and in some places not until after the harvest of the seventh year, would crop production revert to abundance again.

Some have quoted Bishop Koyle as describing the progress of the drought years about as follows: The first year, -about a seventyfive percent crop; the second year, -about a fifty percent crop; the third year, -about a twentyfive percent crop; the fourth year, no crops! He pointed out that we should secure our wheat from the first and second years, because that raised in the third year would not be fit for human consumption because of its very poor quality. When these years arrived, he said, there would be very little doubt as to their being the right years, for RELIEF would be the biggest and most important issue of the day. As time went on, we would be reluctant to listen to the news, because it would all be so awful distressing and vexing that we would prefer not to hear about it.

Hence, the great need for us to build a series of large grain bins on the side hill near the mine, and get them filled up against this time of great distress and famine. And this we would do, he said, barely in the nick-of-time before it would be too late when no more food supplies could be purchased at any price.

He urged us to look forward to the fifth year, when a great change would take place in the earth and it would be much different so that "the former rains and the latter rains would return moderately," and the earth would no longer be a thirsty land, but would yield richly from its seed. It would only be because of a shortage of seed that we must still eat sparingly. But more important yet than this, would be the establishing of the UNIVERSAL BROTHERHOOD OF MAN among us and learning to live together as the Children of God in a grand UNITED ORDER.

About this time the great wealth and treasures of the mine from the nine rooms would serve an even greater mission as a move toward Jackson County, Missouri, would be made. The full temporal and spiritual significance of the mine would then begin to unfold as The Restitution of All Things spoken of by the mouths of all the Holy Prophets began to take place under new and inspired leaders, and righteousness will begin to replace wickedness everywhere. On this hill our people would learn to so live that from among them qualified groups would be organized to go back to Jackson County to help build the Temple and the Holy City and redeem Zion. This would be the major mission of this Nephite Mine, -the place where "there is even now already in store sufficient, yea, even an abundance, to redeem Zion, and establish her waste places." (D&C 101:75)

### **The Revolutionary Mill Built**

But back to the historical part of our story again. One day in 1932, in the depth of the depression, the Great Powers guiding the mine, directed Bishop Koyle to build a large ore refining mill near the portal of the long tunnel. The assignment seemed so great and his supporting stockholders so hard run because of the depression, that he hardly believed such a task could be accomplished. In fact, he did not dare reveal his intentions to anyone until the work was pretty well under way and the workmen demanded an explanation of what it was they were supposed to be doing; why this type of excavation where little, if any, dynamite was permitted? Just what was going on here, anyway? And with great reluctance, the Bishop finally admitted they were going to build an ore mill.

Although the job looked impossible under existing conditions, money came in almost miraculously, and a beautifully designed, reenforced concrete refining mill was built according to the inspiration given him as the work progressed and each new section was developed. -And always he was one jump ahead of Alexander Pope, the architect who was employed to design it. The same improvements the architect was planning were already being constructed before he could produce them or tell about them.

This mill, declared Bishop Koyle, will someday contain a new process that will revolutionize the milling and refining industry. Some inventors from east of here will come with a process, and our company will be the first to have it. It would be far more simple and efficient than all other processes now in use, and would give far greater values from the ore processed. The first shipment will go to the smelter, but the mill should be ready for the second.

As the work progressed, an electric power line linked the mill with the Spanish Fork power plant; and a well-made dugway, four miles or more in length, was carved out of the mountain side, making the various ore bodies in Water Canyon accessible to truck and automobile. Ore from all the mountain would be brought to this mill, -even the dump, he said, would be found to have commercial uses, and would also be processed here.

### **U.S. Army To Come**

This dugway would also be of great importance to the people who would inhabit the beautiful White City on the foothill of this holy mountain during a time of trouble. He saw that a time would come when it would serve them as a means to places of refuge on and in this mountain, where they could take needed supplies and find protection from a U.S. army, larger than Johnston's Army, that would come against the Mormon people to destroy them.

Such an army, he said, would be sent here to Utah to annihilate the Latter-day Saints. They would offer protection to everyone who would surrender to them, and threaten destruction for the rest. But divine intervention would cause this army to utterly fail; and following this, an even greater trouble for the whole country would arise from another source. He explained that this other source would be an invasion from Russia and her allies. -But with the aid of Heaven, this invasion would also be put down, and the Kingdom of God would prevail.

This prophetic utterance about the army was first made in my presence, and I noticed that Bishop Koyle was so shaken by it that he had to sit down on the hillside to recover from it. It was in the summer of 1934, and we were constructing the dugway at the time.

Other preparations and developments continued at the mine as a full forty years passed away from the time the angel first took John H. Koyle through the mine; -and still no remuneration had come from the Dream Mine. Moses had reached his Promised Land in forty years, but Bishop Koyle had not been able to ship a nickel's worth of ore in all this time. What kind of faith was required in this thing anyway? And how much more waiting and opposition, and working, and praying would it take? Stockholders looked in vain for a parallel to this, and could find none in all history.

### **The Blood of a Testator**

One thing the stockholders felt they did have, was the remarkable death of a testator for the great testament of the mine, when on September 17, 1934, just forty years to the day from the time they started to work on the mine, Reid Weight, young, energetic, intelligent, of the highest moral fiber, and a life-long supporter of the Dream Mine, met his death from the shedding of his blood when a mis-fire, -water soaked and nine hours old, unexpectedly exploded when he was preparing to remove it.

His working companion, Leroy Barney, was with him at the time in that narrow shaft of the wince which they had deepened to about 250 feet at that time, -stood with him side by side as they watched a bucket of muck go up the hoist. Suddenly in an instant, there was an explosion of six sticks of deadly dynamite from the watersoaked nine hour old mis-fire. Miraculously, Barney was quite uninjured from the blast, but young Reid Weight was severely and mortally wounded, and his life's blood was shed in the mine, -willingly and without regret, for he did not lose consciousness until the very end, and he was able to express himself.

His brother, Lewis Weight, who operated the hoist at the time, still carried on with the other loyal workers at the mine to help vindicate that death and confirm that testament of the Relief Mine.

Strange things can happen to a man because of a dream. Claude Weight, the father of these two boys, had a dream about this mine while he was a young missionary in the mission field, before he had any knowledge of its existence. He saw where it was located and that his family became interested in it, and wealthy from it, and they were able to do much good in a time of great distress. When my father, Andrew Pierce, appraised him of this mine, he immediately invested in it with both labor and money, and as his boys reached adulthood, he prevailed on them to work there, too. The result... Lewis married Bishop Koyle's daughter, Lucille, and Reid became a testator for the mine with his life....And the dream goes on.

Two other fine boys lost their lives at this mine. There was young Lee Gardner back in 1912, who was killed in a fall in the old workings while going on his last shift prior to leaving on a mission for the Church. And then there was 17 year old David Kunz who was killed on December 27, 1939. A death which required split second timing for a chunk of frozen ice and dirt to topple on him from a six-foot embankment near which he was shoveling gravel. If he had been a second quicker in raising up with his shovel load of gravel, the clump of frozen dirt would have missed his head. As it was, it caused a blood clot in the brain and he was dead in a matter of minutes.

Why? Why were these three fine boys taken by death into the spirit world while working at this mine? Many of the stockholders searched their souls and wondered. Perhaps this had been a lifetime of foolish enterprise and vain endeavor. What were the fruits of all their labors? -And little did they realize that this great task would also claim the life of their leader, Bishop John H. Koyle, before the seal was lifted from this ancient treasure house. -Not by his accidental death, but by a death from faithful toil, from persecution and ridicule, from bearing a burden that was almost too heavy for any mortal man to bear and stay with the living. Fifty-five years, to be exact, from 1894, when the angel came to him, to 1949, when death came to him, a life-time of working, praying, preaching., striving, and with nothing to offer anybody but a dream and a peculiar tunnel in the mountainside. Could you have done it?

### **False Hopes Aroused**

Bishop Koyle had frequently spoken of the drought beginning in the Southwest and spreading over the whole country. -How it would be introduced by a mild-open winter, a wet spring, and a dry, hot summer. -How Utah Lake would dry up to where one could wade across it. -And how other mild winters would follow in which the snow, when there was any, would often be rained away. -And of summer heat

(-Page here missing from the manuscript -)

### **Terraces For Grain Bins**

Already in 1930, steps had been taken to prepare for the famine when Bishop Koyle directed his workmen to level off ten large terraces on the hillside near the mill to accommodate the grain bins and storehouses. He really wanted to follow through with the project, and erect these bins and fill them as the drought and depression of the early thirties developed so seriously. But this kind of an operation required greater means than were available to him without release of the rich ore to finance it. He made a prediction about it, however, saying that the oak brush would not grow back on these terraces again as it did on other clearings they had made; and this would be an additional witness to them of the truth of this project. -And for twenty years the oak brush has not returned. The mine will come in 'time to finance the bins and wheat, he said.

### **Doctrine & Covenants, Sec. 111**

Bishop Koyle derived great comfort from Section 111 of the Doctrine and Covenants, when it was made known to him that he could make a special application of it directly to himself and this work which was his life's mission. -Instead of it referring to Salem, Massachusetts, it, of course, would refer to Salem, Utah. -And the "more ancient inhabitants and founders of this city" were the more ancient Nephites who had lived here and worked this mine in their day and time, and had left "much treasure in this city for you, for the benefit of Zion.---For there are more treasures than one for you in this city." -And greater still, he had fulfillment in rich abundance of the promise of "the peace and power of my Spirit, that shall flow unto you." And that he "should not be concerned about Zion (the Church), for the Lord would deal mercifully with her." Yes, in every word., in every verse, there was comfort and special meaning for him to confirm the divinity of his great mission.

### **The Chemical Process**

High hopes were again raised in the hearts of the stockholders in 1937, when the Glissmeyer brothers introduced three strangers from Colorado, who had what they claimed was a new and revolutionary process for extracting metals from ores by the use of chemicals. A special demonstration was arranged at the mine by the inventor, John Harper, and his two associates, to prove their claims.

Although the process demonstrated unusual merit, it is alleged that in order to make a greater impression on company officials and stockholders, a certain amount of selenium was planted in these chemicals while processing a half ton of ore that was brought from the upper workings on the mountain.

The chemicals used seemed to have the remarkable quality of dissolving just about everything except wood, rubber and silica; and then, after the load was precipitated, the solution actually could be re-activated and used over again simply by adding certain other chemicals. Having thoroughly demonstrated this amazing process to the complete satisfaction and knowledge of the mine's chemist, the inventor convinced Bishop Koyle and the directors to set up a large scale process in the mill, that there were values in this ore that could be captured with his process.

Using only makeshift equipment with the first half-ton of ore, he produced some 12 pounds of selenium and 32 pounds of iron hydroxide, while other values were left still unrecovered. The selenium and iron hydroxide were shipped to the Harrison Co. of Chicago, and a check for \$113.03 was promptly returned in payment for the two metals. It was the first actual money ever received for a shipment from the Dream Mine, and strangely enough, the check was dated on Sept. 7, 1937, the 43rd anniversary of the day when the first claims were staked out on this mountain. In a small way it was a fulfillment of the prediction that the first small shipment would come from the upper workings on the mountain.

The selenium may have been planted by designing men, but the iron hydroxide was genuine, since it may be seen in visible abundance in several diggings in Water Canyon. Further testing later on by Willard Fuller, the mine's own chemist, using this same process for testing, revealed values in gold, cobalt, nickel, tin, titanium, obmium, chromium, tritium, vanadium, uranium, barium, zinc, bismuth, manganese, aluminum and traces of still other metals, but of selenium, there was no trace at all. If it was planted, they picked the wrong metal to plant, for it did not show up again.

But while this new process was being established, a wave of new hope and encouragement swept over the stockholders. A great mass meeting was called, which filled the Spanish Fork high school auditorium to overflowing. A three-car Orem train out of Salt Lake City pulled up in front of the high school to unload these special passengers, while others came from far and near by automobile and on foot to hear the good news.

Upon hearing the startling claims made by the inventor, and the high praise given him and his process by various ones of importance in the Koyle Mining Company, the stockholders then scraped the bottom of their depression-worn pockets to raise the money needed to buy the equipment necessary for a large scale installation of this revolutionary process that would fit so nicely into their beautiful mill; -a mill that so far had been nothing

more than an idle monument to their faith. Now here was a key to unlock these values!

A series of graduated crushers, a pulverizer, a line of wooden tanks with rubberized electric agitators, a special rubberized rotary filter, precipitation tanks, pumps, and other equipment went into the development of a large scale process, as the stockholders hopes soared to new heights of great expectations.

A large scale process presented many engineering bugs that had to be solved, and the inventor promised to remain and solve them, and reap his reward in stock and from production returns; but the progress was slow, - very, very slow; and the ore was of such poor quality, that, rather than remain and try to succeed in this manner, John Harper and his associates became disgruntled and decided to abandon this project and seek quicker results elsewhere. However, death took a hand as John Harper suddenly died from a heart ailment which he had had for a long time.

All that remained in the mill now was the abandoned equipment and a few crocks of half processed ore, mostly lime or calcium, and but little desire on the part of anyone to try to complete this process until there was some worthwhile ore to justify it.

### **Thursday Night Meetings**

Faith in this project died out, but faith in the ultimate success of the mine itself sprang up eternally. The year 1939 found the stockholders rallying to the Bishop's side and unitedly building him a house in which to live on the hillside near the beautiful mill and the Dream Mine. He would no longer have to live in the little rented adobe house, which he couldn't even call his own, for now, at long last, he was to have the first house to be built here in White City. The house sprang up like a mushroom by the labors of many loving hands and from the contributions of many faithful stockholders who steadfastly believed in this man's mission.

The house provided an added result of even greater value than just a residence, for it proved to be the very salvation of the mine itself. Space was found in the large full basement where each Thursday night meetings could be held. Here, the more faithful of the stockholders would gather to hold faith promoting meetings, and they would rehearse in song and story and sermon, the various outstanding prophecies and historical events concerning the Dream Mine. Here, they would renew themselves with fervent testimonies which served to stimulate them to greater efforts toward their magnificent objectives. It had only been customary to hold such meetings once a year on Labor-day heretofore, but now it was every Thursday. And what a difference it made! New stockholders were converted to the mine; the faith of the old ones was renewed; and the work was pursued with greater vigor and energy than ever before.

Money now rolled in by the handful as these meetings gathered strength. Steve Wood, top-flight salesman for Beneficial Life Insurance company, found a bothered conscience in selling for a financial institution that he believed would crash with Babylon, so he found other employment but devoted a great deal of his time selling stock in the Dream Mine. His close friend, Joseph Geertsen, joined with him, as did many others whose names are not recalled now, and tens of thousands of dollars began to come into the coffers of the Dream Mine from a host of new and old stockholders. Horace Brough, the largest stockholder in the company, continued to advance more money from his own pocket than any other man, while many others in the company bought more and more stock.

As a result of all this, the company was able to acquire more real estate near the mine which gave them city and industrial sites with abundant water rights, and at long last the Dream Mine enjoyed a substantial bank account that no longer distressed them with paydays that had to be postponed and re-postponed. Yes, the Thursday night meetings were of great benefit to them in many ways.

### **Other Processes Tried**

High hopes were again raised when it was determined to try out an improved flotation process in the mill.

This was further stimulated by the installation of a newly invented electric ore furnace that was a development by Nathan W. (Bill) Davis.

The inventor, assisted by Clyde Wood, worked over it many long hours., and frequently seemed certain of success by the results obtained. However, by the end of 1944, both the furnace and the flotation process were doomed to failure, -at least for the time being. Furthermore, the concentrates that were sent to the smelter yielded nothing. The "revolutionary process" that would capture values from the Dream Mine ore remained yet to be perfected and applied. -And good, rich ore from which high commercial values could be obtained, remained yet to be struck. The seal placed on this mountain by its Nephite Custodians was by no means broken at this time.

### **Church Trouble Intensified**

Meanwhile, the forces for and against the mine became even more solidly entrenched than ever as the Church authorities began to show mounting concern over the success the Dream Mine was having, and now began to show considerable opposition.

The following ironical sidelight developed, which may still be found at this writing in a news article in the Salt Lake Tribune for Sept. 6, 1940, on page 14, in the upper right corner. It tells of one C. R. Workman, 57, of Syracuse, Utah, who fleeced some of the general authorities of the Church and other prominent men, of thousands of dollars when "they invested money in a mine which they were never able to find."

Among the complaining witnesses at a court hearing were Richard R. Lyman and Dr. Joseph F. Merrill, also Dr. Warren Shepherd and C. O. Saunders. "Dr. Shepherd said he gave the defendant \$500, Mr. Saunders said he gave \$792, and Dr. Merrill \$2,100 ... Mr. Lyman said he gave checks to a reputed associate of Mr. Workman, but he was not questioned as to the amounts." It is alleged that there were several other Church authorities taken in this manner, who did not care to reveal themselves as complaining witnesses.

The Deseret News gave an account of the event without giving the names of the victims. The point is, that no one at all dared to question their right to invest their money in a mine which they were never able to find, yet it was deemed expedient for this quorum of "investment experts" to warn everybody against investing in a mine that did exist, their main objection being that the operators of the Dream Mine sought for --and claimed to receive divine guidance in their business; and also their objection was that they exhorted their stockholders to use this wealth for righteous purposes connected with the future of this people. And so a mounting campaign of opposition against the Dream Mine was carried on in ward, stake and general conferences of the Church and in the press.

In 1944, Mark E. Peterson was made an apostle. When the event was announced, Bishop Koyle remarked to his friends: "That man will become the worst enemy the mine has; but he will go down, and down, and down and out. Watch what I have said."

"Oh no!" protested one of Koyle's directors, "Mark Peterson is a good friend of mine. He's a fine fellow and will never give us any opposition." But Bishop Koyle re-affirmed his prediction.

True enough, Mark Peterson, seemed to have a burning desire to take upon himself the mantle of the late James E. Talmage as chief opponent of the mine, and he soon spearheaded attacks against the Dream Mine, both in sermons and as editor of the Deseret News. In December 1945, and again in September 1946, front page editorials appeared in the Church Section of the Deseret News against buying stock in the Dream Mine. The old "WARNING VOICE" was revived from the days of James E. Talmage and President Joseph F. Smith, and was now presented over the additional signatures of George Albert Smith, J. Reuben Clark, Jr., and David O. McKay, while sermon after sermon was specifically directed against the Dream Mine.

It soon became clearly evident to John H. Koyle that never in his lifetime would he receive a hearing by this

administration of churchmen, and consequently he knew that they, likewise, would never receive a knowledge of those greater things which the Nephite Messengers had told him during the hour and a half, and which he could tell only to these men, if and when they would listen to him. Now it would have to be up to the Third Member of the Nephite Quorum to deal with the Church whenever the time was right.

Nevertheless, he was given to understand by the Powers guiding the mine that these men would, in the due time of the Lord, be removed from their high offices, and others would replace them who would cooperate hand-in-hand in complete harmony with the operators of the mine, so that this great work of the Lord might see a full and complete fruition of all its destined purposes, and the mission of this sanctified project would not fail, but all the sacred and special causes would be served for which these choice records and treasures had been reserved throughout so many generations of time by a Wisdom above that of man's.

He was shown that when vindication came a man named "Richards" would be in charge of the Church. The implication seemed to be that "Richards" would just be senior officer rather than president of the Church, although the matter was never made clear to me. Then a setting-in-order would follow in which "Richards" and all of the others would be removed without exception; -and then an entirely new set of general authorities would be installed. This, he said, was shown to him by the Prophet Joseph Smith himself, who is the highest authority of this dispensation next to Jesus Christ, and is quite capable of accomplishing it. He also declared that Joseph reaffirmed all the things about the mine that he had been shown previously by the angel and the Nephite Apostles.

He also spoke of Moses visiting him through the night, and it was the same Moses who led the children of Israel out of Egypt and gave them the Ten Commandments. Moses explained to him the mission the mine would have in the gathering of Israel under another man, "like unto Moses." In fact, little did we realize how great, how far, the influence of this mine would reach in the affairs of man. It would be famous throughout the world.

### **They Go To Lay Hands On Me And Die!**

About this time John H. Koyle approached his men on the hill with another dream which he was very reluctant to tell, but since it had the same clear cut characteristics of all his other dreams, he felt that he had to tell it regardless of how impossible the fulfillment of it might appear. He told them that in this dream he was addressing a meeting of the stockholders at the mine when two of the Church apostles drove up to the mine with two officers of the law, their objective being to arrest him and expose him as a fraud. When the law officers came into the meeting and tried to lay hands on him to seize him and arrest him, they both suddenly dropped dead at his feet as if killed by a stroke. Some of those in the meeting started to pick them up, when he said, "Stop! Let the ones that brought them take care of their own dead!"

He then asked each one of the miners in turn, if he believed this dream. And each one of them in turn said that he did believe it. When he came to his nephew, young John H. Koyle, the nephew reminded him that it was he who drilled the breast hole and struck water at exactly fourteen inches, just as the Bishop had foretold it, although he was still spooning out dry dirt at thirteen inches. After that had happened to him, any dream the Bishop had would receive his full belief and approval.

John H. Koyle died without this dream being fulfilled, which pleased some non-stockholders greatly who were anxious for a good chance to pin the label of "false prophet" on him. But perhaps the story is not ended yet. What, was so unlikely to happen to a mortal man, could very likely happen to a resurrected, immortal man, for there are those who firmly believe that John H. Koyle will yet have the power and authority to return and accomplish the rest of his mission here on the earth; -and when he does, what a temptation it would be for some to expose such an "impersonator" as a "fraud." Wishful thinking, says one; but is that anymore difficult for us to believe than the story of Moroni and the Three Nephites?

And then there is the matter of another dream that would require his presence here to have a literal fulfillment. He saw that when vindication came, a group of about twentyfive stockholders, while celebrating their

victorious jubilation, danced a ring around him and Sister Koyle, and one lady tried to pin flowers on them. The main body of stockholders, however, remained calm and collected. And oddly enough, none of the twentyfive was able to stand these great tests that soon would follow, he declared.

### **End Of World War II Predicted**

On August 27th, 1942, while Bishop Koyle was visiting with his dentist, Dr. Alfred Brooksby, in Fredonia, Arizona, he received another of his unusual dreams in which the time element for the end of World War II was clearly set forth. He was shown that in just three years from that day the war with the Axis Powers would be all over and won. Mark it down, he said, -August 27th 1945!

He unhesitatingly declared this dream in the subsequent Thursday night meetings at the mine, at several of which I was in attendance on furlough in an army uniform, hoping it was true, but finding it hard to believe.

The stockholders lost no time in circulating the story, but as the third year rolled around, the war with Germany was at an end, but the war with Japan seemed to be far from ended. Nevertheless, those familiar with Bishop Koyle's dreams, knew that they had a wonderful way of getting fulfilled. Fred Fink, an iron worker at Tooele Ordnance Depot, wrote the date on a large boiler together with the words, "War' s End," while his fellow workers ridiculed him as balmy. Steve Wood made an eagerly accepted dinner bet with Les Goats, the columnist. -And still others tossed this date around with considerable concern and wonderment as to how it could ever be fulfilled by that time.

Little did any of them know that it would take the terrible atom bomb to vindicate Bishop Koyle on this major prophecy. When it was dropped on Hiroshima August 5, 1945, it was practically all over but the shouting. The Japanese signed an armistice August 14th, and V-J day for formal surrender was set for Sept. 2, 1945, on the Battleship Missouri. So August 27th, 1945, did, indeed, find the war against the Axis Powers over and won!

### **Bishop Koyle Missed This One**

Flushed with praises and honors heaped upon him by his friends and followers, Bishop Koyle now, under much coaxing, attempted to make another prediction which he based on a very garbled dream that seemed to be a throwback on his very successful August 27th, 1945, date. All his other dreams had been clear and sharp as broad day, but this one was not; nevertheless, he stuck his neck out and used the very same date for 1946, to mark the striking of the first rich ore in the Dream Mine.

His unthinking followers ate it up like candy, completely forgetting the many signposts that must come before and with the ore. Now the Thursday night meetings were sparked with greater interest than ever. His house was filled to overflowing and benches had to be put out on the lawn so that the overflow crowd could hear the speakers through open windows.

But August 27th, 1946, came and went without the appearance of any glittering gold to vindicate this dream, but nevertheless, the great interest whipped up among his ever increasing following of stockholders did not diminish. They were ready and willing to make allowance for this error, and others, too, if necessary, if only he could bring successful vindication to the Dream Mine.

On the faces of some there was more the look of cupidity, or an inordinate desire for wealth for the sake of having wealth itself, rather than a burning desire to alleviate the needs of their fellow men. Yet, there were others whose motives were above reproach in desiring this wealth. Bishop Koyle also observed to us on many occasions that very few of the stockholders would be able to stand the test of riches; -that most of them would do as Brigham Young predicted they would do: -Get rich, kick themselves out of the Church and go cross-lots to Hell, but yet our people must have the test of riches, for they were to become the richest people on earth, not only from the riches of eternity, but from the riches of the earth; therefore, beware lest ye become as the Nephites of old who once had these riches and lost them and their lives, too! (Compare Doctrine and Covenants, Section 38,

verse 39.)

### **A Great Nephite Prophet**

An interesting highlight was accidentally exposed in 1945, as Jack Trelawney, a mechanic at the mine, was reading an ultimatum to Bishop Koyle, allegedly issued by a Great White Indian Prophet to the authorities of the Church. The ultimatum called for a setting-in-order of all things in the Church, and an ownership of all properties in common with the Indian people. It also called for a change in leadership, with those at the bottom to be placed at the top, and those at the top to be placed at the bottom, according to the inspired selection of the "Mighty and Wise One." It named other readjustments to be made, -peacefully, if possible, but by force and destruction, if necessary. "For those who hold these things in scorn and derision shall be destroyed."

When Jack Trelawney finished reading the ultimatum to him, the Bishop immediately remarked that this was exactly what was going to happen. But when told that Cliff Pierce had secured the story from an Indian by the name of Naton Nezbah, who was trying to put himself over as an advance agent of the Great Nephite Prophet, he at once dismissed the ultimatum as a counterfeit and from an evil source. -The true one would come later with power and authority.

Bishop Koyle made frequent reference to the Kingdom of God to bear rule over the mine, and he referred to a time to come when we would see the Ensign of Nations, the Kingdom's flag, flying high on Knob Hill above the mine, when this Parliament was established in strength here on the earth.

### **Muddy Water In The Streets Like Rivers**

About this same time Bishop Koyle had another of his prophetic dreams which I heard him relate, saying: "It looks like it won't be long now before we'll be having some of the big troubles we've been expecting. I saw in a dream the other night that muddy water would flow in the streets like rivers in almost every community from one end of this state to the other. When it comes, it is going to cause a lot of trouble for a lot of people around here."

The account of its fulfillment, if it is not still fresh in your memories, will be found when you come to the part of this history that deals with the year, 1952.

### **Repudiation**

Although more and more people came to believe in the divine destiny of the Dream Mine, the authorities of the Church took an entirely different view, and stepped up their campaign against it in many sermons and in the Deseret News. In fact, everything was done short of excommunicating Bishop Koyle and his leading associates without even as much as denting the accelerated activities at the Dream Mine, nor diminishing the large attendance at the Thursday night meetings.

Finally, more drastic measures were decided upon to bring this thing to an end. So on January 7, 1947, Bishop Koyle was haled in to a Church Court before a formal High Council. Witnesses who went with him, declared that he was given no opportunity at all to defend himself, or tell his story. They pointed out that it was nothing more nor less than a pre-determined process of coercion, reminiscent of the early Roman Christians in Europe, who made many conversions at the point of a sword. It was become a Christian or die!

These lesser authorities, under the direction of Apostle Mark Peterson, now confronted Bishop Koyle with prepared statements and questionnaires designed to produce but one of two results: COMPLETE REPUDIATION OF THE MINE OR EXCOMMUNICATION! --And the excommunication was not to stop with him, but was to take in all of the "ringleaders," as well. This was to be a showdown!

The issue, as presented to him, resolved itself to the following proposition: Koyle was to sign this prepared statement which completely repudiated all of his spiritual claims of divine guidance with respect to the mine, and requested his followers likewise to retract all statements they may have made to the effect that the authorities of the Church had ever been mistaken with regard to the mine. --That the First Presidency alone were the only ones chosen of the Lord to give divine direction on any subject pertaining to the Church at large, and the mine must be regarded as only a business venture with no religious significance whatever.

Furthermore, Koyle must henceforth cease his Thursday night meetings of a religious nature, and that any meetings held at all should be void of a religious flavor, such as praying, hymn singing, and testimony bearing. His only other alternative was to face an immediate excommunication from the Church, together with a number of his foremost followers.

John H. Koyle now faced the most difficult test of his lifetime, for he had often sincerely said that he valued

his membership in the Church more than all the gold in the world. Yet, --he had seen a vision, many of them, and had received a divine commission to go do this great work. He had even been instructed to hold these Thursday night meetings. What to do? What to do?

He was getting old now, in his 84th year, for a long time his health had been failing badly, and even now he had been on a sick bed. The years had taken their toll of his strength and vigor, filled as they had been with so much trouble and persecution, and now most of the fight was gone out of him. He knew that his days on earth were about over, and for the few that might be left to him, he did so want to cling to his membership in the Church for which he had been a missionary and a bishop, -a membership which so many believed was essential to salvation.

Three of his closest friends were with him by his side during this crisis; --but two of them, Quayle Dixon and Wallace Strong, were doing their best to urge him to submit to the Church authorities and sign their prepared statement of his repudiation. They pointed out that all of his friends would know that he had been coerced into signing a lie at the price of his membership in the Church; -and besides, was not their own membership in the Church at stake, too, as well as his; and there were others, too, in the mine who would feel the Church axe if he didn't sign this statement.

His third friend, Jack Trelawney, reminded him of the many wonderful divine events that had happened to him throughout the history of the mine, and asked him again if he knew they were true. And when Bishop Koyle affirmed that they were, Jack Trelawney said that it was his obligation then to remain true and steadfast to this holy calling, no matter what the cost.

The example of Paul before King Agrippa was far, far away, and so were, it seemed, the Nephite Apostles who had charged him with this work. Then John H. Koyle, sick and weakened, with the fight gone out of him, and his two closest friends urging him on, did that which his Nephite Mentors, long ago in 1914, had warned him never to do. --He signed this bold-faced lie and cleverly conceived repudiation to save his friends and himself from the Church axe which was hanging over them ready to drop if he didn't sign.

Herein was the full significance of the Nephite warning to him that he should never write anything, nor sign any written statement about the mine. To that warning he had always tried to be strictly obedient, --not even so much as writing a personal letter to anybody.

He had even admonished this writer back in 1934, when I wrote the first draft of this story. He wanted to go to the extreme that neither he nor anyone else should make any written statements about this great project.

But now the actual test was at hand, the sacrifice he must pay for not signing seemed too great; -the price of escape too easy; his closest friends were urging him to sign. So, like Peter of old, who denied Christ three times in the night, John H. Koyle denied his divine knowledge of this mine while under this duress, coercion, and threats from the one side, and much coaxing from his own side, and placed his signature on this notarized declaration from Hell; --and Quayle Dixon and Wallace Strong signed it, too, as witnesses.

That same night it was rushed to Salt Lake City, and the next day it was published to all the world on the front page of the Deseret News, second section, in full size reproduction, -signatures and all! And this contrary to a specific promise that it would not be published. Yes, Apostle Mark Peterson, editor of the Deseret News, had engineered this job very carefully every step of the way.

### **Excommunication**

John H. Koyle regretted deeply what he had done, and repented of it at once. He proceeded forthwith to break every promise that they had wrung out of him with their threats and coercion. Their work at the mine

continued faster than ever. In a few weeks they resumed the Thursday night meetings also, and his faithful following came out in strength, still true to him; -and there were no retractions from anyone; -no falling away. These meetings clearly followed the same pattern they had always followed because it was next to impossible for a faithful stockholder to speak about this mine and their great objectives other than with the deepest fervor.

And all this, of course, was definitely not the anticipated results of this carefully conceived repudiation. There apparently remained one more step for Church authorities to take to crush it out of existence. -So on April 16, 1948, they took it. It was not much more than an announcement, swift and to the point, with no defense allowed, -just a formal declaration made before a handful of witnesses: JOHN H. KOYLE WAS EXCOMMUNICATED!

When he called out, "Where are my accusers?" No one stepped forth. But ere his judges left the room, they heard him state that they all must answer for this, and that Mark Peterson, whose orders, he said, they were obeying, would go down, and down, and down and out. Although Mark Peterson was not in the room at the time, he knew that he was in an adjacent room listening carefully to every thing, and that he heard this statement; -a statement not made in the heated wrath of the moment, for Bishop Koyle had made it once before when Mark Peterson was made an apostle.

When Bishop Koyle repeated this statement before some of his assembled stockholders that same Thursday night at the mine, a most solemn feeling took hold of them. They had seen him before, when he would rise up in all the majesty and dignity at his command, and declare, "Woe unto any man who fights and persecutes John H. Koyle and the Dream Mine, for they are fighting and opposing the work of the Lord! Anyone who does it will have to answer for it before the Eternal Courts of Heaven; and some of them will be called home to answer for it sooner than they expect!"

Many had seen what they believed to be dramatic fulfillment of this in the sudden demise of Francis M. Lyman, after this apostle had so swiftly and unceremoniously dismissed him from the Bishopric. They saw it possibly in Johnathan Page, his stake president, who had ordered the mine closed in 1914, by threat of excommunication. They wondered about it again in the case of Dr. James E. Talmage and Dr. Fredrick J. Pack, whose tirades in the press and pulpit had caused no end of trouble. Then it seemed to be repeated again in the case of Melvin J. Ballard and Rey L. Pratt, whose oratorical eloquence had been turned against the mine. --And there were lesser ones on the stake and ward level whose days seemed to be shortened after they had fought this great work.

### **Death**

A broken hearted old man now went down to his grave without being privileged to witness the vindication of his life's work while still in mortality. Like Moses, he had led his following to within sight of the promised land, and then was taken from them. On May 17, 1949, a great high priest passed away; --a man who had borne frequent and solemn testimony that he had communed with the Angel Moroni, from whom he had received this marvelous mission. --A man who testified that he had been visited by the translated Nephite Apostles, who had confirmed this mission to him and revealed unto him things that he was forbidden to utter. --A man who, in his declining years., conversed with the Prophet Joseph Smith, and with Moses and others. --A man who was important enough to the Powers on High, that about the time he was made a bishop (about 1910) he was visited by his stake president, who declared that he had been commanded by an angel of the Lord to recommend Bishop Koyle for his second anointings, wherein his calling and election was made sure.

### **His One Last Dream**

Bishop Koyle's one last dream was concerning his death. He was shown that not one straw would be placed in his way in being buried the way he wanted to be buried, --in his Temple garments and robes from his own ward chapel. He knew all too well that it was customary for anyone who had been excommunicated from the

Church to be denied these privileges, and that the local Church authorities were only too eager to refuse this last courtesy to him and his family.

As his last days approached, he would have Dean Dallin take him down to the Second Ward chapel where he had last been a member. He could not see what was going on because his eyes were dimmed from sickness and age, so he would ask Dean if the chapel was being torn down yet. When on one of these trips, Dean assured him that the chapel was now being torn down, and the ward members were using the high school auditorium for a chapel until a new one could be built, Bishop Koyle then felt that he was ready to die. In a few days, he took sick again and was taken to the hospital for the last time.

C.O. Claudin, his undertaker, was not afraid to dress him in his Temple robes and garments, and the school board readily granted his family permission to use the high school auditorium for his funeral service, which was filled to overflowing on the occasion. The local Church authorities had no jurisdiction over the high school, so they were powerless to deny them the use of their "chapel," and from his friends there was plenty of Priesthood Authority to give the service all the sacred touch that it needed.

This case is all the more remarkable when one compares it with the well known case of Nathan Clark of Bountiful, Utah, where so much Church pressure was brought against the mortician there, that he stripped the body of its robes and garments and dressed it in a plain white Palm Beach suit instead, and, of course, the service was held in the mortuary.

#### **John H. Koyle, --A Prophet of God Or Fraud?**

All these things, and more, happened to John H. Koyle. Perhaps before finishing his life history, we should mention that the spirit world was not a strange place to him. He had been there before in response to a special call from his father, who charged him with a private family Mission of importance to them. He also told of how President Joseph F. Smith had called on him, after his death, to let him know that he now fully approved of the mine and was working over there for its success. He told how President Smith took him all through the mine again, rehearsing its entire program with him, and cautioning him that the company books should be in order before the ore was released, because every share would be important.

He also told about James E. Talmage, coming to him after death in the spirit, to ask his forgiveness, for he could not advance on the other side without it. --And Bishop Koyle readily granted it. James E. Talmage had not only been his chief opponent and key man in getting the mine closed down from 1914 to 1920, but during that same period when Koyle had moved to Barley, Idaho, to take up farm work with his son, the local churchmen had found him so well liked that they put him in the bishopric again. When Talmage saw this while on an official visit to this Idaho stake, he at once ordered his subordinates to dismiss Bishop Koyle again from the bishopric. The reason? --It is hard to find one other than Talmage's disfavor of him, for the mine at that time had been obediently shut down.

As I reach the end of his life history, many things race thru my mind that I should have included in their proper place in this narrative. Things that are just as important, if not more so, than those I have related. For example: I should have told how as a young man, John H. Koyle lost the Tintic Standard mine when he took the advice of his bishop and ignored a dream he had which revealed its exact location long before anyone else had found it. --And there was the time that he prophesied that Francis M. Lyman, who was the President of the Quorum of Twelve, would not live to become the President of the Church, but his subordinate, Heber J. Grant, would become president, and that many great evils would befall the Church and people under his administration.

And furthermore, I should have mentioned other important events associated with the time when the mine would turn out, such as the trouble in the Balkans when Russia would push through Turkey and grab the Dardanelles water way as they headed for the Middle East in their great attempt at world conquest. --And how we would have serious troubles of our own in the Eastern USA, even to the point of bloodshed. --And at this time how troubles would come in the Church from every side. --And how there would be an earthquake at the mine

which would jar the ore into position and also make an open fissure in the wince that would drainoff the water that had hindered them. And how there would be a Labor-day celebration at the grove to celebrate the mine turning out. --And how by winter time they would build the grain bins, and the weather would be so mild that there would be no danger of the concrete freezing, and all the people who lived around here would marvel at how mild the winter was. --And when the first extra rich ore was reached under the capstone, the wheat was in the boot, or in the dough, in the nearby fields, and something was making the heads turn down as though a withering blight had come over it. --And how this great harvest of riches, not only came in the nick of time to save us from famine, but this mine and this company developed into the position of foremost influence in our entire western economy, and soon acquired many other very valuable holdings throughout the West. In fact , there would be hardly anything of great importance that did not come under the influence of the Dream Mine.

You good people who were so much closer to Bishop Koyle than I ever was, or could have been, will think of many more important and wonderful things that he did and said; and you will wonder why I have not mentioned them. And all I can do is to apologize for my weakness and inability to do justice to this man and his mission, and hope that other writers will arise to the occasion and do a more thorough and complete job of it, because these things that are related herein are facts, and facts are stubborn things. You try to dismiss them or to bury them and they have a way of arising before you again and again until they receive acknowledgment.

Now Bishop John H. Koyle was dead, and Mark Peterson had the privilege and power of placing his obituary on the front page of the second section of the Deseret News for all to see what appeared to be the death of a self-confessed fraud and apostate, and a most dismal failure as a mine operator. It reads as follows:

SPANISH FORK --John Hyrum Koyle 84, president and promotor of the so-called "Dream Mine" in the mountains east of Spanish Fork, died Tuesday, May 17, 1949, at 9 a.m. in a Payson hospital.

He had been in the hospital since last Wednesday when he suffered a heart attack.

Mr. Koyle was founder and president of the Koyle Mining Co. which promoted and operated the widely known "Dream Mine."

While the company was-organized more than 50 years ago, the mine has always been on a "prospect" basis.

In promoting the mine, Mr. Koyle claimed divine guidance. He repudiated all such claims in a public statement Jan. 7, 1947.

He was excommunicated from the Church of Jesus Christ of Latter-day Saints, April 16, 1948, after conviction in a Church court on a charge of insubordination. He had been conducting religious meetings contrary to the order of the Church.

Mr. Koyle was born Aug.14, 1864, at Spanish Fork, a son of John Hyrum and Aneda Hillman Koyle.

He received his education in the Spanish Fork schools, and spent a few years in Idaho ranching.

He was married to Emily Arvilla Holt, Dec. 9, 1884. She preceded him in death. He at one time served as bishop of the Leland Ward in Spanish Fork.

Surviving are seven sons and daughters. John LeRoy Koyle and Merrill Scovil Koyle, Spanish Fork; Ross Fielding Koyle, Mrs. Sarah Evelyn Stout, Mrs. Alinda Duke, and Mrs. Emma Winward all of Burley, Idaho; Mrs. Lucille Weight, Pocatello; and about 15 grandchildren and

several great grandchildren.

### **The Dark Black Clouds And A Long Shut Down**

The day following Bishop Koyle's death, Quayle Dixon, secretary of the mine, took it upon himself to order the mine closed. This action was later confirmed by the board of directors, and was considered necessary in order to settle Bishop Koyle's estate.

Here were the dark, black clouds! Bishop Koyle was gone. The workmen had left the hill. The mine was shut down. There were no more Thursday night meetings. Only Blaine Gardner remained at the mine as a caretaker. Was this the end? Or was it only part of the fulfillment? Many stockholders searched their souls and wondered.

Some saw hope in the last official words spoken over Bishop Koyle's body at the dedication of his grave by Joseph E. Geertsen when he said: " --- by the authority of the Priesthood, we dedicate this ground, and this casket, and the clothing, the robes and garments, and the body that is resting here, that no evil power may harm or disturb, or mar this resting place, until, Father, Thou shalt call forth his body to unite with his spirit, TO ACCOMPLISH HIS MISSION YET UPON THIS EARTH!"

Such words, though inspired, -required the utmost faith to believe; but there were several there that day who had that kind of faith, and who prepared themselves mentally and spiritually to be steadfast in watching and waiting for a glorious vindication that they knew would come inspite of the passing of their president,-for here was the death of the Great Testator of the Relief Mine, and left with as was the legacy of his testament awaiting fulfillment! We had received much of it already as a witness and a testimony of the Greater Things yet to come which the Great Administrator would surely deliver to us in His own due time and way.

### **THE YEARS OF FULFILLMENT**

By the end of the same year that Bishop Koyle died (1949), it was announced by Wilford Weight, CPA, that he had gone as far as he could with bringing the company books up to date. Likewise, the Koyle estate had been settled to the satisfaction of the heirs, and there was now some fifteen thousand dollars left in the company treasury, and apparently nothing stood in the way of resuming the work at the mine.

### **Brothers On The Board**

When this matter was pressed by some of the leading stockholders, one man loomed up now with power enough to stop them. It was the new director, Quayle Dixon, a man of obviously strong personal influence. At the advice of the company attorney, George Morris, he had been appointed by the other board members to fill the vacancy created by the death of Bishop Koyle. Now he was an official member of the board of directors along with his brother, Douglas, who was already on the board.

Disregarded now, was the old warning given by the Nephite Messengers to Bishop Koyle in 1914, that brothers should never be put on the board of directors at the same time. He was dead now, so apparently this warning no longer applied. But it had applied 27 years ago when Fred Tadge was being considered as a director, and Bishop Koyle eliminated him for the reason that his brother, Phil Tadge, was already on the board, and he had been warned against it.

Quayle Dixon now found that he could gain control of the company management if he could only control one more vote on the five man board of directors in addition to his brother, Doug's. When a vote was taken, it became evident that Homer Harwood was willing to side with Quayle, while Raymond Steele and Phillip Tadge formed an opposing vote on almost every occasion.

Some aroused stockholders took the view, as did the remaining two directors, that the company was under obligation to God and to the stockholders to diligently pursue this work with the light and knowledge Bishop Koyle had already given them. But Quayle Dixon, with his three controlling votes, took the position that the mine should remain closed down until such a time that the Nephite Messengers came again and issued instructions about it, and also until the Church was willing to approve working the mine. And there the matter remained deadlocked.

There was a big turn-out of stockholders at the annual meeting on May 8, 1950, which is held each year on the second Monday in May for the purpose of electing a new board. But the articles of incorporation require a majority of the stock to be represented at such a meeting before an election can be held otherwise the same board of directors can continue in office. And it was by reason of that technicality that Quayle Dixon remained in charge of the Koyle Mining Co. as its president from that time until the time of this writing, which finds him still in charge.

### **The Stockholders at Logger-heads. Two Directors Quit**

This condition caused one group, opposed to the shutdown and lack of elections, which they felt should be held anyway, to become at bitter logger-heads with the group that favored Quayle Dixon's policy; and in the stalemate that followed some stock changed hands for as little as ten cents and fifteen cents a share. The writer is aware of a number of such exchanges, all of which fulfilled the Bishop's predictions quite literally.

True to the foretold course of events, two of the directors now turned their backs on the mine. Always outvoted and vetoed by Quayle's block of votes, they became disgusted and disgruntled by the way things were going, and decided to resign. Raymond Steele was first to submit his resignation, and then he promptly disposed of his stock, although he never spoke ill of the mine nor its purpose. But when Phillip Tadge resigned, he called a meeting of some eighteen stockholders at the Newhouse Hotel. There he denounced the mine in no uncertain terms, referring to Bishop Koyle as the biggest fraud and worst liar that ever lived, and that the entire project was from the Evil One, and as such he advised all to regard it. Then in the months that followed, he proceeded to dispose of his stock also, while seeking to restore his friendship with Mark Peterson, whom he now regarded as absolutely right.

Horace Brough, the mine's largest stockholder, and Clifford Bale now became replacement directors by appointment. These two were much more in harmony with Quayle Dixon's views. Clifford Bale, being old, soon died, and Merrill Koyle, Bishop Koyle's son, was then made a director in his place. Meanwhile, only a bare amount of assessment work was done on the exterior of the mine in order to legally hold it for the company.

### **Muddy Water Ran In The Streets Like Rivers**

The winter of 1952 was Utah's biggest In history. The people of Utah glumly watched the total snowfall pile up to 112 inches as it set an all-time record. When the spring thaw finally and suddenly hit all this snow, it made history again. From one end of the state to the other, rivers of muddy water filled the stream beds beyond their capacity to hold it. Up over the banks and into the streets it came; and from the streets into muddy lakes which filled basements and houses, while hundreds of the inhabitants had to flee with what belongings they could rescue. Sandbagging was mostly in vain before this flood. Thirteenth South in Salt Lake City became a steady "river" for weeks on end. -West Salt Lake was a city partly submerged in brackish water and mud. In and near Springville and Spanish Fork, more than 7,000 acres of farm land and homes were under water, while hundreds of others in the path of the flood waters were damaged badly. Almost every community in the state built near a stream of water, had similar stories to tell. And but very few were aware that this had been foreseen and foretold by Bishop John H. Koyle almost ten years before, yet it was something so unusual that it happened only once in our history.

### **The Republican Elephant Gets On His Feet**

1952 also witnessed a very dramatic fulfillment of another of Bishop Koyle's prophecies of long standing as the presidential elections came. Now, for the first time in twenty years, the Republican Elephant got back up on its feet and seemed to be solidly emplaced there as President "Ike" Eisenhower was swept into office by a political landslide. And now many of the stockholders began to wonder when "The Elephant" would drop dead and bring about the national crisis. They wondered even more about it later on when the President suffered a heart attack, and again when he had to have an ileitis operation, and the stock market took a big nose dive each time as though our entire economy were attached to his pulse.

As for the Dream Mine, it remained shut down except for usual exterior assessment work. But now a stranger from Texas by the name of Al Sinclair, visited the mine and found some ore near the portal of the old upper workings that he believed would be good for manufacturing a battery solution he had developed. He persuaded the directors to let him have five pounds of it for testing, for which he gave them a check for \$25.00. Then in August, 1952, he requested a half -ton of this black gouge, which was then mined and shipped to him, and in return the company received a \$100 check. Why this much mining, and no more, could be done anywhere on the hill, was not quite clear, but it did further fulfill Bishop's prediction about small shipments coming from the upper workings first.

### **A Mining Stalemate In Utah**

By 1953 a mining stalemate developed throughout Utah, that has gradually worsened to this day. Utah's non-ferrous mining production was hard hit by cheap imports from low labor-cost nations. The press told how 134 mines out of 139 in Utah, had closed and that only two mines alone, accounted for more than 85% of Utah's production. -And as time goes on, they, too, will also be closed or slowed down almost to a stand-still, according to Bishop Koyle, at the time when the Dream Mine would turn out.

### **The Stranger From Texas Again**

1954 found renewed interest in the stranger from Texas, who made occasional visits to the mine and carried on considerable correspondence with Quayle Dixon. Al Sinclair displayed so much knowledge of the mine that there were a number of stockholders close to Quayle Dixon, who believed that this man was either one of the Nephite Apostles, or an agent of them. And when he met with about thirty of them in a special prayer meeting on the hill on June 20th, and urged them to open the mine and take the burden off from the stockholders, they would have done so if he could have only named the place where they could go to work and find the rich ore. This he could not do, so instead it was decided to pursue their dugway work and complete the road all the way up the mountain to the old Spanish mine.

So, with the help of a few faithful men who worked without pay, and the hire of a bulldozer, for which considerable money was then donated, they worked through July and August extending the dugway up the mountainside. June Peirce and Jesse Young worked every day without fail, while others contributed generously of their time.

### **A Fiery Anniversary**

On August 24th, 1954, a great fire enveloped the Dream Mine mountain. It started two or three miles south of the mine on the farm of William Wood, from a fire that got out of control and jumped a special fire break he had made. Then, whipped by a rising wind, it leaped over several roads and a large canal as it sped northward toward the Dream Mine. There, in all its fury, it swerved eastward up the mountainside and engulfed the cluster of buildings and homes and the mill by the mine.

For a few anxious hours, the fate of these buildings appeared hopeless; but with desperate fighting and

praying, and the providential hand of God, all the buildings were spared except an old barn; although the fire burned in great fury right up to the door steps of the Bishop's house, scorching the paint on the door and the leaves on the shade trees, while adjacent clothes line posts burned to the ground.

Meanwhile, the fire reached major proportions as it raced up Flat Canyon to the top of the mountain, requiring a crew of 300 men to fight it. It raged for three days before it was brought under control and burned itself out. By night it appeared as a "crown fire" and illuminated the whole face of the mountain all night long, as great flames leaped thirty feet in the air, while giant pines exploded from the heat, creating a view of transfixing horrible beauty.

As for the mine, it was mostly to the good, however, as almost the entire site for White City was swept clean of its encumbering brush, so now it would be easier for the bulldozers to cut streets and make excavations for the beautiful city soon to arise.

Some stockholders observed that these three fiery days may well have marked the exact anniversary of the three days that the angel visited John H. Koyle in late August, 1894, just sixty years ago, and commissioned him to do this great work that would eventually reveal "the riches of eternity," or the greater records that would be as a light on the mountain to show the way. Others seemed to be able to recall one of Bishop Koyle's predictions that told of this kind of a fire coming near the end of their waiting.

### **They Try To Bring It In And Fail**

Through the fore part of 1955, Al Sinclair, whom many regarded as a Nephite or an agent of the Nephites, because of his familiarity with some features of the mine, had been urging Quayle Dixon to start working the mine. He now gave his assurance that if they would go down in the wince and work they would find the ore. Only Church permission was now lacking, so Quayle made written request to Mark Peterson for permission to operate the mine. And from the man whom Bishop Koyle had labeled as "the mine's worst enemy," that permission was given on the condition that it be operated strictly as a business venture void of any meetings of a religious nature.

Quayle now had his "Nephite Messenger" and his Church authority to go ahead, so he rallied some eager men who were ready and willing to donate their labor, and on July 11, 1955, Fred Fink, Jesse Young, and Blaine Gardner, assisted from time to time by several others, began working for the first time in over six years inside the mine; -and the long shut-down was at an end.

They began replacing the rotten ladders and timbers and the hoist at the wince in order to gain access to the bottom of it to search for the rich ore in the place where Bishop Koyle had said was to come in "second," but which Al Sinclair promised them would come in first.

When access was gained to the lower levels of the wince, some 85 feet of water was encountered. -Water which Bishop Koyle said would be drained off through an open fissure when it was time to work here again. -But undaunted, they secured a high powered pump and pumped it out, and extended their ladders the full 285 feet to the bottom. At this point their pump broke down and the rapid flow of water into the shaft soon pushed them back up to the 200 foot level. Here they found what was believed to be a good lead, so they began to follow it with Sinclair's approval, as it led them in a southerly direction; although Bishop Koyle had always said that the right vein down here would lead off in an easterly direction, almost parallel with the main tunnel above it, -not at right angles to it. But now they were under a new source of inspiration and guidance, and it didn't seem to matter what Bishop Koyle said.

As their work continued, their tunnel split into a "Y," and Fred Fink worked one side while Jesse Young worked the other, and some 200 feet of tunnel was mined out at the rate of about a foot and a half a day. Jesse soon lost interest here and decided that the prospect was better on another level about 20 feet higher, so he and

Blaine Gardner started to work there. But in neither place was there any rich deposit of sandy ore -18 feet wide and 18 feet high within 40 feet of the wince, nor within 200 feet of it.

Dr. Brooksby of Fredonia, Arizona, had moved into the Bishop's house at the mine, where he could make frequent assays of the ore. But about the best he could report from a few spotty encounters of values was around \$50 a ton, and Salt Lake City assayers did not even get that good. Somehow this just didn't fit Bishop Koyle's prediction about the first ore from this tunnel running as high as \$12,000 a ton. --And it was not at all comparable to fish with their heads off and their entrails out, ready for the frying pan!

As this mining activity continued throughout 1955, and on through all of 1956 under the inspiration and guidance of Al Sinclair, they came to the end of their rope as they reached a point where no further financial contributions were to be had. Quayle Dixon dared not sell this stock without a license from the State Securities Commission, as Bishop Koyle had done, so all of this labor and money was on a donation basis. Now it was at an end, and they had failed. And following the Christmas holidays, it was voted to close down again. Few, if any, of them cared to hear of Otto Lohmoelder's experience with Bishop Koyle when he was told about the group of men who would take over the mine near the end and try to bring it in before it was time, and they would fail because they would not have the proper guidance and inspiration to accomplish it.

1957 found things quite dormant at the mine, with hardly any activity at all. The assessment work was credited to the tunnels dug the previous year. So far, 1958 has seen sufficient activity in and out of the mine to satisfy the assessment requirements. It is pointed out now, however, that there are some 16 trace minerals scattered throughout the mountain which are also found throughout the dump, making the dump of commercial value as a fertilizer when ground to a powdery fineness. According to those who quote Sinclair, this will be the means of gaining enough wealth to redeem the mine and be of greater value than gold itself. Although this eventually may fulfill Bishop Koyle's prediction of commercial use being found for the dump, still \$40 a ton for fertilizer, if and when a market can be found, is far astray of the \$12,000 a ton predicted for the first shipment of ore from the main tunnel.

To some, the whole Sinclair event is reminiscent of a strikingly similar episode in the mine's early history involving "a little dark Lamanite" who also knew very much about the mine, and through the agency of Frank Woodard, sent the miners astray in their work during the absence of Bishop Koyle, who had to come back and correct them. Once again, history repeats itself.

We do not wish to minimize the efforts of Quayle Dixon and his associates while in charge of the Dream Mine during the past decade of years, for they did the best they could, and it adds up to a staggering task involving more than a hundred thousand dollars in labor and effort and money expended, --without which the Koyle Mining Company could not have maintained legal title to the mining claims, there being \$100 worth of development work per claim required each year. -And all this was done without the sale of any stock, since there was no legal permission to sell stock after Bishop Koyle died, and the old method of selling "contract stock" was not considered legal either. Yes, there is much credit to be given here.

Nevertheless, the predictions of John H. Koyle have a way of getting fulfilled whether anyone likes them or not, and they will continue to roll on to their fulfillment whether anyone likes them or not. A lot of water has gone under the bridge since the first item of prophecy concerning the Dream Mine was fulfilled. All that John H. Koyle had in the way of a prophetic fulfillment to start him off on a lifetime mission, was the incident of his neighbor's water well coming in on a certain schedule. Since then there has been such a preponderating weight of evidences and testimonies and predictions that have come to pass, that anyone at all familiar with them who would now deny the Dream Mine, would be guilty of a most obvious hollow mockery, and all of these evidences would forever stand as witnesses against him.

**He Will Yet Fulfill That To Which He Is Appointed!**

What Is the future of the Dream Mine then? It is exactly as predicted. The "short shut-down," now in its second year, will be at an end soon., and the two "old timers" will put in the round or two of holes that will expose the rich ore. The light complexioned man with white hair from north of the mine, together with other loyal stockholders, will provide the money and labor necessary to put over the first grand shipment of ore worth close to a million!

Do not be astonished when you hear the news that Bishop Koyle has returned to complete his mission here on the earth, to give us specific directions for the operation of this mine. For he is the only man who was ever appointed by the ancient Nephite Custodians of this mine to do this work, and therefore he is empowered to do it. This is the same Bishop Koyle, whose wife, Emily, appeared to him shortly after his excommunication with the comforting message that this action against him on earth had no binding effect in Heaven. --This same Bishop Koyle will yet address his assembled stockholders here on earth concerning the work and mission of the mine, and give us instructions as to how this work shall be accomplished, and who shall accomplish it to bring about the triumphant vindication of his life's mission where unto he was appointed.

And do not be astonished again when you see or hear of two men dropping dead at his feet when they try to arrest him and expose him as a fraud, --for such is the foretold event that will find fulfillment at the Dream Mine, the same as his other dreams.

### **"...Like A Wild Colt To A Snubbin' Post-"**

True Latter-day Saints will also look forward to the coming of the Prophet Joseph Smith, "whose business and mission it is, in all of his lives, to preside in council, and set in order all the affairs of this Church and Kingdom." (See D&C 90:16). The same wonderful message about his coming in the flesh to fulfill his appointed business and mission is confirmed by special revelation to Apostle Parley P. Pratt, as recorded in his biography on pages 370-371:

"As I walked along over the plains of Illinois, lonely and solitary, I reflected as follows: I am now drawing near to the beloved city; in a day or two I shall be there. How shall I meet the sorrowing widows and orphans? How shall I meet the aged and widowed mother of these two martyrs? (Joseph and Hyrum). How shall I meet the entire community bowed down with grief and sorrow unutterable? What shall I say? Or how console and advise twenty-five thousand people who will throng about me in tears, and in the absence of my president and the older members of the now presiding council, who will ask counsel at my hands? Shall I tell them to fly to the wilderness and deserts? Or, shall I tell them to stay at home and take care of themselves, and continue to build the Temple?

"With these reflections and inquiries, I walked onward, weighed down as it were, unto death. When I could endure it no longer, I cried out aloud, saying: 'O Lord! In the name of Jesus Christ, I pray Thee, show me what these things mean, and what I shall say to Thy people! On a sudden, the Spirit of God came upon me, and filled my heart with joy and gladness indescribable; while the spirit of revelation glowed in my bosom with as visible a warmth and gladness as if it were fire. The Spirit said unto me: 'Lift up your head and rejoice; for behold! --It is well with my servants Joseph and Hyrum. My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, IN THE FLESH, and fulfill that to which he is appointed.

"Go and say unto my people in Nauvoo, that they shall continue to pursue their daily duties and take care of themselves, and make no movement in Church government to reorganize or alter anything until the return of the remainder of the Quorum of the Twelve. But exhort them that they continue to build the House of the Lord which I have commanded them to build in Nauvoo.'

"This information caused my bosom to burn with joy and gladness and I was comforted above measure; all my sorrow seemed in a moment to be lifted as a burden from my back."

### **White City To Be A Happy City**

Soon, now, the happy homes of White City will beckon to you to come and inhabit them without charge; - but don't go there to live unless you are prepared to dedicate yourselves to upholding all of the tenets of the fullness of the Gospel of Jesus Christ, and every law and ordinance appertaining there to. These homes cannot be individually owned, so if you cannot live as a Latter-day Saint must live in this day of reformation and restoration., you may be invited to leave White City. --For on this holy mountain will live a happy people because they will live as God wants them to live. --So said Bishop Koyle. And the Relief Mine and White City will be a mighty fortress of safety amidst an ocean of trouble round about it, protected by the power of God, as long as its inhabitants do not violate the sanctity whereunto it has been dedicated and consecrated by His holy Apostles of old.

### **A Few Sober Reflections**

That portion of Bishop Koyle's testament of prophecies which is still awaiting fulfillment, contains a far greater balance of sorrow and suffering than it does of happiness and joy, --at least to begin with. But since these things are all in the same package, we will have to accept them as they are administered to us by the Powers on High Who control the strings of destiny guiding our planet. The picture that confronts us now as we contemplate the approaching 7 YEAR SCOURGE, with its attendant afflictions of drought, famine, plague, national bankruptcy, economic collapse, the stopping of manufacturing and transportation, and the waging of both civil and foreign warfare, gives us pause for a few sobering reflections that we would like to pass along to you.

### **The Test Of Riches**

Those who find themselves in possession of this rich and wonderful heritage as stockholders of this mighty project, have, indeed, a great responsibility. They are as the leaven that must leaven the whole loaf, and give life again to a destroyed economy, and build up broken spirits again that will have become overwhelmed by the crushing weight of momentous and calamitous events.

How often did Bishop Koyle tell us that a hundred shares of this stock would be enough to make any family financially independent because it would become worth more than a thousand dollars a share? So those of you who are thus secured are thereby set free from earning a living, and can devote your time and your talents without charge to the welfare of your fellowmen, many of whom will be in dire distress as we pass through the "Seven Years." Mutual welfare is an obligation we must recognize as long as we profess to recognize the Brotherhood of Man and the Fatherhood of God. In this case it is as simple as the Father helping His children., and the children helping each other; --but always the children are the debtors of the Father, and always will be.

Perhaps the best rule for us to follow is that given by the Prophet Jacob: "And after ye have obtained a hope in Christ., ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good, --to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and afflicted." -- And then he warns as again of pride. (Jacob, 2:19-22)

Those of you, whose faith in this great project has moved you to acquire much more than a hundred shares of stock, should realize that your responsibilities have thereby been multiplied. If you have secured 500 or 1,000, or 10,000 shares of this stock, you are charged with five, ten or one hundred times the responsibility of one family man, for you are in a position to accomplish that much more with your wealth, -and should be doing it.

We do not question that there are some men, who, with great power in their hands, can individually accomplish more good than a hundred men of lesser gifts. But if a man finds his wealth to be a greater burden than he can bear, demanding a greater task of him than he can accomplish, the Lord has a plan whereby a greater good can be accomplished by consecrating our surplus wealth into a common pool for the good of others. In these judgments that are about to be visited upon us, it will be a very simple and commonplace matter for a man to

perish and his wealth to perish with him.

Let us try hard to remember that the test of riches is greater and more difficult by far, than the test of poverty, --and how easy it is for wealth to change from a blessing to a curse. Our Lord warned us of the eternal danger of wealth by saying: "How hardly shall they that have riches enter into the kingdom of my Father. Brigham Young foresaw our test of riches and deplored what so many of our people would do. Said he, "The worst fear that I have about this people is that they will get rich in this country, forget God and go to Hell. --My greater fear is that they cannot stand wealth; and yet they have to be tried with riches, for they will become the richest people on the earth."

### **A High Mortality Rate**

If we understand Isaiah 6:9-13 correctly, the mortality rate of these "7 YEARS" may be as high as 90% with only about a tenth of us left, "for this is a day for a tithing of his people" as well as their money. (See D&C. 64:23). Therefore, if we do not keep a fixation on the brighter but more distant picture that is ahead of us, we may find some dark moments in the days ahead when death may become more welcome to us than life, to the extent that we might try to embrace it. In our final section of this story, we will try to bring to you the more distant but brighter side of this picture that is worth fixing indelibly upon your hearts as an anchor to your soul to hold you through the trials that are ahead.

### **THE UNIVERSAL BROTHERHOOD OF MAN**

The rapid fulfillment of these and many other prophetic events makes it quite clear that the earth is being prepared for her magnificent graduation from her old, wornout, corrupt Telestial order upwards to her beautiful paradisiacal terrestrial order, as the Father, through His Son, commences the Lord's Strange Act, and fulfills the Marvelous Work and a Wonder, -even the rejuvenation of our earth, and the cleansing and purifying of her inhabitants who will be permitted to remain here for the Golden Age of the Millennial Reign.

A heart's core of this people must not fail to form a nucleus to which others can gather. Being rooted and grounded in the true principles of consecrated constructive living, they can foster and encourage others, less enlightened, to join them in bringing in a new and better era of cooperative living, dedicating themselves to living the fatness of the Gospel and not just the portions that may be pleasing to them at the moment.

Using simple and easily understood methods, we can present the truths we hold dear to those in whom we can confide, trusting that with the passing of days and prophetic events, the limited views of our fellowmen will broaden out to a comprehensive acceptance of the truths and facts that are so self-evident to us.

Let us fortify our minds with the sure knowledge that the awful events that must descend upon the earth are but the necessary prelude and introduction to a complete transformation of the earth itself. As the famine comes in the land, we must of necessity deny ourselves all but the barest sustenance to keep ourselves and our friends alive. But it is only a comparatively brief interlude between the hideous waste of mal-distribution of the past, and the overflowing abundance of the future when we shall have learned to live as Christ would have us live.

These are not my words and thoughts, but they are the words and thoughts of both ancient and modern prophets who have spoken of our day, and have warned us to prepare our hearts and minds for this.

The rigors of stern self-denial will soon pass by; and to offset them the Lord has placed the riches of the earth and the riches of eternity at our disposal. Not to be given in return for idleness, nor to be placed in selfish grasping hands to hoard and hold close, lest a grain might fall to someone's benefit. No, but they shall be poured out in rich abundance to fill, and fill, and fill again the hands of those who will redistribute them to those less fortunate, not thinking in terms of commercial values, but in terms of human and spiritual values, --of rescuing a

life and saving a mind.

We speak not only of using this wealth for material comforts, but also of those far more precious treasures of the mind and heart and soul, without which mere food, clothing and shelter are but puny, paltry counterfeits for joy eternal. Let us, therefore, compute our blessings in terms of health and strength, and light and love and life itself, all of which comes from above; and place far behind as the ways of Babylon that have ruled as before.

A brief period of self-denial, and the fourth year will have passed away and we will be on our way to recovery, and then we can readjust our thinking in terms of vast production that will be very wisely controlled; where all of our creative genius can be turned to constructive uses! Where we can have without hinderance or a consideration of commercial profits, a gigantic interchange of all commodities designed for man's increasing comfort and efficiency. Where we will think in terms of mutual benefits on an ever increasing scale of consumption. And there will be no place nor room for those forces that have in times past debauched our minds and morals with their corrupt influences on every side.

With these things in mind, we can advance through these years together as A UNITED BROTHERHOOD to meet the oncoming Power of a New Dynasty, --a Heavenly Monarchy, our King of Kings with His reign of peace and plenty and all the heavenly bounty that comes with the Golden Age and a higher terrestrial order of living.

Truly, we can consider ourselves blessed to be counted worthy to witness this last scene of earthly woe and watch the amazing transformation of the earth from its Telestial plane upward to its wonderful terrestrial order, --as different as the moon is from the stars in the firmament. If we dedicate ourselves to the will of God, we can unitedly, under His guidance, build this bright new age and become its sanctified pioneers!

You, who will receive this message and respond to it, are the ones to help carry out His purposes. You can become the trusted messengers to bring this word of hope in times of distress to those who are blind to what the future holds for us. You are the custodians of boundless blessings that can be passed along to them. Bid them to stand up and face these events with the sure knowledge that the earth and the fatness thereof is the Lord's, and how plenteous are His gifts to those who seek them in obedience to His Holy Laws. Hate and fear must be banned forever, and a new and holy concept of life be born wherein confidence replaces fear, and love replaces hate, Priesthood replaces priestcraft, and a knowledge of the Lord and His ways replaces ignorance,--as light replaces darkness.

Lest we become as the Nephites of old and perish with our riches, (See D&C, 38:38-39), let us take this holy mountain we have inherited from them and, avoiding pride and avarice, so conduct our lives that we may be counted worthy of also inheriting their sacred records, even the riches of eternity, containing "the greater things" about which Moroni spoke when he gave as the promise of the Lord that we should receive them when we repented of our iniquity and became clean before the Lord and exercised faith, even as the brother of Jared did, that we might become sanctified in the Lord unto His unfolding to us ALL of His revelations. (See Ether, 4:6-7). Then we may be permitted to assist the Remnant of Jacob, the Nephites and Lamanites, whose mission it is to build the Holy City, --the New Jerusalem, and the glorious Temple of His Coming.

And if we faithfully follow this Star of Truth, it will lead us, even as the one that shone over Bethlehem, -- not to a lowly manger, but to the Throne of Glory, where our Elder Brother reigns, crowned with radiance, and power, and glory, beyond our conceiving. Know this, then, that His dawn follows this darkness, -and those of us who remain alive, together with those who have died in Christ, will be caught up to meet THE GREAT PRINCE OF PEACE... THE HOLY ONE...THE KING OF KINGS... AND THE LORD OF LORDS!

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