

Lehi Astoria  
Bands

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## The Lehi Brass Band

By LINDA LINDSTROM

Small town brass bands of yesteryear are fondly remembered. They elicit images of a simpler time and evoke memories of happiness and romance. One former band member said that a band meant “balmy days . . . [when] every barefoot boy whistled the newest band numbers from morn till eve, and young lovers sat dreamy-eyed under the influence of the organ-like music of the best bands. . . .”<sup>1</sup>

During its territorial period, more than sixty Utah towns had these fondly remembered community brass bands.<sup>2</sup> Despite the fact that most communities had bands, little has been written about them individually or collectively. **The Tooele Serenading Band.**

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<sup>1</sup> Quoted in Margaret Hindle Hazen and Robert M. Hazen, *The Music Men: An Illustrated History of Brass Bands in America, 1800-1920* (Washington, D.C., London: Smithsonian Institution Press, 1987), 200.

<sup>2</sup> I have found references to the following community brass bands: American Fork, Bear River City, Beaver, Bountiful, Brigham City, Cedar City, Centerville, Clarkston, Coalville, Ephraim, Escalante, Eureka, Farmington (Deseret Brass Band), Fillmore, Fountain Green, Grantsville, Heber City, Henefer, Hooper, Hoytsville, Huntington, Huntsville, Hynum, Kaysville, Laketown, Layton, Lehi, Logan, Manti, Mendon, Midway, Morgan, Moroni, Mt. Pleasant, Nephi, North Ogden, Oak City, Ogden, Ophir, Paradise, Park City, Parowan, Payson, Plain City, Pleasant Grove, Providence, Provo, Randolph, Richmond, Salt Lake City, Santa Clara, Santaquin, Smithfield, South Jordan, Spanish Fork, Springville, St. George, Tooele, Vernal, Wellsville, West Weber, Willard, and Willow Creek (Draper).

This paper seeks to illuminate the activities of the Lehi Brass Band which was in existence from 1871 to 1890, and to provide a glimpse of other community bands during the territorial period.

There were three major influences which caused the proliferation of bands in Utah. First, President Brigham Young of The Church of Jesus Christ of Latter-day Saints encouraged church members to become involved in musical activities. In nineteenth century Utah, orchestras, bands, and musical societies were formed not only in Salt Lake City but in the outlying communities as well. These musical organizations utilized the talents of the numerous gifted musicians who were LDS converts.<sup>3</sup>

A second major influence on the creation of community bands was that of the military. The Utah Territorial Militia was initially formed in Nauvoo, Illinois, as the Nauvoo Legion along with the Nauvoo Legion band. Both were reorganized soon after Mormon settlement of the Salt Lake Valley. Later, Nauvoo Legion militia units were established in numerous outlying communities throughout the territory. E. P. Duzette, chief of music for the Nauvoo Legion, traveled to these outlying units to create martial bands (fife and drum corps) or brass bands. The primary function of these bands was to perform at musters and drills, although the bands also performed for communities on holidays and other special occasions.<sup>4</sup> These military bands led directly to the formation of community bands.

A third important influence on the creation of community bands was the brass band movement which began in the 1830s in the United States. By the 1880s and 1890s, most towns had civic bands. The increase in the number of brass bands was made possible by the availability and the low cost of the instruments, and the fact that the instruments were relatively easy to play and could be played interchangeably with similar mouthpieces and identical fingerings.<sup>5</sup>

Despite the fact that community bands are remembered nostalgically, they did play an important role in Utah communities. First, a band was viewed as a measure of civilization and as a culturally elevating institution.<sup>6</sup> For Utahns, a local band placed their town on a par with other Utah communities; and collectively, all of the community bands placed Utah on a par with the eastern states.

Hamilton Gardner echoed these thoughts in his *History of Lehi*:

One of the favorite pretensions of those who have criticized the pioneers of Utah is that they were largely illiterate and uneducated. They attempt to insinuate and inveigh against the pretended lack of refinement and culture in Utah as compared with that of her sister states east of the Missouri. . . .

<sup>3</sup> Kate B. Carter, compiler, "Bands and Orchestras," in *Our Pioneer Heritage*, 20 vols. (Salt Lake City: Daughters of the Utah Pioneers, 1958-1977), 20:69.

<sup>4</sup> Ralph Hansen, "Administrative History of the Nauvoo Legion in Utah," (M.A. thesis, Brigham Young University, 1954), 83-94.

<sup>5</sup> Hazen and Hazen, *The Music Men*, 4, 11, 12-13.

<sup>6</sup> *Ibid.*, 12; H. W. Schwartz, *Bands of America* (Garden City, NY: Doubleday & Company, Inc., 1957), 170.

But the slightest examination of early Utah history reveals the utter fallacy of these criticisms. The pioneers of Utah were among the most highly civilized and cultured Americans of their time. . . . Art, literature, music, the drama, soon found and kept a place among the founders, and of other kinds of cultural development there was not lack.<sup>7</sup>

Second, community bands bestowed the results of their musical talents on all of the citizens of the community. An important activity of a community band was to serenade the town on holidays and other important days, thereby allowing everyone to enjoy its music. Many community bands played a wide variety of music, which was appealing to most individuals.<sup>8</sup> Third, typically the most important source of instrumental music in communities in the second half of the nineteenth century was the local band.<sup>9</sup> Fourth, community bands played for dances, which were a favorite pastime in nineteenth-century Utah. Fifth, since community bands generally drew large crowds, bands were often used to raise money for various causes and to underscore the philosophies espoused by religious, social, and political organizations.<sup>10</sup>

Besides the benefits accrued to communities, there were benefits to band members as well. Healthy benefits were thought to be derived from playing musical instruments and from marching in bands thereby developing good lungs, broad shoulders, strength, and vigor. Learning to play a musical instrument was considered a means of self-improvement.<sup>11</sup> Most importantly, being in a band forged meaningful relationships with other members of the band and community.

By 1871 Lehi's population had reached a thousand when twelve musically inclined residents formed the Lehi Brass Band under the leadership of twenty-eight year old school teacher, George William Thurman. Thurman had served in the Kentucky Home Guard during the Civil War and was undoubtedly exposed to brass bands there.<sup>12</sup>

The Lehi Brass Band was not the first band in Lehi, however. A fife and drum corps had been organized in 1860 and was the principal music provider in the community until the brass band was organized.<sup>13</sup> The fife and drum corps was probably associated with the Lehi militia unit of the Nauvoo Legion.

Lehi resident John Beck, whose mining career began in 1870 and who later made a fortune in the Bullion-Beck mine in Eureka, agreed to furnish

<sup>7</sup> Hamilton Gardner, *History of Lehi* (1913), in Thomas F Kirkham, ed. and comp, *Lehi Centennial History, 1850-1950* (Lehi: Free Press Publishing Co., 1950), 70.

<sup>8</sup> Hazen and Hazen, *The Music Men*, 12.

<sup>9</sup> *Ibid.*, 5.

<sup>10</sup> *Ibid.*, 11

<sup>11</sup> *Ibid.*, 11, 13.

<sup>12</sup> Kirkham, *Lehi Centennial History*, 70, 301; William Francis Butt Collection, Ms. 1300, Historical Department Archives, The Church of Jesus Christ of Latter-day Saints (hereafter cited as LDS Church Archives).

<sup>13</sup> Kirkham, *Lehi Centennial History*, 70.

one-half of the money necessary to purchase the instruments for the new band.<sup>14</sup> The other half of the money probably came from benefit performances. James Kirkham, a member of the Lehi Brass Band, recalled in his diary that on March 1, 1872, "I helped to play for a party for the benifiet [sic] of the Lehi Brass Band."<sup>15</sup>

Band members likely purchased their instruments from the Grant Music Emporium in American Fork since other instruments were purchased there later. The Grant Music Emporium, established in 1869, sold musical instruments of all kinds. William Grant, leader of the American Fork Brass band, was owner of the store.<sup>16</sup> Cost of the instruments was around two hundred dollars.

Tragedy struck the Lehi Brass Band shortly after its organization. Band organizer Thurman was murdered on Christmas Eve 1871. Thurman was in the meetinghouse preparing a Christmas tree for the town Christmas celebration when Jed Woodward, who had earlier been chastised by Thurman, broke through the door. Thurman attempted to eject him, but Woodward drew his revolver and shot him. Thurman died a few hours later.<sup>17</sup>

The following April, twenty-nine year old Alfred Marshall Fox was elected leader of the band by unanimous vote of the whole town and was given the courtesy title of "Professor."<sup>18</sup> Fox, a farmer who had emigrated from Great Britain to Lehi in 1860, lacked any formal musical training, but he did come from a musical family, his father and brothers being fine musicians. Fox served as leader of the band until it was dissolved in 1890.

In addition to Fox as the leader of the Lehi Brass Band, there were other officers that included a secretary, treasurer, chaplain, and color bearer. Eventually, the Lehi Brass Band was governed by a set of by-laws.<sup>19</sup>

The twelve charter members of the band were all young males ranging in age from eighteen to thirty-four. They were born in England, Wales, Scotland, Denmark, Germany, and the United States, and all were members of the LDS church. The names of the charter members, their ages at time of band creation, and places of birth are:

Joseph Ashton	34	England
George Beck	23	Germany
John Beck	28	Germany

<sup>14</sup> Ibid.

<sup>15</sup> James Kirkham Journal, Ms. 1431, LDS Church Archives.

<sup>16</sup> Life and Diary of Alfred Marshall Fox, May 9, 1880, typescript (copy in author's possession); Kirkham, *Lehi Centennial History*, 488; George F. Shelley, *Early History of American Fork* (American Fork City, 1942), 114; Territorial Militia Records, Series 2210, Reel 8, Box 2, Folder 65, Record no. 3205, microfilm, Utah State Archives.

<sup>17</sup> Kirkham, *Lehi Centennial History*, 140.

<sup>18</sup> Kirkham, *Lehi Centennial History*, 301-2; Life and Diary of Alfred Marshall Fox, April 1872; Journal History of The Church of Jesus Christ of Latter-day Saints, December 13, 1882, LDS Church Archives; *Deseret Evening News*, September 23, November 22, 1887.

<sup>19</sup> James Kirkham Journal, December 20, 1881, January 21, December 23, 1882, September 17, 1887; James M. Kirkham, undated letter to editor, *Lehi Free Press*, William Francis Butt Papers, Ms. 1397, L. Tom Perry Special Collections and Manuscripts, Harold B. Lee Library, Brigham Young University, Provo, Utah (hereafter cited as BYU Library).

Joseph Colledge	21	South Wales
Thomas Cutler	27	England
Thomas Fowler	32	England
Alfred Fox	29	England
Isaac Fox	22	England
Robert Gilchrist	25	Scotland
Christian Racker	18	Denmark
Samuel Taylor	31	England
David Thurman	24	Kentucky <sup>20</sup>

The Lehi Brass Band attracted various family members as band members. In the charter group, Alfred and Isaac Fox were brothers, and Samuel Taylor was married to their sister. George and John Beck were brothers. And David Thurman was a brother to the founder of the band.

Many local band members, having good intentions, often lacked sufficient musical training or talent to perform well. One cynical observer of bands wrote what is perhaps an apt description of the Lehi Brass Band:

A desire is manifest in the community for a band. Men who aspire to things of this kind voluntarily organize into a body. Instruments are purchased and a "professor" is secured to teach them. A room is engaged and the men are ready for their first lesson.

Here a wonderful surprise awaits them—they cannot read a note of music. They don't know "A" from a bale of hay. This is a condition to be deplored, but I can safely say that not one amateur bandsman in five is in the possession of the merest rudiments of music.<sup>21</sup>

The instrumentation of the Lehi Brass Band was probably similar to that of the American Fork Brass Band, which was formed in 1866 and included 1 E flat cornet; 4 B flat cornets; 2 E flat tenors; 1 B flat baritone; 2 B flat basses; 1 bombardon (bass tuba); and 2 drums.<sup>22</sup>

In order to have a suitable place for the band to practice, the Lehi Music Hall at 451 North Center Street was built in the fall of 1872, under the direction of Professor Fox. The building was funded by John Beck, a Mormon convert who struck it rich at the Bullion-Beck mine in the Tintic Mining District. The music hall, approximately 32 feet by 63 feet, was built of adobe and cost \$2,500. The first grand ball in the new hall was held on December 25, 1872.<sup>23</sup> A stage on the west end of the building was



COURTESY OF AUTHOR

**Alfred M. Fox, leader of the Lehi Brass Band.**

<sup>20</sup> William Francis Butt Collection, LDS Church Archives.

<sup>21</sup> Quoted in Schartz, *Bands of America*, 171.

<sup>22</sup> Territorial Militia Records, series 2210, microfilm.

<sup>23</sup> Diary of Alfred Marshall Fox, 1872, photocopy in author's possession; Kirkham, *Lehi Centennial History*, 71; Lehi Ward Minutes, 1871, LR 4817, Series 11, LDS Church Archives.; James Kirkham Journal, December 25, 1872.

built on stilts over Dry Creek. "The stage settings and scenery were the wonder and admiration of the people, and attracted many visitors as well," Hamilton Gardner later wrote.<sup>24</sup> The Music Hall became the social center of Lehi.

Band practices were typically held in the Music Hall on Saturday nights and more often prior to a special event.<sup>25</sup> Apparently band members had a good time at band rehearsals. Band member George Kirkham recalled, "We went to band practice. They had some beer and cheese and crackers. We had a lively time."<sup>26</sup>

Of primary importance to any band were good instruments and sheet music. During its existence, the Lehi Brass Band often appealed to the Lehi City Council for funds to buy new instruments and music. For example, in 1880 the city purchased a bass drum for the band at a cost of twenty-five dollars, and four years later the city approved the purchase of a new instrument for Professor Fox at a cost of forty-three dollars and music at a cost of two dollars.<sup>27</sup>

The Lehi Brass Band and other community bands in territorial Utah played a wide repertoire of music. For patriotic occasions typical songs were "America," "Battle Hymn of the Republic," "Hail Columbia," "The Star Spangled Banner," and "Yankee Doodle." Mardes were favorites as well: "Bonnie Blue Flag," "Marching through Georgia," "Normal March" by E. Burton Haynes; and "Primrose March" by Monroe M. Althouse. Among the popular songs were "Dixie," "Old Dan Tucker," and "Listen to the Mockingbird," and music by Stephen Foster, "My Old Kentucky Home," "Oh! Susanna," and "Old Folks at Home." Overtures, quicksteps, and waltzes were equally popular. For more somber occasions a band might play Handel's "Dead March from Saul" or "Henry Wadsworth Longfellow's Funeral March" by Chopin.

There were inevitable conflicts in community bands. Solutions to these conflicts were handled in various ways. On one such occasion in the Lehi band Professor Fox offended band members, ended up submitting his resignation, and Lehi's LDS bishop, Thomas Cutler, stepped in to try to solve the problem. The dispute was over an invitation Fox as band leader had received from a Mr. Lee in Bingham Canyon asking that the Lehi Brass Band and a local string band help celebrate Bingham Canyon's Independence Day in 1884. Fox called a meeting of the band where it was explained that the brass band would go for one hundred dollars and the string band for thirty dollars. A misunderstanding quickly followed when

<sup>24</sup> Kirkham, *Lehi Centennial History*, 71.

<sup>25</sup> Numerous references to practices and meetings from 1880 through 1889 are made in James Kirkham Journal and in the George Kirkham Journal, Ms. 1173, LDS Church Archives.

<sup>26</sup> George Kirkham Journal, February 21, 1885. George Kirkham mentions numerous times in his journal of such after practice activities as does James Kirkham in his journal.

<sup>27</sup> *Life and Diary of Alfred Marshall Fox*, May 4, May 9, 1880; Lehi City Council Minutes, December 23, 1884, Series 13742, microfilm, Utah State Archives.

Fox wanted to take only half of the band. Many of the band refused to go and the meeting was dismissed in a bad way; Fox, before submitting his resignation as band leader, sent a telegram to Lee informing him that the band would not be in attendance. Bishop Cutler, after a week's worth of discussion with Fox, persuaded him not to resign and to continue as the band's leader. Fox met with band members and apologized.<sup>28</sup>

It is not known whether band members shared in the profits of the band; however, perhaps the reason half of them were upset about not going to Bingham Canyon was because they would not have received any of the money paid to the band for appearing.

Band uniforms added an air of respectability and after eight years, a committee of three band members was appointed in January 1879 to obtain the uniforms. James Kirkham approached Bishop Cutler to ask for his support in raising funds to purchase new uniforms. Bishop Cutler agreed and helped to organize three fund raising grand balls and a "dramatic performance." The necessary funds of one-hundred dollars were raised and local tailor, John Hasenfratz, made the uniforms. They were gray with brass buttons, trimmed with red and gold lace.<sup>29</sup> Professor Fox's uniform was a little more ornamented than the other members' uniforms. An additional amount of \$72.20 was raised at a benefit concert at the Music Hall to complete the band uniforms with the purchase of belts and epaulets. Later, as new members joined the band, benefit balls or parties were given to raise money for their uniforms.<sup>30</sup> The Lehi Brass Band uniforms were so impressive that the Lehi correspondent to the *Salt Lake Daily Herald* wrote of the band's July 4, 1880, appearance that the band looked "radiant in their new uniforms."<sup>31</sup>

Often brass bands played in parades riding in wagons, carriages or their own bandwagons. In 1881 the Lehi Brass Band attempted to purchase its own bandwagon. A local wagon dealer offered to sell the band a wagon and a committee was appointed to raise the needed funds. The historical record indicates that the funds were never raised nor the bandwagon purchased. The Lehi band had to make do riding in temporary bandwagons fitted up for the band to ride in during the city's celebrations.<sup>32</sup>

One of the main activities of the Lehi band was serenading. It seldom missed opportunities to play on New Year's Day, May Day, July 4th and 24th, election day, Christmas Eve, Christmas Day, New Year's Eve, and more. The band frequently serenaded returning missionaries, political

<sup>28</sup> Lehi City Council Minutes, January 21, 1888; Life and Diary of Alfred Marshall Fox, June 14, 19, 21, 23, 26, July 3, 1881.

<sup>29</sup> Life and Diary of Alfred Marshall Fox, January 1879, January 1, 1880; James Kirkham Journal, January 4, 5, 6, 7, 24, 1879, February 10, 1879, January 1, 1880; George Kirkham Journal, March 8, 1879.

<sup>30</sup> Life and Diary of Alfred Marshall Fox, December 27, 1881; George Kirkham Journal, February 3, 1885.

<sup>31</sup> *Salt Lake Herald*, July 8, 1880.

<sup>32</sup> James M. Kirkham, undated letter to editor, *Lehi Free Press*; George Kirkham Journal, July 3, 1882.

candidates, newly married couples, and even when men were released from the penitentiary for cohabitation. It serenaded LDS Church President Brigham Young, Apostles George Q. Cannon and John Taylor, and other important church leaders when they visited Lehi in August 1874.<sup>33</sup> On numerous other occasions local church leaders and city officials were serenaded. Band members were often invited into homes of prominent citizens for breakfast or dinner. Important relationships were created or reinforced during these meals.<sup>34</sup> On many special occasions, band members played at all hours, some playing extending into the early morning hours. James Kirkham wrote, "To day [July 5, 1880] we celebrated the birth of our nation. At 3 a.m. I put on my band uniform and joined our band. We serenaded our city until 9:30."<sup>35</sup> On Christmas Eve 1885, the band serenaded until 3 a.m. and was out again at 10 the next morning.<sup>36</sup>

The band was scheduled to serenade the residents of Lehi on July 4, 1881, but two days earlier word was received that President James Garfield had been shot and the festivities were canceled.<sup>37</sup> George Kirkham wrote, "There was no music out on the streets, the flag was at half mast. There was no shouting and all seemed gloomy." However word came that the President was out of danger and was doing well, so the band came out and serenaded the city.<sup>38</sup> Four years later, on July 24, 1885, the band did not perform on Pioneer Day because a national day of mourning had been designated for the death of President Ulysses S. Grant.<sup>39</sup>

One of the most frequent functions of the Lehi Brass Band was to provide music for community dances, or band parties as they were called. The events were usually held at the Music Hall where people from Lehi and the northern end of Utah County gathered with their buggies laden with baskets of food to enjoy parties that often continued until after midnight.<sup>40</sup>

Many times the Lehi band played for special benefit programs and charitable causes. On four different occasions, the band held benefit concerts to help one of its own members. Band leader Professor Fox provided for his

<sup>33</sup> See the numerous entries in James Kirkham Journal and George Kirkham Journal for band performances of important visitors to Lehi as well as the *Salt Lake Daily Herald*, July 8, 1880; *Deseret Evening News*, January 9, July 8, 1886; *Territorial Inquirer*, July 9, 1886; the William Francis Butt papers, July 4, 25, 1887, June 7, 1890, BYU Library; William Francis Butt Collection, LDS Church Archives.

<sup>34</sup> See numerous entry dates in James Kirkham Journal, George Kirkham Journal, and Life and Diary of Alfred Marshall Fox, July 24, 1880, December 26, 1881; *Deseret Evening News*, January 9, July 8, 1886.

<sup>35</sup> James Kirkham Journal. See also Kirkham, *Lehi Centennial History*, 479.

<sup>36</sup> George Kirkham Journal, December 24 and 25, 1885. See also George Kirkham Journal, June 27, 1885.

<sup>37</sup> James Kirkham Journal, July 3, 1881; George Kirkham Journal, July 2-3, 1881; Life and Diary of Alfred Marshall Fox, July 3, 1881.

<sup>38</sup> George Kirkham Journal, July 4, 1881. President James Garfield died on September 19, 1881, from the gunshot wound.

<sup>39</sup> James Kirkham Journal, July 24, 1885.

<sup>40</sup> See several entries from 1878 through 1885 in James Kirkham Journal; several entries from 1883 through 1888 in George Kirkham Journal; Lehi City Council Minutes, January 21, 1888.



family by farming a small tract of land at what is now Thanksgiving Point. Fox was not a very successful farmer and supplemented his meager income giving music and voice lessons to some of Lehi's residents. Shortly after Fox was appointed band leader, one of his daughters contracted black measles, a deadly form of measles which caused hemorrhages into the skin. Untreatable at home, Fox's daughter was admitted to Deseret Hospital in Salt Lake City for an extended period of time. The daughter's serious illness and extended stay in the hospital exacerbated the family's already poor financial circumstances. The band held fund raising performances to ease the financial burden of their leader.

***The Midway Brass Band,  
November 28, 1899, in front of the  
John Watkins Home in Midway.***

The band played benefit concerts to raise money for departing LDS missionaries; played for LDS events such as Sunday School concerts and picnics, Mutual Improvement Association (MIA) fairs, and Relief Society bazaars. Community events such as Lehi fairs also benefited from the band's presence. On more sorrowful occasions, somber notes from the band were heard during funeral processions.<sup>41</sup>

When word was received in Utah of the devastating Johnstown flood in Pennsylvania in which 2,200 lives were lost, the Lehi Brass Band held a benefit concert to help the victims of the flood.<sup>42</sup>

<sup>41</sup> George Kirkham Journal, December 17, 1880, December 22, 1884, July 10, 1886; James Kirkham Journal, October 2, 1883, December 22, 1884; William Francis Butt Collection, LDS Church Archives, November 21, 1888; James M. Kirkham, undated letter to editor, *Lehi Free Press*; Journal History, December 13, 1882; *Deseret Evening News*, November 22, 1887.

<sup>42</sup> James Kirkham Journal, January 4, 1889; *Salt Lake Herald*, June 13, 1889.



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Old folks excursions were enjoyable events for the Lehi band. The band frequently played to “cheer the hearts of the old folks.”<sup>43</sup> On one such excursion, as many as 750 individuals from Salt Lake City rode the train to American Fork and then were shuttled by wagons to Chipman Grove where the Lehi Brass Band serenaded them. For one band member the highlight of the day was seeing a one-hundred year old woman dance to the music of the band.<sup>44</sup>

The band played and traveled in all seasons of the year. One of the band’s performances was at Cedar Fort and Fairfield in January 1879. In the dead of winter, the band, “serenided the village and the people were delighted. In the evening a ball was given in our honor and we enjoyed ourselves in the merry dance until 6 a.m.”<sup>45</sup>

Three years later, the band traveled to Cedar Fort and Fairfield on the Salt Lake and Western Railroad. One band member commented of the trip: “We road in the coboose and was the first band of music that ever went over the road.”<sup>46</sup>

State and national holidays were busy times for community bands. Utah celebrated the centennial of the signing of the Declaration of Independence on July 4, 1876. In Lehi the day long activities began with the firing of one hundred guns in honor of the one hundred years since

<sup>43</sup> George Kirkham Journal, June 8, 1876, July 12, 1888; Life and Diary of Alfred Marshall Fox, June 8, 1876, June 24, 1879; *Utah Enquirer*, July 17, 1888.

<sup>44</sup> James Kirkham Journal, June 29, 1886.

<sup>45</sup> James Kirkham Journal, January 21, 1879 .

<sup>46</sup> James Kirkham Journal, January 31, 1882.



The bands played “See the Conquering Hero Comes.” The Lehi and American Fork bands joined other bands to provide music at the Tabernacle.<sup>51</sup>

*The Park City Independent Band, 1915.*

Following the Tabernacle program, the Lehi and American Fork bands escorted the city’s firemen to City Hall where the firemen entertained the musicians with a “fire function.” Later the Lehi Brass Band serenaded President Wells and played at various other locations in the city. In the evening the firemen gave a ball in the band’s honor. Band member James Kirkham recalled the eventful occasion, “We had a very enjoyable time and a time never to be forgotten.”<sup>52</sup>

During the 1880s the band played at political rallies and events. On Monday October 30, 1882, the Utah County Central Committee of the Peoples Party invited the Lehi Brass Band to participate in a ratification meeting at the Provo Tabernacle. Members of the Peoples Party were primarily Mormons. Its opposite party, the Liberal Party, was composed chiefly of non-Mormons. The purpose of the meeting was to adopt the Declaration of Principles of the Peoples Party and to ratify the Peoples nominee for territorial delegate to Congress, John T. Caine. The Lehi band, along with the American Fork and Payson bands, participated. In the late afternoon the bands played at the courthouse and in the evening the bands

<sup>51</sup> James Kirkham Journal, May 5 and 6, 1879; George Kirkham Journal, May 7, 1879.

<sup>52</sup> Ibid., May 7, 1879.

joined a torchlight parade to escort candidate Caine to the tabernacle where speeches were made and the music continued.<sup>53</sup>

Three days later, on Thursday, November 2, the band participated at a similar meeting of the Lehi Peoples Party held at the Lehi Tabernacle. The Honorable John T. Caine was “there in person and delivered a powerful speech.”<sup>54</sup> Band member James Kirkham remembered, “The band atten[d]-ed and we had a fine time. The affair was a political one and was full of the spirit of such.”<sup>55</sup>

On the eve of the November 6, 1885 election, the Lehi Brass Band went again to Provo by train to participate in a Peoples Party rally, which was held in the Tabernacle and Academy Hall. “[T]he Lehi Brass Band, gayly uniformed, were there playing popular airs in excellent and artistic style.”<sup>56</sup> This political rally was not without some confrontation from the opposing party. “During the meeting a Mr. O. J. Hollister, a member of the Liberal party of Utah, came in and was allowed five (5) minutes to make a reply to one of our speakers but he soon forgot himself and abused the Peoples Party and was soon hissed out.”<sup>57</sup>

Bands at political rallies and at other political events often encouraged large numbers to attend. The Lehi band’s appearance at the Peoples political rallies in Utah County must have helped voter turnout as the Peoples Party candidate won over the Liberal Party candidate by a count of 14,552 votes to 4,101 in the Territory with the Utah County vote 2,562 for the Peoples Party and 235 for the Liberal Party.<sup>58</sup>



***The Garfield Beach Resort, with an unidentified band posed on the steps, looking east.***

<sup>53</sup> Ibid., October 30 and 31, 1882; *Deseret Evening News*, October 31, 1882; *Journal History*, November 1, 1882.

<sup>54</sup> *Journal History*, November 4, 1882.

<sup>55</sup> James Kirkham Journal, November 2, 1882.

<sup>56</sup> *Journal History*, November 8, 1882, and James Kirkham Journal, November 6, 1882.

<sup>57</sup> James Kirkham Journal, November 6, 1882. See also *Journal History*, November 8, 1882.

<sup>58</sup> James Kirkham Journal, November 10, 1882.

Two years later, Utah's two unusual political parties aligned by religious persuasion had changed to the two national political parties. On July 14, 1888, the Lehi Brass Band went to Provo to a Democratic ratification meeting. The purpose of the meeting was to ratify the nominations of Grover Cleveland and Allen G. Thurman as Democratic candidates for President and Vice President of the United States. The Lehi Brass Band arrived at 6:15 p.m. via the Utah Central Railroad where they were met by the Provo Silver Band and the Democratic Central Committee. A procession was formed which marched along Main Street (present-day University Avenue) to the bank corner where the combined bands played "Hail, Columbia." At dusk, huge bonfires were built which illuminated Main Street and the parading bands brought citizens from their homes. Later in the evening, the Lehi band joined with several other bands at the Provo Theatre to play a selection of patriotic tunes. Between speakers the combined bands performed "Hail, Columbia" in what a local newspaper described as "in a spirited manner." The meeting ratified Cleveland and Thurman as candidates; however, they were defeated in the general election.<sup>59</sup>

A number of resorts on the shores of the Great Salt Lake provided excellent recreational opportunities for all ages as well as venues where the Lehi Brass Band and others played often during the summer months in the 1880s. Lake Point, Black Rock, and Garfield Beach, on the south shore of the lake were all easily accessible by the Utah and Nevada Railroad. Lake Park, located on the lake's eastern shore was served by the Denver and Rio Grande Western Railroad.<sup>60</sup> Frequently, railroads offered discount rates to individuals and groups to these resorts. And often, bands accompanied excursions to the lake resorts. Edward Tullidge noted, "In the bathing season, our city is ever and anon awakened to an excursion enthusiasm by the joyous bands marching through the city to the train, calling the excursionists to hurry to the pleasures of the day at Black Rock, Garfield and Lake Point."<sup>61</sup>

Among the bands that provided music for some of these excursions was the Lehi Brass Band. Besides experiencing good fellowship and fun, band members were often given a free train ride and free meals, and on occasion the band was allowed to split the profits of the day with the railroad company.<sup>62</sup> One such excursion occurred in July 1884, when about five-hundred people from Utah County, accompanied by the Lehi, American Fork, and Grantsville Brass Bands, traveled by train to Black Rock. At the resort and on board an excursion boat, the bands took turns playing for the passengers. For some band members, these excursions were not as whole-

<sup>59</sup> *Utah Enquirer*, July 17, 1888. See also William Francis Butt Collection, LDS Church Archives, July 14, 1888.

<sup>60</sup> For a discussion of the various resorts on the shores of the Great Salt Lake, see Dale L. Morgan, *The Great Salt Lake* (Indianapolis: Bobbs-Merrill, 1947), 353-66.

<sup>61</sup> Edward W. Tullidge, *History of Salt Lake City* (Salt Lake City: Star Printing Company, 1886), 724.

<sup>62</sup> James M. Kirkham, undated letter to editor, *Lehi Free Press*.

some as they believed they should have been.<sup>63</sup> Band member George Kirkham was troubled by what he saw at one of the bathing beaches: “. . . some of us [went] out on the pier to watch the people go in bathing. It was reare sport to watch these both men and women. It look very vulgar to me and something I did not approve of.”<sup>64</sup>

A month later the Lehi Brass Band was joined by the Nephi Brass Band to provide music for about 350 people from Juab and

Utah counties who traveled by train to Garfield Beach. George Kirkham stated that one of the best features of the day was the dinner they had on board the *General Garfield*.<sup>65</sup> The *General Garfield* was originally christened the *City of Corinne* and used to carry ore and freight between Lake Point and Corrine. When it became unprofitable, it was sold, rechristened the *General Garfield*, and used for pleasure excursions. In 1881, it was anchored permanently at Garfield Beach.<sup>66</sup> The last excursion to Great Salt Lake resorts by the Lehi band was made in 1889.<sup>67</sup>

The Lehi band often played at various church youth outings. In July 1886, the band played at a four-day outing at the South Fork of Provo Canyon attended by nearly four hundred members of the Young Men's and Young Ladies' Mutual Improvement Association, including more than a hundred from Lehi. The Lehi attendees left home about 9 a.m. on July 13 and drove to a toll gate at the entrance to Provo Canyon where they were to meet some of the committee members for dinner. However, the committee members did not show up and the band members ate all of the food brought by one of the Lehi young women for the four-day outing. Consequently, band members took care to make sure the young lady had enough to eat while they were in the canyon. Attendees camped in a large grove of trees alongside a beautiful stream of clean, cold water. Activities included meetings, games, foot races, gathering berries, fishing, and climbing mountains. They also laughed, sang, ate, drank, and endured some rain. On the second day, LDS Apostle Heber J. Grant and Junius Wells, founder



**An excursion train in front of the Black Rock Resort.**

<sup>63</sup> George Kirkham Journal, July 27, 1884; James Kirkham Journal, July 12, 1884; *Salt Lake Daily Herald*, July 13, 1884; *Salt Lake Tribune*, July 13, 1884; James M. Kirkham, undated letter to editor, *Lehi Free Press*.

<sup>64</sup> George Kirkham Journal, July 27, 1884.

<sup>65</sup> George Kirkham Journal, August 14, 1884.

<sup>66</sup> Morgan, *The Great Salt Lake*, 354-55; John D. C. Gadd, "Recreational Development of the Great Salt Lake," (M.A. thesis, University of Utah, 1967), 14, 15-18, 20.

<sup>67</sup> James Kirkham Journal, July 29, 1889.

of the Young Men's MIA, spoke. That night the Lehi Band held a moonlight concert and the following evening, the band provided music for a dance.<sup>68</sup> The *Territorial Inquirer* remarked of the band's performances, "The Lehi band caused the mountains to re-echo their sweet strains of music."<sup>69</sup>

Nationally, band contests were very popular during the 1870s and 1880s, and the contests in Utah were no exception. Contests gave bands the incentive to improve. The first band contest held in Utah County was in Provo in September 1888. Participating in the band jubilee were the Provo Silver Band, Spanish Fork Brass Band, Salem Brass Band, Payson Brass Band, Huish [Spanish Fork] Brass Band, Lehi Brass Band, and Kirkham's [Lehi] Silver Band.<sup>70</sup> As many as 135 musicians played, marched and serenaded during the contest. The *Utah Enquirer* wrote of the band contest:

An event occurred in Provo on Friday last, the equal of which has never been known in Utah, or, we presume in any of her sister Territories. We refer to the grand band jubilee that occurred that day. For weeks and weeks past our county musicians have been anxiously awaiting the arrival of September 28th, knowing that on that day they would meet with their band-fellows from other portions of the county, and participate with them in having a time of great rejoicing and recreation.<sup>71</sup>

At 7 a.m., the Provo Silver Band marched to the depot to welcome the bands from the south. The combined bands marched back along present-day University Avenue to the bank corner playing alternately, then formed a circle and played two marches in concert. They then paraded to the Provo Theatre (in the same block) and "here a programme was adopted for the reception of the bands from the north." The bands then marched to the depot, formed a semicircle and played while the bands from the north were unloading. Next, all the bands, a total of 135 musicians, marched to the bank corner where they rendered two selections in concert. Then, with music by the Lehi Brass Band, the musicians continued on to the Provo Theater where a business meeting was conducted and the constitution of the Utah County Band Association was read, amended, and adopted. At 2 p.m. the band contest began with Major E. W. Kent from Salt Lake City serving as the judge. The Lehi Brass Band played the "Fashion Quickstep" by Theodore Moelling as its selection for the competition. The Payson Band won first prize honors with the Spanish Fork Band taking second. The band contest concluded with all of the bands participating in a parade followed by a dance at the Provo Theatre. "It was a grand sight," wrote the *Utah Enquirer*. The evening's grand ball was a huge success with 125 couples "tripping the light fantastic." The *Utah Enquirer* summed up the day as follows, "Taking everything into consideration the jubilee of county bands for 1888 was a grand success, and too much praise cannot be lavished

<sup>68</sup> *Territorial Inquirer*, July 16, 1886; George Kirkham Journal, July 13-16, 1886; James Kirkham Journal, July 13-16, 1886.

<sup>69</sup> *Territorial Inquirer*, July 16, 1886.

<sup>70</sup> *Utah Enquirer*, October 2, 1888; James Kirkham Journal, September 28, 1888.

<sup>71</sup> *Utah Enquirer*, October 2, 1888.



upon those who conceived the idea of *Garfield Resort, looking west.* inaugerating such an affair, and who so successfully carried it out. They have done something that will be recorded in history.”<sup>72</sup> After the contest, while the bands remained seated on the stage, Lehi’s band leader, Professor Fox, was elected president of the Utah County Band Association.

The band contest was planned to be an annual event in Utah County. However, rather than a contest in 1889, seven-hundred Utah County musicians and residents traveled by train to Garfield Beach for a combined outing and band concert on August 24, 1889. The bands stopped in Salt Lake City where they paraded on the city streets. *The Salt Lake Tribune* noted, “The united bands numbering 105 pieces paraded through the streets of this city making a decided impression.”<sup>73</sup> The *Utah Enquirer* wrote in superlatives, “The band parade in Salt Lake City drew forth from everybody unbounded praise. It was the greatest event of the kind ever known.”<sup>74</sup> In the afternoon a concert was given at Garfield Beach by the combined bands. This is the last known event in which the Lehi Brass Band participated.

A year later in 1890, the Lehi Brass Band met its demise. The last apparent references to the band were by band member William Francis Butt in July 1890, “Down to the band practice. Quite a few not there” and on July 24, 1890, “[Brass band] didn’t play. The martiuel [martial] band, the silver, and the string band played.”<sup>75</sup>

<sup>72</sup> Ibid.

<sup>73</sup> *Salt Lake Tribune*, August 25, 1889. See also James Kirkham Journal, August 24, 1889.

<sup>74</sup> *Utah Enquirer*, August 27, 1889.

<sup>75</sup> William Francis Butt Papers, BYU Library.

Over the years the band had increased in size from twelve members to twenty. In the last known tally of band members, eleven of the original members were still playing in the band. The heyday for the band was the mid-1880s.

Why did the Lehi Brass Band end after about nineteen years of existence? The answer may have been that there was a new competing band in town. In January 1887, a Young Men's MIA Silver Band was organized.<sup>76</sup> By then most members of the Lehi Brass Band were in their forties, with one player fifty years old. It was now time to pass the baton to a younger, more energetic generation.

In addition, the Lehi Brass Band lost one of its better musicians. Shortly after the Silver Band was formed it presented a petition to the Lehi Brass Band asking that Joseph Kirkham be released so that he could lead the Silver Band. Only three people voted in favor of the petition. In spite of the negative vote, Joseph Kirkham did leave the Brass Band a week later and became the Silver Band's new leader. There were inevitably some hard feelings over the matter, but they apparently did not last because Professor Fox, leader of the Lehi Brass Band, agreed to conduct the practices for the Lehi Silver Band, thereby continuing his musical influence.<sup>77</sup>

The Lehi Silver Band, inspired and nurtured by the Lehi Brass Band, has continued off and on until the present day. Unlike the Lehi Brass Band, the Lehi Silver Band obtained a bandwagon, which is still in existence today, and serves as a rallying point for the band.<sup>78</sup>

Largely forgotten today, the Lehi Brass Band was an important part of Lehi's musical scene for nineteen years, providing musical entertainment for all of northern Utah County and elsewhere. A factor for the success of the Lehi Brass Band—or any brass band—was its adaptability. It played music indoors and outdoors; it played a wide variety of music: waltzes, polkas, hymns, patriotic numbers, and folk songs. The band marched in parades, and performed before seated audiences.

The Lehi Brass Band stimulated pride among the citizens of Lehi. It was on hand to promote most events in Lehi, and it raised money for various good causes. Important relationships were forged between band members and prominent citizens; the men who worked together in the band ultimately worked together to bring a sugar factory to Lehi in 1890, an economic boon to that community.

Perhaps most importantly, the Lehi Brass Band brought much entertainment and many happy memories to the citizens of Lehi. Former band

<sup>76</sup> James Kirkham Journal, January 4, 1887; George Kirkham Journal, January 19, 1887; YMMIA Minutes, Lehi Ward, LR 4817 (series 16), LDS Church Archives; William Francis Butt Collection, LDS Church Archives.

<sup>77</sup> George Kirkham Journal, February 12, 1887 (the February 12 entry says "1888," but it is actually 1887), January 2, 1888; James Kirkham Journal, February 19, 1887; Kirkham, *Centennial History of Lehi*, 488.

<sup>78</sup> Kirkham, *Centennial History of Lehi*, 488.



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member, George Kirkham, fondly recalled *The Lehi Silver Band in 1905*. one July 4, “I was wakened by the firing of guns and so forth, and the old familiar sounds of the brass bands surnading of the town, something I used to look forward to as one of the grandest thing to live for when I was a boy. . . .”<sup>79</sup> Writing thirty-six years after the demise of the Lehi Brass Band, Lehi citizen Andrew Fjeld lauded, “[The brass band] was the delight of Lehi citizens, especially of the younger set, who think to this day, that no band that they have ever heard quite equalled the old Lehi brass band.”<sup>80</sup>

<sup>79</sup> George Kirkham Journal, July 4, 1892.

<sup>80</sup> Fjeld, “How Lehi Celebrated Fourth.”



ALL PHOTOS BY ARTHUR TOTHSTEIN

## Passing Through: Arthur Rothstein's Photographic Account of Utah, March 1940

By JAMES R. SWENSEN

"... As so often before, another traveler was about to discover America."  
Wright Morris<sup>1</sup>

In March 1940, Arthur Rothstein, a photographer in the employ of the Farm Security Administration (FSA), was slowly working his way westward across the United States from Washington D.C. His assignment was to document the conditions of California's migratory labor camps similar to those the public was reading about in John Steinbeck's *The Grapes of Wrath*, published a year earlier.<sup>2</sup> This was to be one of his last assignments for the New Deal agency. In April he would leave the Historical Section of the FSA to join the nascent staff of *Look* magazine, then only two years old.<sup>3</sup> As he

**LEFT: State line Wyoming–Utah (1940). RIGHT: State line Utah–Nevada (1940).**

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<sup>1</sup> Wright Morris, "Photography in My Life," from *Photography and Words* (Carmel, California: The Friends of Photography, 1982); reprinted in Wright Morris, *Time Pieces: Photographs, Writing, and Memory* (New York: Aperture Foundation, 1999), 114.

<sup>2</sup> For more information on Rothstein's activities in California in 1940 see Carl Fleischauer, and others, eds., *Documenting America 1935-1943* (Berkeley: University of California Press, 1988), 188-90.

<sup>3</sup> For more information regarding Arthur Rothstein's career see F. Jack Hurley, *A Portrait of a Decade: Roy Stryker and the Development of Documentary Photography in the Thirties* (Baton Rouge: Louisiana State University Press, 1972). There has yet to be an adequate study detailing his distinguished career and his contributions to photography.