



Daughters of the Future

Keepers of the Past

TENTATIVE LESSONS FOR 2017-2018

September 2017	Mormon Colonies Across the Mexican Border
October 2017	Significant Events During the Pioneer Era 1847-1869
November 2017	Cove Fort
December 2017	Told Around the Christmas Tree
January 2018	Pioneer Family and Friends of Martin Harris
February 2018	Traveling East to Zion
March 2018	Bountiful Grist Mill
April 2018	Historic Chesterfield Idaho
May 2018	Pioneer Gravesites Honor Lives

TEACHING TIPS FOR LESSON LEADERS

1. *Dates are deadly-use sparingly.*
2. *Add life to stories with your enthusiastic telling of them.*
3. *Assign out parts with caution-they may take on a life of their own.*
4. *Consider dressing as a pioneer in the lesson.*
5. *Don't read the lesson as your presentation.*
6. *Study the entire lesson, then choose the parts you consider most interesting to give as your lesson.*
7. *Use pictures to enhance your lesson-like ornaments on a tree.*
8. *Each camp is required to have a lesson leader who is responsible for the lesson, whether she gives it herself or assigns it to another camp member.*
9. *Lessons must be 25 minutes or less, according to the bylaws.*



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Helps Preparing Lessons

- Lesson is heart of camp meeting.
- Read the entire lesson before selecting what to use.
- Lesson limit is 25 minutes.
- Only give what can be presented in allotted time.
- Know your camp members and camp personally.
- Allow comments but maintain control.
- Be enthusiastic
- Seek help of daughters where they have subject information.
- Be selective of material. Think of it as a buffet.
- Include music.
- Present what you consider to be heart of lesson.
- Use visual aids sparingly – can clutter lesson.
 - First person stories
 - Skits
 - Picture displays
 - Artifacts
 - Maps
- Relics and their histories add interest.
- Don't make it too difficult.
- You don't need additional material.
- Why are the lessons so long? – compiled into a volume used as a valuable research tool.



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Lessons for 2017-2018

September 2017 The Mormon Mexican Colonies

Mexico reveals a unique story in Utah Pioneer History. For 27 years, between 1885 and 1912, members of The Church of Jesus Christ of Latter-day Saints established nine colonies in the northern part of Mexico. Why were Mormon colonies established in Mexico? These settlements, and similar ones in Alberta, Canada, were founded to provide a safe haven refuge for LDS polygamists in danger of arrest and prosecution in the United States.

Seven colonies were built south of New Mexico, in the Mexican state of Chihuahua, along the Casa Grandes River and its tributaries. Colonia Diaz, Colonia Juarez, and Colonia Dublan were plateau colonies. Cave Valley, Colonia Pacheco, Colonia Garcia, and Colonia Chihuahua were mountain colonies. The other two colonies, Colonia Oaxaca and Colonia Morelos, were south of Arizona, in the Mexican state of Sonora, along the Bavispa River. Hundreds of Mormons moved their families to settle in these colonies. Not all of them were polygamists.

As in all Mormon communities, schools took high priority in Mexico. The Juarez Academy was established in 1897 to provide schooling beyond grammar school level for students living in the Mormon Colonies. The building had six large classrooms, a large auditorium, a library, and office, and two halls. The school served both Mormon and non-Mormon youth throughout the area. The Juarez Academy, also became the mecca for dramas, operas, and sports events, as well as commencement exercises.

Over 4,000 Mormons were living in the Mexican Mormon Colonies during the Mexican Revolution. By 1912, many LDS families were forced to exit the country. After the revolution, at least a fourth of the exiles returned to live out their lives in Mexico.

Do you come from ancestors that lived in the Mexican Colonies?

October 2017 Significant Events During the Pioneer Era 1847-1869

What happened in the Utah Territory and around the world between 1847 and 1869? Inventions that would have an impact in homes, businesses, and government flooded the U.S. Patent Office including sewing machines, pasteurization, and the invention of antiseptic helped to protect the health of the little ones the mothers were sewing for. Among other inventions were the first modern elevator with safety brakes, dynamite, and the machine gun. In 1847, a law in England was passed that limited women and children to no more than 10 hours of labor per day in factories. Anesthetics to ease the pains of labor were first used during that same year. In 1869, Susan B. Anthony and Elizabeth Cady Stanton founded the National Women's Suffrage Association. Thomas Edison was born in 1847 as well as Jesse James, the infamous robber whose first confirmed bank robbery took place in '1869 as the pioneer era came to a close.

November 2017 Cove Fort

Cove Fort is a pioneer era fort, built in 1867 by Ira Hinckley, who was called by President Brigham Young to take charge of building a fort on Cove Creek. Cove Fort was to be used as a waystation for members of the Church, miners, Indian or Spanish traders, mail carriers, and others traveling between Idaho and California. The fort has 12 rooms, one of which was used as a telegraph station. Ira Hinckley lived with his family in the fort and maintained it as a hostelry and residence until 1877. Cove Fort now belongs to The Church of Jesus Christ of Latter-day Saints and has been restored for visitors.

December 2017 Told Around the Christmas Tree

More than a date on the calendar, Christmas is a season of the heart. This lesson will focus on stories of pioneer gifts of time and love, often told around the Christmas tree.

January 2018 Pioneer Family and Friends of Martin Harris

Located among the history files at the Pioneer Memorial Museum is an extraordinary account of Martin Harris, one of "the three witnesses" to The Book of Mormon, written by William H. Homer. Following is a small account written by William, meeting Martin Harris in Kirtland, Ohio. It was this special history that inspired the January lesson.

Sections from William's account read, "On my return from a mission to England in the fall of 1869, traveling with my cousin from Pennsylvania, we spent a night in Kirtland, Ohio. The next morning, we inquired concerning the Mormon Temple. Our landlord informed us that Martin Harris was the custodian of the Kirtland Temple and directed us to him.

"We went to the door of Martin's cottage and knocked. A poorly-clad, emaciated little man came to the door. It was Martin Harris. His face revealed something of the story of his life. He was a pathetic figure, and yet a figure of strength, showing that although he had endured hardships and disappointments he had lived richly.

"I introduced myself as a brother-in-law of Martin Harris, Jr., who had married my old sister. As an elder of the LDS Church, I was returning from a foreign mission. The effect this introduction upon him was electric! The relationship was obscured by the fact of our Utah Mormon identification. The old man bristled with vindictiveness, 'One of those Brighamite Mormons, are you?' he snapped; then railed against Utah and the founder of the Mormon commonwealth. In vain I tried to turn the old man's attention to his family. He was so obsessed with his indignation that he would not pause to understand that there stood before him a man who knew his own wife and children. After sometime, he said, 'You want to see the temple, do you?' and went and 'got the key. As soon as we started to look through the temple, Martin Harris radiated with interest, stopping only occasionally with an outburst of his former ire.

"After the old man was somewhat exhausted he turned to me and asked, 'Who are you?' I again told him about myself and explained our relationship. 'So, my son

Martin married your sister?' he mused, shaking his head, 'and you know of my family?' 'Yes," I replied, 'wouldn't you like to see your family again?'

"I should like to see Caroline and the children, he said thoughtfully, naming each one. But of course, I can't do that."

Did Martin Harris ever see his Utah family?

February 2018 Traveling East to Zion

Although most of the Utah Pioneer stories tell of those who came west to Zion, many pioneers lived on or immigrated to the West Coast of North American before making their way east to join the Saints.

The story of the first voyage of the Julie Ann carrying Saints to San Pedro on the west coast was uneventful except for measles and seasickness, but the second trip carrying 56 souls was bound for San Francisco. The ship hit a reef in the night, causing it to break apart. The lesson will include the saga of the surviving passengers' escape from the ship, surviving on the reef for days, living on an island for weeks, and the subsequent journey east to the Valley.

March 2018 Bountiful Grist Mill

The Heber C. Kimball gristmill was built in 1853 in Bountiful, Utah. The gristmill ground grains for nearly 40 years. For a few years, the mill employed trained bears which were captured in the mountains east of the mill. Once the mill became obsolete due to the invention of roller mills, the building was used as an entertainment center. Today, only the foundation and a few feet of the adobe walls of the original three-story building remain. Just east of the original site stands a monument consisting a replica mill with two original gristmill stones that were discovered in 1984.

April 2018 Historic Chesterfield Idaho

Nestled in the foothills of the Portneuf Valley located in Caribou County, Idaho, Chesterfield is a village forgotten by time. Settled by Mormon pioneers in 1881, it grew to include stores, a school, church, homes, and five hundred residents. Severe weather took its toll and Chesterfield was reduced to a ghost town by 1950. This lesson will explore the past, present, and future of this historic settlement.

May 2018 Pioneer Gravesites Honor Lives

Several years before the death of Brigham Young, at the time he made out his will, President Young left explicit instructions regarding his funeral services and the disposition of his earthly remains.

"I, Brigham Young, wish my funeral services to be conducted after the following manner. When I breathe my last I wish my friends to put my body in as clean and wholesome state as can conveniently be done, and preserve the same for one, two, three, or four days, or as long as my body can be preserved in a good condition.

"I want my coffin made of plump one and one-fourth inch redwood boards, not scrimped in length, but two inches longer than I would measure, and from two inches to three inches wider than is commonly made for a person of my breadth and size, and deep enough to place me on a little comfortable cotton bed with a good suitable pillow in size and quality ... and laid nicely into my coffin; the coffin, and the coffin lid to have the appearance that if I wanted to turn a little to the right or left I should have plenty of room to do so. The lid can be made crowning.

"At my interment, I wish all of my family present that can be conveniently, the male members to wear no crepe on their hats or their coats; the females to buy no black bonnets, nor black dresses, nor black veils, but if they have them they are at liberty to wear them.

"Take my remains on a bier and repair to the little burying ground which I have on my lot ... Have a vault built of mason work large enough to receive my coffin ... made of the same material as the coffin - redwood. Then place flat rocks over the vault sufficiently large to cover it, that the earth may be placed over it - nice, fine, dry earth - to cover it until the walls of the little cemetery are reared, which will leave me in the southeast corner.

"This vault ought to be roofed over with some kind of a temporary roof. There let my earthly house or tabernacle rest in peace and have a good sleep until the morning of the first resurrection; no crying nor mourning with anyone

" ... Provided that if I should die anywhere in the mountains, I desire the above directions respecting my place of burial to be observed. But if I should live to go back with the Church in Jackson County, I wish to be buried there."

*A picture from each lesson can be found on www.ISDUP.org under the membership tab.