

# Preface

The diaries of Charles Ora Card are a rich historical resource. The twenty-three Utah journals, kept from 1871 through 1886, record the life of a pioneer, the sermons of Church leaders, the construction of the Logan Tabernacle and Temple, and the Church's struggle with increasing economical and federal legislative pressures. They accent the everyday struggles of a people; the sermons of Church leaders, especially of Moses Thatcher, who received more pencil than any other figure; the dedication of the Logan Temple; and Card's own capture by U.S. marshals.

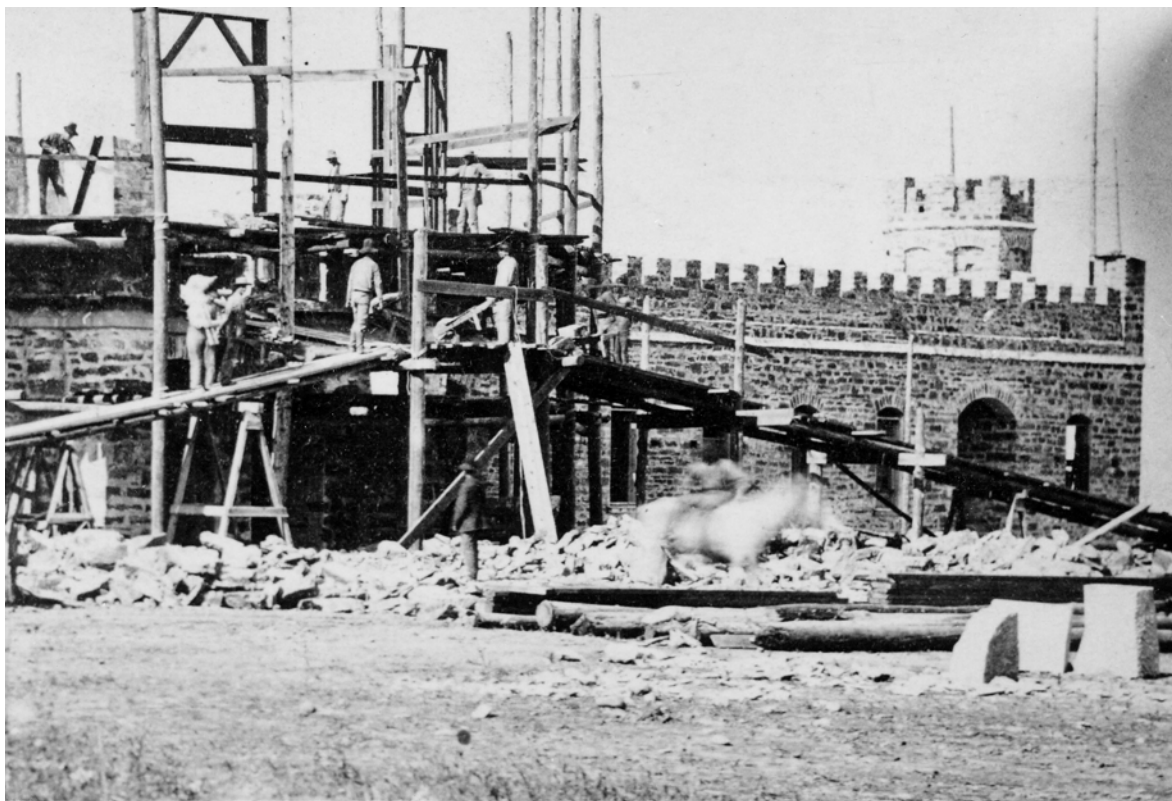
Preserving the integrity of the diaries while making them accessible for future research is the primary purpose of this publication. The diaries have passed through many hands over the years but are now housed in Brigham Young University's L. Tom Perry Special Collections in Provo, Utah. While the Sloan-Card family had the diaries, Jo Ann Sloan Rogers made a near verbatim copy for the family. In general, a few scholars have used the diaries, but none have had the complete set available for their research.

The challenges of transcribing and editing the Utah diaries for publication are worthy of mention so that readers may understand the framework from which this publication grew as well as more fully profit from this historical resource. Three significant challenges in transcribing the diaries were the difficulties in reading the text, attaching meaning, and documentation. The diaries were difficult to read. Often written in purple pencil, the entries were blurry, and the bottom of the pages were particularly worn from being carried along as Card traveled. These records were authored by a busy community and Church leader when time permitted, and they are now faded and worn.

Facing these challenges, the editors sought to maintain the historical integrity of the diaries. First, we obtained a copy of the complete set of diaries with the cooperation of David Whittaker, Archivist of the Mormon Experience at the Harold B. Lee Library at Brigham Young University. We then transcribed this copy and cross-checked it against the original several times, consulting the Sloan-Card

family transcription where the text was difficult to interpret. Second, in preparing the manuscript we utilized Mary Jo Klein's *A Guide to Documentary Editing* (Baltimore: Johns Hopkins University Press, 1987). Professor Klein provided practical advice in dealing with unusual matters of editing and preserving the diaries as historical documents. Third, we standardized all diary entry dates, indicating to the reader any errors or deviations found in the original. Fourth, since most of the entries have little punctuation, we added capitalization and inserted periods after some sentences when they were needed to make a readable text. We also used square brackets [ ] where we felt the need to write our own best interpretation of a word or phrase, or to make a needed correction in spelling. If something was illegible or missing, it was explained in the brackets, or if a phrase, it was indicated as [...]. Finally, we transcribed Card's unusual spellings, abbreviations, and word usage exactly as in the original. With these measures, we have worked to preserve the totality of the original diaries.

The challenge of attaching meaning was in providing context and documentation. In details, such as sermons, Card often made references to subjects he simply expected his reader to understand. However, now more than 130 years later, we do not understand. To remedy this problem, the editors provided overall context in our introduction to the diaries. We periodized entries chronologically as parts one through eleven, and provided footnotes with documentation wherever possible. The footnotes add context, clarification, and correction. We relied on primary documentation where possible, as well as other published works. These main sources were *The History of a Valley: Cache Valley, Utah-Idaho*, edited by Joel E. Ricks and Everett L. Cooley; *The Gentile Comes to Cache Valley*, by A. J. Simmonds; *A History of Cache County*, by F. Ross Peterson; *History of Logan*, by Ray Somers; *The Mormon Experience: A History of the Latter-day Saints*, by Leonard J. Arrington and Davis Bitton; *Great Basin Kingdom: An Economic History of the Latter-day Saints 1830–1900*, by Leonard J. Arrington; *Charles Ora Card: Pioneer and Colonizer*, by A. James



*Construction of the Logan Temple, 1879*  
 Courtesy: Darrin Smith and Tina Mather

Hudson; *The Mormon Presence in Canada*, edited by Brigham Y. Card, Herbert C. Northcott, John E. Foster, Howard Palmer and George K. Jarvis; *The Diaries of Charles Ora Card: The Canadian Years, 1886–1903*, edited by Donald G. Godfrey and Brigham Y. Card; *Encyclopedia of Mormonism*, edited by Daniel H. Ludlow; *Logan Temple, the First 100 Years*, by Nolan Porter Olsen; *Mighty Men of Zion*, by Lawrence R. Flake; *Encyclopedia of Latter-day Saint History*, edited by Arnold K. Garr, Donald Q. Cannon, and Richard O. Cowan; *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints and Church Chronology*, edited by Andrew Jensen; the Deseret Sunday School Union's *Jubilee History of Latter-day Saints Sunday Schools*; and *History of the Young Ladies Mutual Improvement Association*, by Susa Young Gates. We used the *Chicago Manual of Style* as our guide for all documentation. Complete citations are provided in the bibliography, and shortened citations appear in the footnotes. We also provided a comprehensive index so the diaries could be used as a reference source.

To date, the scholarly use of the diaries has been limited. The first scholar to use them was a master's student at Brigham Young University: A. James Hudson examined the diaries and published his thesis while the diaries were in possession of the Card family. Melvin S. Tagg (1963) also referenced them in his history of the Church in Canada. In examining the history of Cache Valley, authors Ricks and Cooley, Simmonds, Somers, and Peterson have used diary references. Card's Canadian diaries, edited by Donald G. Godfrey and Brigham Y. Card, actually start with an excerpt from the Utah diaries describing Card's capture and escape from the marshals. Most recently, in *Four Zinas: A Story of Mothers and Daughters on the Mormon Frontier*, Bradley and Woodward (2000) used the diaries in portraying the feminine perspective of life in the Mormon West.

The diaries have had limited use within academic journals. Examining the life of Zina Card, D. Godfrey (1997) made brief mention of the diaries. Carmack (1996) also used the diaries in his description of the construction of the Logan Temple. The work is well done, but the Card diaries were at the



*Logan Temple, taken by C. R. Savage just after dedication, 1884*  
 Courtesy: Special Collections and Archives, Milton R. Merrill Library, Utah State University

time difficult to access and read. There is a wealth of material written on Emmeline B. Wells, Cache Valley, and Brigham Young's wives and family, all subjects mentioned in Card's diaries, but the diaries are referred to very little in scholarly research simply because of their inaccessibility and their poor readability.<sup>1</sup>

Card was a detailed record keeper, sometimes overpowering the reader in regional historic detail while passing over his personal history.

Future historians who wish to flesh out the history of Cache Valley and the tristate northern Utah area will find the Card diaries, now more accessible,

a valuable primary source that will assist them in avoiding errors both in fact and interpretation.<sup>2</sup> Furthermore, those scholars who study Latter-day Saint ecclesiastical history and how stakes, wards, and the Church functioned in the nineteenth century will find a trove of valuable information in the detailed records Card kept. The diaries of Charles O. Card are perhaps the single most valuable Cache Valley source chronicling an important period of Mormon history that historian Thomas G. Alexander called "Mormonism in Transition."

Donald G. Godfrey  
 Kenneth W. Godfrey

<sup>1</sup> For example, see C. Madsen (2000). Wells's companion on this trip to Washington was Zina Card, his wife, and while Zina is mentioned in the article, additional information would have been available in the diaries. See also C. Madsen (1995). Card was in the stake presidency and then the stake president during these

years, yet he is hardly mentioned.

<sup>2</sup> For example, Simmonds (1970, 128) writes that James Jardine served as bishop of the Trenton Ward without counselors. Card's diaries clarify who Jardine's counselors were as well as when and by whom they were set apart.

