BISHOP JOHN H. KOYLE: THE PROPHECIES  
Since he never kept a diary or personal record of any kind, many of the visions and spiritual experiences of Koyle can no longer be accounted for. However, the one experience upon which all sources agree is the vision received in 1894 wherein the mine was revealed to him. On this subject, the following statement was made by Carter E. Grant in a letter to Apostle James E. Talmage on September 30, 1931:  
"I heard this story repeated by Brother Koyle in 1911, 1912, 1913, 1914, and 1915, and many times since. One peculiar thing about Brother Koyle, he never crosses himself, repeating his dream with the same exactness as he did in the beginning. One would think he would change it or add to it, but he never has."  
  
The messenger told him the purpose of the mine would be to bring relief to the Lord's faithful people at a time when great tribulation and distress would be in the land. The mine was to be called the "Relief Mine." He told him of a period of four years of famine and explained that the first two years the Saints would be able to get by, but the third and fourth years they would have nothing to eat unless it was prepared and stored up against that time. Then there would be two more years which would be a recovery period. The messenger explained that there would be winters of heavy snow and big snow drifts after which there would be a mild open winter, but whether that winter was to follow immediately or whether some other winters would be in between, he never explained.  
  
However, immediately following the mild open winter, there would be a hot, dry summer. The crops would come up in the spring, and there would be considerable moisture, and the crops would be glorious (that is the word Bishop used to use.) He saw the wheat would grow up and head out beautifully, and the irrigated wheat would mature, but the dry land wheat would not have enough moisture to fill out. By harvest time the heads would curl over in a sort of crescent shape. This was shown to him in another dream wherein he saw he went into the wheat fields when they were binding the grain which looked like it would be a splendid crop. He picked up a bundle of wheat by the binding twine, and the head's end of the bundle came up with the butt end of the bundle hanging down because it was heavier. Realizing that the head end should have gone down if there had been good wheat in it, he examined the heads of wheat by crushing them in his hands to bring out the kernels. He found that the wheat was terribly shrunken and not fit for food. He was told by the messenger that [this condition would bring about a shortage of food during the first year of harvest](http://www.newscientist.com/article/mg19425983.700).  
  
The second year he was shown would be the same only much less food raised. Still, the irrigated grain would be good. He was told we would need to store up the first and second years grain to supply food for the third and fourth years. The third year the shortage would be so great that there would hardly be anything raised for food. The fourth year they would not be able to raise anything for food.  
  
He was shown in another dream that during the fourth year there would be plenty of money to buy food and he with others went up and down throughout the country seeking to buy food and they could not buy any. Any people who had a little food would not sell it at any price. During this time of famine there would be no rain to do any good. He saw the clouds would come up, and it would look like it was going to rain, but a wind would come up and blow the clouds away; and if there was any rain at all, it was just a few drops which were not sufficient to do any good.  
  
The purpose of the mine was to build store bins and store up wheat and other foods like Joseph of old who was sold into Egypt. He saw the rains would come in the fifth year, and they would be forced to spare a little wheat for seed but would be sorely pressed to raise enough to eat during the fifth year and save enough for seed for the sixth year. The rains continued to come, the crops grew, and at the harvest time of the sixth year they would have enough food to carry on.   
  
He was told by the messenger that there would be a great crash in the land before the period of famine began. This crash would be brought about by prices going up, which condition was illustrated to him as being like a person on high stilts. When prices became extremely high, something happened in the land like knocking the stilts from under the person and down came everything. Businesses closed down, labor was thrown out of work, people were hungry, and great tribulations were in the land. He saw that the best place to live and to work would be at the mine. Those who worked there would be the best off. He was told by the messenger that the Church program to care for the poor would all be used up during the first and second years of famine, that the mine would bring relief during the third year and would carry on the relief from the third year on.   
  
Koyle gave progress reports of things that would happen inside of the mine and about other things. He gave probably one of these reports each month or so at the thursday night meetings. This is what kept up a great amount of interest for the miners to look forward to.  
Bishop Koyle's Prophecies and revelations are abundant with details of the famines of the last days. Koyle also described this food shortage that had been shown to him in dreams. Grain would grow up as though it would produce a fine crop--but something caused it to shrivel up and become a valueless harvest. Famine would occur all over the world--not only because of crop failures, but because of the troubles and chaos caused by the shutdown of manufacturing and transportation.  
  
At that early date he also said words like these: "By the time we get our ore, the mining districts will be almost at a standstill. These automobiles will get larger and larger, until some of them will resemble street cars, filled with people. Then, too, I saw the farms all though the country all being mortgaged, and as a relief to the condition, the people were coming to borrow money at a low rate of interest from the Koyle Mining Company. I also saw a large bank belonging to our company standing on a certain corner in Spanish Fork. (I have since been shown the corner.) Then I saw the hard times beginning to tell upon the treasury of the Church, being more depleted than in many years. Then, right in the very midst of all these happenings, with things at their darkest, we began shipping ore, giving a decided relief to the situation." ("Grant/Talmage Statement", Sept. 9, 1931, p. 10)  
  
In this section we'll review the many things he foretold to the stockholders.  
HORSELESS CARRAGES   
The Bishop saw in about 1914 that in time the horses would be left home. The new king of carriages that people would use would have two eyes so they could see at night time. He also saw these new vehicles would get larger and larger until they would become as large as box cars. They would travel through the country at night at a very great speed. Then it would be most unsafe to cross the street day or night.   
  
SPANISH FORK POWER PLANT  
About 1910 Koyle told a group that he would buy the dinners for the group if there was not an electric power plant on the Spanish Fork River within a given time. Koyle seemed to always be a winner. In 1911 Koyle told another group he would buy their dinners if there was not a powder plant built on the bench south of Mapleton, Utah. It so turned out that Koyle was right again.  
  
REBUBLICAN ELEPHANT DREAM  
Koyle foresaw the Republican victory of 1928 but stated that the man riding the donkey would win in 1932 and continue to win, establishing an unprecedented record of successive victories at the pools. During this time the elephant would become sick and unable to regain its feet. One attempt after another would be made until eventually, after many years, the elephant would rise to its feet and remain on them for a number of years, but would then go down and the country with it. There would then follow an unprecedented period of war, confusion, turmoil, and national disaster.  
  
SIZE OF MONEY REDUCED   
Bishop Koyle saw and told this in the early twenties that they would cut down the size of the greenbacks. You'll remember we used to have greenbacks about one and one-half times the size of what they are today. The miner that he told this to kept one of the $5.00 bills, which is redeemable in gold.   
  
GOLD IS CALLED IN  
Bishop Koyle told the miners that worked for him in 1920 that the government would call in all the gold in not many years. Do you remember this happened in 1933?  
  
STATE TO BE A PARTNER IN THE MINE  
About 1930 it was made known to the Bishop that he would have a partner in the Mine. It happened the State of Utah traded a section of land down in the southern part of Utah to the Government for Section 16 which just happened to be 640 acres right over the richest part of the nine rooms. This will give Utah 12-1/2 per cent of all the gold taken out of that area without them working at all for it. In addition, they have been receiving $320 per year ever since then.  
  
STREETCAR TRACKS IN SALT LAKE CITY  
Koyle said that probably in the thirties the mine would come in after the streetcar tracks were taken up in Salt Lake City. They took them up in the year 1945, as near as I remember.   
  
THIS IS ALL THAT WILL BE HERE  
One Thursday night, just a few days before Christmas in 1943, eight men came down to the mine earlier than usual so they could visit with the Bishop before the meeting began. When time for the meeting arrived, the Bishop said, "We might as well get started--this is all that will be here." The others looked out the window and saw a string of car lights heading up towards the mine. They called this to the Bishop's attention, but he still maintained that there would be no more arrive for the meeting. The meeting commenced, and no one else came. Afterward, they bid goodbye to the Bishop and started down the hill. They saw the reason that no one came to the meeting--the wind had blown big snow drifts over the road. A snow plow was just clearing the road, but the cars had previously turned back, since it would have been too late to get to the meeting.  
  
BEACON ON THE MOUNTAIN  
Once the Bishop pointed to the top of the mountains and said that the day would come when a light would be seen up there. A few years after the Bishop's death, the telephone company came to the officials of the mine for permission to share the use of their dugway so that a tower could be placed atop the mountain for a coast to coast dial system. When the tower was completed, a large beacon light was placed on top which could be seen from anywhere in the valley.  
  
THE DROUGHT OF 1938  
The Bishop once prophesied that there would be a drought come to the intermountain region. Then one day in May of 1938, after many continuous days of raining, the miners were kidding the Bishop not to worry about a famine or drought, but rather consider building an ark if the rains continued any longer. The Bishop listened to their joking and then replied that the rains would stop the next day and the drought would begin. Sure enough, the rains stopped on May the 18th and no moisture came until October. And, for the next few years the drought continued.  
  
WORLD WAR I FORETOLD  
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.   
  
END OF WORLD WAR II FORETOLD  
In addition to World War I, he had warned us of a greater war to come, and now World War II was here and I was involuntarily made one of Uncle Sam's soldiers. I remember during the late summer of 1942, I was home on furlough, and, of course, attended one of the weekly meetings at the Dream Mine. Bishop Koyle was addressing a group of his stockholders, and stated that he had just returned from a visit to his dentist, Dr. Alfred Brooksby in Fredonia, Arizona. He said that while there he had received a remarkable dream in which he was shown that World War II, would be over and won in three years from August 27, 1942. This was a great comfort to me, for I was in the army and was glad to know that this war would not mark the end of the world by any means, so I watched carefully to see if it would come true.  
  
Fred Finch, a carpenter, was working at nearby Camp Kearns. Being very much devoted to the Dream Mine, he was also watching this prophecy carefully during the summer of 1945. A big boiler was being installed in one of the buildings at Camp Kearns, and he wrote on it with a piece of chalk, "Aug. 27th, 1945." His co-workers asked him what it meant, and he said, "It means that the war will be over and won by that date." Now, of course, no one believed him nor the source of information that he gave. It all appeared so very ridiculous and impossible at that time that everyone laughed at him.  
  
Steve Wood, an insurance man, was also watching this prophecy, for he believed it implicitly since he had seen so many of Bishop Koyle's other prophecies come true. He told it to his friend, Les Goates, the Deseret News sport columnist, who also laughed at it and offered to take Steve and his wife to dinner if it came true, provided Steve would do the same for him and his wife if it did not come true. Les Goates knew he had a sure thing here and featured the bet in his column, since there were no sport events to write about for the duration of the war.  
  
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, one 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 now.  
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.  
  
Well, as you all know, the whole war picture changed over night when the Atom Bomb was dropped on Hiroshima and Nagasaki August 6th and 7th, which resulted in an armistice with Japan on August 14th, 1945. Then the formal surrender took place on the Battleship Missouri, on September 3rd, 1945, so that August 27th, 1945, was well centered in that group of dates, and once again Bishop John H. Koyle was a vindicated prophet.  
However, the General Authorities still refused an audience to Bishop Koyle. How strange that the Bishop tried all his life to personally speak with the Church Authorities, but with every attempt they flatly refused.  
  
HOUSES LIKE CHICKEN COOPS  
The Bishop 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. Shortly after World War II, new housing developments began to boom around the country building home exactly this way. This style is still current and so are the heavy mortgages.  
  
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 before final vindication. Many of us 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 of no value at all. 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 while saying this, indicating there would be little or no activity.  
  
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 crushed out of existence and the whole thing had come to an end. The Dream Mine really appeared to be finished and ended.  
  
MUDDY WATER IN THE STREETS LIKE RIVERS  
While compiling information for the first edition of this book, Ogden Kruat noticed a prophecy attributed to Bishop Koyle that was recorded by Norman Pierce. Since Pierce was no longer alive for confirmation and since he personally had never heard Bishop Koyle give such a prophecy, he decided not to include it in his book. Furthermore, he thought it sounded too fantastic and impossible to ever be fulfilled.   
Koyle told people, "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 the state  
to the other. When it comes, it's going to cause a lot of trouble for a lot of people around here. It will be the beginning of really big troubles."   
In the spring of about 1951 we had a real river of about three feet deep running west on 13th South. The streetcars went across on a bridge that was elevated at least four feet. Both sides of the street were sandbagged to a height of about four feet. I saw a man in about an 18-foot boat going west from State Street.   
Years later, in 1983, rains began to pour over the state of Utah. They continued until water literally ran down the streets of cities from one end of the state to the other. Some small towns were literally abandoned until the water receded. Over half of the counties asked for Federal Emergency Assistance. A river had overflowed it's banks and was running down Main Street contained by sandbags and people fishing in it in down town Salt Lake City.  
The Agriculture and Health Committee was told that Utah's farms and ranches have sustained an estimated $57.7 million loss. (S.L. Tribune, "Utah Floods", p. 62)  
There were $63 million dollars in road damages in the State. The total estimate for damages from the rains and too rapidly melting snow came to over $200 million dollars.  
  
LATTER GROUP TO FAIL  
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 also said that a great amount of credit was due them for keeping up all the assessment work for so many years.   
  
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. Some believed that the "two old timers" referred to the Nephites themselves, while others thought that one of them might be Fred Fink (or Finch) because back in the twenties when Bishop Koyle was first introduced to him, he immediately recognized Fred Fink from a dream he had and declared, "That is the man I saw working on the hill when the mine turned out." Fred Fink has been very faithful and devoted to the mine, and it is very doubtful that any other man has given more of himself and his time and labor to this cause save John Koyle himself.  
  
Bishop Koyle often said that the first shipment of ore 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. But nevertheless, there would be many who would wish that we could turn back the clock of time, even without the Dream Mine, if only these calamities could be averted, while others would look upon the depression of the thirties, by comparison, as "the good old days of the thirties."  
  
GENEVA STEEL, KENNECOTT UTAH COPPER AND TINTIC MINING DISTRICT  
At a thursday night meeting the bishop told stockholders that a big employer in Salt Lake City, Kennecott Copper and a new modern steel plant built on the edge of the Utah Lake as a result of the war efforts in WW II, Geneva Steel, would both close down toward the end times. This happened about 40 years later. First Kennecott shut down it's Bingham Canyon operation in Utah and then Geneva Steel followed suit soon after. They both reopened their doors within a couple of years with Geneva reopening with new owners. Geneva closed once again due to cheap foreign steel imports and presently (2004), Kennecott is wondering they will be around in the next few years.   
  
Koyle also said that when the mine came in, all the mines in Tintic District in Utah would be at a stand still. This is pretty much the case today.  
  
A WARNING ABOUT WALL STREET RIGHT BEFORE THE FINAL CRASH  
Bishop Koyle said that Wall Street would have a major drop sometime before the total failure and that the Government would step in to help save it. In October 1988 (Black Monday) the stock market came to within two hours of total catastrophe and the federal government stepped in to prevent it from crashing. Then again on 11 September 2001 when the twin towers of the Trade Center came crashing down, the markets took a big tumble when they reopened for business. On his radio talk show, G. Gordon Liddy reported that a friend of his working for Merrill Lynch, a stock brokerage firm, called to tell him that the government was feeding funds into the market.  
  
CHURCH, STATE AND NATION  
Koyle said also the Church, the State, and the Nation, in rapid succession would be set in order and brought up a standin' like a wild colt to the snubbing post.  
  
A SEVEN YEAR SCOURGE OF DROUGHT  
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 in preparation of the Lord's second coming. 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 was like going down into a deep valley that would take 3 1/2 years to go down into, and another 3 1/2 years to climb out again into a new and wonderful world.  
  
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; and in the fourth year there would be no crops at all.  
  
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.  
  
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.  
  
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 at all.  
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; and in the fourth year there was no grain to be purchased at any price.  
  
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.  
  
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 the 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 away.  
  
THE MINE COMES IN  
He also saw the Mine would come in after a hard winter followed by a water-logged spring, then a dry hot summer, and when the wheat was in the boot, the Bishop came out of the tunnel with the first gold in his hands.  
  
THE LIGHT COMPLEXIONED - WHITE HAIRED 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 east of the mine with a big check to finance the first shipment of ore. He seemed to be identified with "the little spot of blue in the dark clouds over by the Point of the Mountain." In one or two rounds of holes they would strike the rich gold ore in the fourth finger of the five fingers in the right-hand drift. The stockholders would rally with him and bring about many wonderful changes around the mine. This man would come with a new process that would entirely revolutionize the entire mining industry. Could this man be Al Sinclair AKA as the translated Alma the Younger who came to the mine in the 1950's? the Bishop along with Al Sinclair said that the messengers would return before the mine opened in their true identity. Al had a lot of interest in new inventions and mining. Who would know best how things should be done when the mine is to be opened.  
  
WAR COMES TO OUR COAST LINE  
War would be brought to our coast line, but we would not be invaded at this time. However, a Russian invasion of the U.S. and Canada would come later.  
  
FUTURE OVERNITE CRASH / U.S. PRESIDENT TO DIE  
One time in about 1946 an attorney who was quite interested in the Mine, and sometimes he attended the Thursday night meetings, said to the Bishop, "How are you going to stop the Government from taking about 94% of the gold away from you?" The Bishop said, "Turney, there ain't goin' to be no Government when the Mine comes in!"  
  
Bishop Koyle said that on the first shipment of gold that there would be a small piece in the paper near the mining page and few people would see it. It would be about one inch long in the paper. At this same date and on this same paper there would be four-inch headlines. We were never told what those headlines would be about. Also, when the second shipment of gold was made, there would be a jam at the mountain and hundreds of people would never get up there to be in the midst of it. I understood this jam would reach for several miles.  
  
Koyle saw that the US President would die in office just a while after the mine came in. He saw them look up and down the country everywhere to try to find a man to take his place and they would not be able to find one and the nation wandered in chaos. That's how bad it will get.   
  
He was shown that a Republican Administration would made great efforts to save the economy. He also said prices would go higher and higher and all at once something happened and in one night the props would be knocked out from under everything and down would come everything. This condition of rising prices would be brought about by strikes.   
  
When the props give away there will suddenly be an overnight price and wage crash or deflation that seemed to occur the same time as the death of the republican president. The disaster which followed rated 4-inch headlines in newspapers throughout the country.   
  
According to Velma Kunz who was the wife of a miner that lived on the hill near the mine, the bishop would many times get the miners off to work and then come on down the hill. He would many times stop in and talk to Velma. One day she asked when the economic crash would occur. He was sitting at the time with his arms across his chest and then he dropped his head down. She thought he had gone to sleep. After a period of time he opened his eyes and looked up at her and told her this. The overnite crash would occur on a holiday weekend where the holiday falls on a Monday.   
  
Koyle was shown that our entire wage and price structure had risen higher and higher so that it was like it was up on high stilts, and then suddenly it was as if someone over-night had kicked the stilts out from under it, and the whole thing came down with a crash to about 20 cents on the dollar.  
  
Property would only be worth l/5 of its form er value, but his mortgage and other fixed debts would remain the same.  
  
The US would call it's military home from all over the world just to keep the greenbacks home and to keep the peace.  
  
CHURCHES AND SCHOOLS TO CLOSE  
Bishop saw that after the Mine came in, that all the churches and schools would be closed down for a while. He saw this in about 1930.  
  
U.S. MONEY TO BECOME WORTHLESS  
Additionally Koyle said, not long after the mine came in, the U.S. money would become totally worthless.   
  
THE MINE TURNS OUT IN THE FALL  
A small notice would appear in the paper about the mine shipping it's first shipment of ore to be processed but the biggest economic disaster in the world would be the news of the day and would affect everyone.   
  
The mine would pay it's first dividends or relief from the mine in November or December. Koyle said he had a dream that after the mine came in, many were sitting around and giving praise to God for this happy Christmas. In time we would learn to live without money under the Law of Consecration.  
   
The Bishop said probably in the thirties that when the Mine comes in, we will have a queer lot of Dream Miners that want to do many things. One would buy a large automobile and tour many countries in the world; many would buy large ranches and stock them well with cattle; and Parley here would charter a ship and go down into Central America and hire a lot of men and uncover one of those ancient temples, and bring his findings back and give them to the BYU.   
  
THE MOST IMPORTANT THING TO DO  
Well now, Bishop Koyle will tell you the most important thing for you to do. You should have your houses filled with a large amount of food, and go inside and cut off your radio, TV, your telephone, and your daily papers. You will not want to know what is going on in the outside world at all. I saw that two out of every three people on the earth would lose their lives from starving, or from being killed on account of the judgments of God that would be in full swing. I saw that I could walk great distances right here in Utah, by stepping from one man's dead body to the other. After you get inside your houses, you will be in there for quite some time. To me, my own opinion would be we would be there for the third and fourth years of famine, and probably another one because there was such a shortage of seeds to plant that there was not an abundance until the sixth year. I have been wrong before, and the best thing to do is to pray to Him for advice.  
  
MEN OFFER TO BUY THE MINE   
Bishop Koyle said that right after the Mine came in, there would be two men from the east, and they would bring suitcases filled with gold, and stack it on the dining room table in great stacks, and offer it all to the Bishop for his Mine. The Bishop only smiled and said, "No."  
The Bishop said that if people could travel very far, this being the richest gold mine in the entire world anywhere, there would be many whores, gamblers, drunkards, confidence men, and what have you. All of them would be trying to make a stake for themselves. God will not permit this on His works.  
  
$6,000 PER SHARE  
Bishop said this stock would go to a high of $6,000 per share, and he saw that people would go to court for one-half of one share.   
  
A SILVER DOLLAR WILL BUY ONE ACRE OF LAND  
The bishop made the comment many times at the Thursday night meetings that the day would come when a silver dollar would buy an acre of land.  
  
THE PURPOSE OF THIS GREAT WEALTH  
The purpose of this great wealth was that it must be reserved for building the nucleus for the political Kingdom of God. It would provide an honest money of gold and silver the would make possible the rapid construction of cities of refuge and stock them with food supplies and equip them with essential industries, so that these cities could be a refuge for righteous populations which would be segregated out in fulfillment of the parable of the wheat and the tares, thereby bringing to pass "an entire separation of the righteous from the wicked," as stated in D&C,63:54, and also in Section 86. This gold would also serve a wonderful purpose in beautifying the New Jerusalem and the Great Temple to be built there for the Lord's coming. A City to be inhabited by Nephites, Lamanites, the Ten Lost Tribes, and the repentant LDS Gentiles then sifted out.  
  
THE RELIEF MINE 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 about 200 feet or so to the northwest of the north end of the concrete retaining wall, which was built many years ago, and it is below the place where the grain bins will be built.   
  
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. 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. This crash would cause every bank in the country to eventually fail except those established by the Relief Mine which would have enough gold back of it to survive. Gold would become very powerful as a medium of exchange. He said that here in Utah we would return to gold and silver coinage, and that our local economy would hold up about two years longer than the rest of the nation.  
  
This bank, soon after the Mine comes in, will have its vaults filled with gold, and when the company loans money to poor people at from 0% to as high as 4%, according to whether they were well to do or poor. 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.   
Gold would increase in value to hundreds of dollars an ounce or more at this time, and we would be doing a big business with the Denver Mint. At first we took our gold and silver to Denver for coinage, but soon that was no longer safe, so we had to establish a mint at the mine and confine our activities to these valleys. 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, and relief very important.  
  
GRAIN BINS TO BE BUILT   
Carter Grant recorded some of his conversations with Bishop Koyle on these important matters:  
Wednesday, March 4, 1931:  
Last night Brothers William A. Jones, Clyde Hood, Philip Tadje, Richard Sonntag, and I went to Brother Koyle's, arriving at 8:00 p.m. After asking each one of us about the hard times, getting what we knew, Brother Koyle opened declaring that they would grow worse and worse each week; that even the Church would become so hard pressed that the cry of the needy could not be satisfied.  
Also he said, "We will have a mild open winter after the mine comes in, which will permit us to pour concrete all winter long to build the grain bins He spoke of a fall following the dry, hot summer that would be more like spring when the mine turned out, and it would be followed by a very mild, open winter which would permit the uninterrupted construction of a series of large grain bins, or elevators which would hold a million bushels of wheat. These would be built high on the hill near the mine and get them filled up against this time of great distress and famine. These would hold one million bushels of grain. 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. This would keep many, many thousands of people from starving during the time of famine. At the very same time, he saw that the 315,000 [bushel] grain elevator built at Welfare Square in Salt Lake City would be entirely empty right at the time it would be most needed.  
  
March 14, 1931:  
Now as to storing wheat! Since this subject has been upon Brother Koyle's mind for some time, he stated to us that on Friday, March 13th, while coming out the tunnel, inspiration came to him like a voice speaking, telling him to build double cement bins on the side hill near the powder magazine, one below the other, so that he could let the grain from the first bin run down into the next and then down into the third and fourth. These long cement tanks or bins were to begin at the upper road and stretch down the hill, so that with the gates open between the bins, grain that was dropped into the top one would easily find its way down the incline to the lowest level. \* \* \* Then too, this plan, says Bishop Koyle, "will put the grain upon our property where no one can molest it, where we can make distribution as we see fit. All eyes are to look toward us for relief."  
  
(Journal of Carter Grant)  
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.   
He also saw that we would buy our wheat at 50 to 60 cents per bushel, and that it would be bought out of the first and second years of crops in those famine years. He looked up and down the state everywhere on the third year of famine, and he could not buy a bushel of wheat for a bushel of gold.   
We learned through the Bishop we would have nine months to build grain bins and store food, and that would be the longest that money would be good until transportation fails.  
  
INDUSTRY AND BUSINESS CLOSE   
Here in Utah, big industries would be shut down as well as government related industries and unemployment would be widespread.   
  
GREAT EARTHQUAKES  
John H. Koyle was gifted with dreams not directly related to the mine. For example, he saw that during the time of great tribulation there would be a massive earthquake out in the Pacific Ocean that would bring giant tidal waves along our Pacific Coast. This would in turn bring destructive quakes along the San Andreas Fault and wreck great destruction in San Francisco and Oakland. If inspired, prophetic warnings were heeded in time, many of our people would escape these disasters.  
  
DROUGHT, FAMINE AND DEATH  
The Bishop said we would have four years of famine here in Utah due to a 4-year drought and increasing crop failures. The last two years of this would result in major famine, causing many to die of hunger and plague. Overall, there would be seven years of famine in the world. The fifth year here would be ever so scarce because of a shortage of seeds to plant. The sixth year the rains came and there would be an abundance from then on. One third of the people is all that would enjoy it as the rest would be dead.  
  
The time would come when one could not buy a bushel of wheat for a bushel of gold, but during those first two years of the drought, wheat could be purchased for as little as 50 and 60 cents a bushel; and thus from our gold and silver we would be able to get enough to survive the famine here in these valleys.   
  
REFUGES AND TENT CITIES  
The nation was in a sad state of famine, mobocracy and chaos exactly as seen and prophesied by the Prophet Joseph Smith. Entire states would be depopulated, with not enough living to bury the dead. This in turn would cause a great influx of tens of thousands refugees, consisting mostly of women and children, looking for food and safety until there were more people living in tents than in houses in the valleys of Utah. The Bishop also said that two out of every three would die or be killed when the judgments of God came, and this would be true all around the entire world.   
  
TRANSPORTATION TO STOP  
We would have our gold and be able to buy our food and grain 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, and they would drive thru the night with brilliant lights. Soon 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. Of course, no one in the early part of the century believed him.   
About this time, he said, 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 no way 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. We would have to build a self-sufficient economy of our own with oil wells and industries to take care of our own needs. This, indeed, would be a time when we would have to live close to the Lord and depend upon Him for both temporal and spiritual salvation. We would learn the meaning of repentance.  
  
WHITE CITY, A CITY OF REFUGE  
The Bishop explained that a beautiful city would grow at the base of the mountain after the mine came in. Nearly all of the people of the city would be stockholders, or at least believe in the mission of the mine. So many of the buildings would be painted white, that it would be called "White City".  
When ogden Kraut went to work at the mine, he met an elderly gentleman named Salsbury, who had been a barber in California before being employed at the mine. He told me that while they were living in California, he came home one day after work and lay down on the living room couch to rest. His wife asked him if he would like to go with her to the store, but he declined by saying he would rather just rest for awhile. After she left, he was looking over towards the wall when suddenly it began to vanish, but a vision of a beautiful valley came into view. He saw mountains in the background and a large lake nearby. He was high in the air looking down, and there below him was a beautiful city in which almost every building was painted white. He looked upon the scene with awe and wonderment, when suddenly the picture began to fade away and the wall came back into view. He was puzzled as to what it was, what it meant, and where the valley was. For over a year he marveled at the beautiful scene that he had beheld in vision.  
  
Then one day he went to Utah to visit some relatives who lived in Provo. During the visit they mentioned the Dream Mine, and how spiritual the Bishop was. They all agreed that it would be a very interesting visit to go up to the mine to see it. Salsbury went into the tunnel on their little guided tour and was utterly fascinated. Finally, on his exit from the main tunnel, he beheld mountains, the lake and the beautiful valley below--it was just as he had seen it in his vision, except there was no city below the hill. He hurried down to the house where the Bishop was and asked him what had happened to all the buildings that were supposed to be there. The Bishop told him that he had seen the city that would someday be built there.  
White City would become one of many cities to spring up in the valleys of the Rocky Mountains. It would be designated along with others, as a place of refuge, a place of safety and peace from the scourges that would overtake the fallen nations of the world:  
  
This beautiful "White City" together with a number of other beautiful cities, were to be rapidly built at this time and would serve as holy places of refuge where the more righteous of the LDS could be gathered out for safety as in the parable of the wheat and the tares, a people who would be determined to accept a Great Reformation that would be offered to them at this time, and they would dedicate themselves to living the Gospel of Jesus Christ in all its fulness with nothing left out. There would be radio and TV stations, power plants and airports arise in these ultra modern cities, and they would be stocked with food and equipped with essential industries that would enable them to survive the years of famine and distress, while the Lord purged the earth in preparation for His Millennial Reign. Here the very elect of the earth would prepare themselves to pioneer the New Age with a New Society that would replace the fallen Babylon. (The Dream Mine Story, Pierce, p. 64)  
  
TO COME US ARMY   
In 1934 construction began on the dugway that winds up the side of the mountain from the mill and over the saddle, linking the various tunnels together on the upper claims. This dugway would someday prove to have greater additional importance for the inhabitants of White City during a time of grave danger. Bishop Koyle saw that it would serve them as a means to places of refuge and safety where they could take needed supplies with them and find protection from an invading U.S. Army, larger than was Johnston's Army sent against the Saints about a century ago, This army would have orders to destroy them if they did not surrender and deny all affiliation with the new parliamentary nation.  
  
While working on the Dream Mine dugway, June 17, 1934, I was standing with a pick on my shoulder talking to Bishop John H. Koyle, when the spirit of prophecy came over him, and pointing to me, he said, "Just as sure as you stand there with that pick on your shoulder, the time will come when you young men will have to defend this land against factions that will come here against us. You will defend it by the power of the Priesthood.  
  
"They will send an army out here worse than Johnston's Army to put us down. They will offer protection to all who will deny their faith and surrender to them. And all the Gentiles will go over to them and about one third of the Mormons. Then when they are ready to completely destroy those of us who defy them, something will prevent them from doing it.  
  
"During that time this dugway will serve as a means to refuge for many of our people with their supplies. We take cover in the safety of the tunnels until that army is destroyed together with all who surrender.  
  
"Following this, we will also have the Russians to fight, and they will get half way across this country before they are put down." (--To the Missouri River.)  
  
I noticed that he was somewhat shaken by this experience, and that he had to sit down to recover his strength. Later when I had discovered the Bulkley and Farnsworth visions about the U.S. Army coming against Zion, I learned that Bishop Koyle had never heard of them, and that he had no previous knowledge of the "U.S. Army worse than Johnston's coming against Utah."  
  
When he had recovered enough to talk about it, I then pointed out that the tunnels would not offer much protection against an army. He then told me that the importance of the tunnels would be understood when this time came. Of course, I did not know in 1934, as I know today, that we would be taking refuge from the wrath of God upon the army and all who would surrender to it, when "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." (II Peter, 3:12) And "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold." (See Isaiah, 30:26.)  
  
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 Bishop Koyle's death, which was a long period of 35 years full of 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 rather dormant with little more than enough activity to justify the assessment work and keep a legal hold on the claims. The full symbolic vindication of the Green Spot is now due.  
  
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.  
  
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 dream's. 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 Peirce 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. Bishop Koyle, Lars Olson, Ben Bullock and June Peirce have died in that sequence. The fifth man still remains unidentified. This dream may only be symbolic of eventual success or it may be something more literal from out of the resurrection. Who knows?  
  
Certified statement made by Ben Bullock in the presence of witnesses on February 14, 1957. Note: This appearance seems to agree with what is called the Green Spot Dream of John H. Koyle. In this dream, Koyle claims to have seen himself with Bullock and a group of friends going up Water Canyon located near his mine. The group proceeded to go around the mountain side with horses while he and Bullock continued up the canyon on foot. They were forced to take cover from enemies who began firing at them from atop the ridge. As they approached the top, they came to a clearing which they must cross in order to reach a green spot on the other side which would furnish safety to them. Koyle warned Bullock of the danger, but he nevertheless broke from cover and reached safety just ahead of Koyle. Here they were welcomed by their friends who had gone around. A suggested meaning to this dream is that after much trial and peril, both would reach the desired goal of success. Bullock or Bullock's tunnel would produce first, followed shortly thereafter by Koyle's Dream Mine.   
  
RUSSIA TAKES OVER EUROPE, ASIA AND AFRICA  
In the thirties he spoke of Russia invading Turkey at this time to gain the Dardenelle-Bosporus Water-way. He said that at this time there would be trouble in Palestine or the Mid-East, which in turn would cause war to erupt in the Balkans as Russia mace a great military push toward Palestine and practically wiped Turkey off the European pert of the map.   
  
He said that after the Reds took over most of Europe, Asia and Africa, they would invade the United States and Canada, and because of our chaotic condition, we could offer very little organized resistance. He said the Reds would get as far as the Missouri River or Mississippi River before they were stopped by Priesthood powers from heaven that would drive them out of the lands. The Chinese would invade the West Coast and get as far as the Sierra Nevadas before they were stopped by divine intervention and that these invasions would not reach us herein these valleys of the mountains.   
  
PROPHECIES AND THEIR FULFILLMENT  
The prophecies of Bishop Koyle were not given for entertainment nor curiosity; they were meant to convey a message of warning and instruction. If this generation fails to benefit from them, they justly deserve the consequences. The purpose of this chapter is to quickly review some of John Koyle's prophecies so that the readers can be more aware of their message and learn from them. The author (Ogden Kraut) worked with the Bishop at the mine for about two years and has personally seen the fulfillment of many of his prophecies and he talked with others who saw the fulfillment of nearly all the rest.