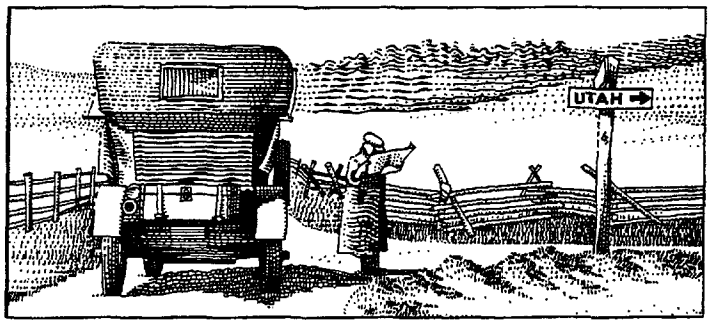
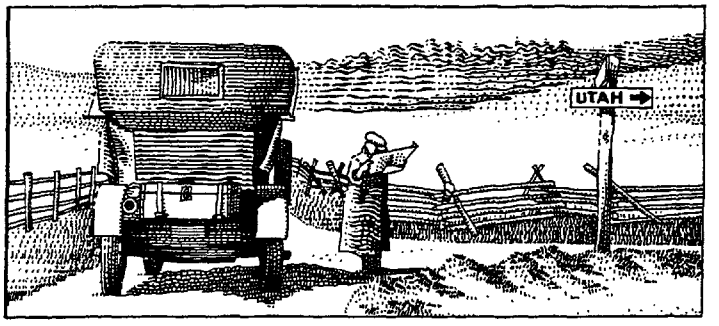


THE HISTORY BLAZER

NEWS OF UTAH'S PAST FROM THE

Utah State Historical Society
300 Rio Grande • Salt Lake City, UT 84101
(801) 533-3500 • FAX (801) 533-3503

October 1996 Blazer Contents



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Billy Wilson and His Bar Bear

THE CLOSING DECADE OF THE 19TH CENTURY was aptly called "The Gay 90s." Life became more casual and carefree. Leisure activities in Utah County and the rest of the state became more numerous: resorts were established in the canyons and near lakes, boat races on the lakes were initiated, horse racing tracks were built and bets placed, boxing surged in popularity, and saloons proliferated as town after town took the local option of becoming wet. Yes, even in "Happy Valley" people began to cut loose. A generation of jovial gentlemen who participated in such activities and ran with a racy crowd earned the nickname "Sports." One of Provo's foremost "Sports" was William M. "Billy" Wilson. As a young man he had come to Utah with his father, a mining prospector. His mother and three sisters followed later, but when his mother became ill the distaff side of the family returned to Canada. Billy and his father liked Utah and remained here the rest of their lives.

In 1885, when Billy turned 20, he moved to Provo and got a job in the Palace Drugstore owned by Russell Spencer Hines. This sounds respectable enough, but at that time the city was dry; liquor in small amounts for medicinal purposes was legally available in drugstores only. Owners of certain infamous drugstores became rich by dispensing "pain killers" to the afflicted customer whose real desire was a shot of liquor. Men walked a straight line to the drugstore and staggered out with smiles on their faces. Several heavy doses of the proper medication cured what ailed them. Under such an able instructor as Hines, Billy soon learned the drugstore business.

When Hines moved into a new building in 1886, Wilson started a dance hall in the old store. The next year he and Dr. Julius Hannberg became partners in a drugstore, Wilson & Company. In April 1888 Provo's City Council issued an ordinance making it legal to sell liquor over the counter. Billy left the drugstore and took over management of the Occidental Saloon in January 1889. The location of the saloon on Center Street between what was then called Academy Avenue and First West must have goaded Provo's faithful. It was directly across the street north from the Tabernacle block and facing the front door of the old meetinghouse. Also, the tithing yard was located on the same block as the saloon; the backs of the two lots bordered each other.

Before he got religion, Provo's famous Uncle Jesse Knight entered into a partnership with Wilson in April 1889, and the name of the business was changed from the Occidental to Wilson & Knight. The firm added a first-class billiard room and devoted the front part of the building to the cigar and tobacco trade. Their first-class cigar was named the "Billy and Jess," and with every box sold they threw "in a copy of their handsome physiognomies."

Sometime that summer Billy acquired a black bear cub to promote business. He kept it in a kennel near the rear door of the saloon. Like many of the bar's patrons, the bear developed a

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dependency on beer. Provo's *Daily Enquirer* reported, "You ought to see Billy Wilson's cub bear knock the beer cases around in his efforts to get at the fluid. He appreciated it just as much as some humans do." One November day in the presence of quite a few spectators, the bear cub and Billy's bulldog squared off on the tithing lot in back of the saloon. The paper reported, "The dog got badly used up." It did not report, however, if the match had been prearranged. Sporting men took their pleasure where they found it. By April 1890 the bruin had grown, being well fed on scraps from the bar and, of course, lots of beer. One balmy Sunday evening, seized by the urge to perambulate, the bear chewed at the cage until he was free. He then set off to explore the neighborhood.

The first to discover the uncaged bear was R. H. Dodd, a local real estate developer and member of the Provo Boat Club. About 7:00 P.M. he was passing in back of the saloon when he brushed against something furry which acknowledged the stroke with a deep sounding "whoof." The way the startled man made the dirt fly was a credit to the realty profession. A posse armed with sticks, stones, and clubs soon gathered and made abortive efforts to recapture the bear, which they found seated contentedly by the side of a beer keg. After a brief chase the bear escaped to the top of the saloon. When routed from this perch he took another turn or two about the yard striking terror into the hearts of old men and little boys. Then he headed for the tithing office. By this time Billy Wilson had appeared on the scene armed with a gun. When it became apparent that the bear would not willingly reenter his cage, Billy reluctantly ended the chase with one shot, remarking sadly, "Those who knew him best loved him best." Quickly regaining his composure, Wilson arranged to have the bear skinned and sold the hide to George Havercamp, a local official. Thus ended the short and somewhat bleary-eyed career of Billy Wilson's Bar Bear.

Billy's career did not come to such an inglorious end, however. Though he never became as rich and famous as his former partner, Jesse Knight, he did become an important figure in the development of Provo. He was a member of the Provo Boat Club's rowing team, which for two straight years won the boat racing championship of Utah. He married a local girl, Lillie Sophia Wilkins, the daughter of a Provo law officer. Wilson eventually became a carpet merchant, ran a hotel, operated a lake resort, owned and operated a freight and passenger service on Utah Lake, and finished his career as a field representative for the Portland Cement Company.

Billy was a self-taught man who eventually developed quite a polished vocabulary and a talent for writing. Many of his articles appeared in the Provo papers. As an officer of the Provo Commercial Club, a forerunner of the Chamber of Commerce, he wrote two books promoting Provo's business opportunities and its desirability as a place to live. In his later life he became an excellent amateur magician and at 75 was helping local churches with fund-raising by putting on magic shows. In his long lifetime, Billy evolved from a "Sport" into an active contributor to the development of his community.

Sources: Billie Woodrow Wilson, "William Mercer Wilson (Billy Wilson), 1865-1948" (1980); *Provo Territorial Enquirer*, 1887-88; *Provo Utah Enquirer*, 1888-90; interview with Billie Woodrow Wilson, April 16, 1996.

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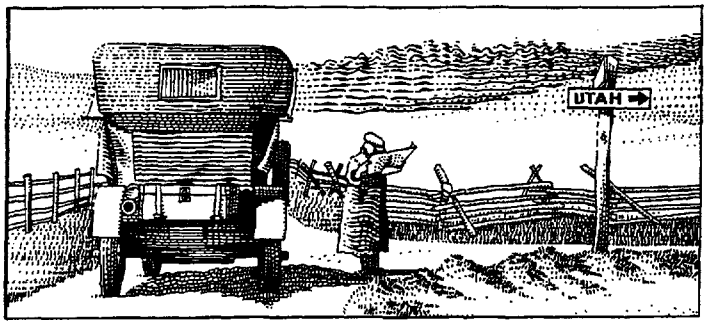

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Wasatch Farmers Tunneled through the Mountains

ON OCTOBER 30, 1992, AFTER MUCH DEBATE and fanfare, Congress enacted Public Law 102-575 which made significant changes to future water reclamation developments in the multi-billion-dollar Central Utah Project. A provision in the law allows for the expenditure of $10 million to permanently close a century-old water diversion tunnel constructed by farmers from Wasatch County and replace it with the Daniels Creek replacement pipeline as part of the integrated Wasatch County Water Efficiency Project.

The Strawberry Creek Ditch and Daniels Creek Tunnel were dug by the farmers out of desperation as the growing number of farms demanded more water in Heber Valley and a drought in the 1870s greatly diminished the water flow in several streams in the valley. In an effort to develop other sources of water, farmers from the southeast section of Heber Valley turned their attention to the Uinta Basin and the Uintah Indian Reservation where they found an untapped water resource in the upper Strawberry River.

In the fall of 1879 farmers from Daniels commenced digging a diversion canal from the upper Strawberry River over the summit of the Wasatch Mountains to McGuire Hollow and Daniels Canyon. Two years later the canal was completed, and water from the Strawberry River, a tributary of the Green River, was diverted through the completed ditch to the thirsty fields in Heber Valley.

The success of this first effort prompted a second group of farmers to undertake a similar project. However, they initially met with defeat, failing to divert water far enough upstream on the Strawberry River to permit the free flow of water over the summit of the Wasatch Mountains. Undaunted and badly in need of water, these farmers began to dig a thousand-foot tunnel, engineered by Edward Buys of Wasatch County, through the Wasatch Mountains in 1890. Tunneling was done in the dead of winter to avoid detection by Indian agents and others. The diversion canals and tunnel and the water from the Strawberry River were all located on the extensive Uintah Indian Reservation established earlier by President Abraham Lincoln.

The new tunnel proved extremely successful, and as a result the earlier constructed diversion canal was abandoned and water from it channeled through the Daniels Creek tunnel. For the first time in Utah history, water was successfully diverted from the Colorado River drainage system to the closed Great Basin drainage system. These water diversions at the head of Daniels Canyon preceded the much heralded transmontane diversion of the Strawherry Reclamation project by more than a decade and the much larger and more costly Central Utah Project by more than seventy years.

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With the completion of the Jordanelle Dam, the last major reclamation dam to be constructed by the Bureau of Reclamation in Utah, water from the Jordanelle and the Daniels Creek replacement irrigation pipeline has replaced water taken from the upper Strawberry River, ending one element of a century of irrigation history in Heber Valley.

Source: Craig Woods Fuller, "Development of Irrigation in Wasatch County" (M.A. thesis, Utah State University, 1973).

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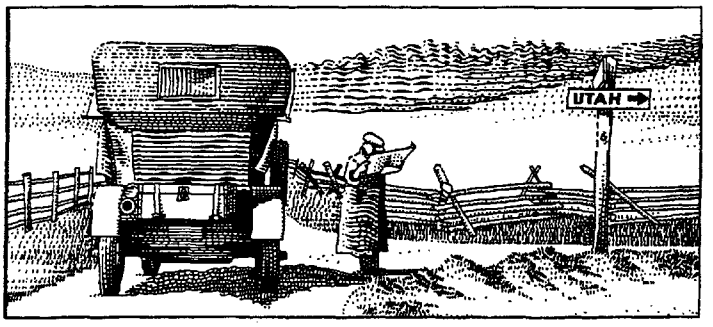

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Royal Hotel Served Basques and African Americans

BUILT IN 1914 AT 2522 WALL AVENUE, OGDEN, THE ROYAL HOTEL has filled a unique role in the city's history. A modest three-story masonry building, the hotel originally provided housing for blue collar railroad workers and travelers. Shops, cafes, and offices filled the front spaces of the street floor, and modestly priced hotel rooms on the second and third floors accommodated the needs of local working men and minorities. The original owners were John H. Maitia and John Etcheverry. In 1935 Sam Maruri, a hotel tenant, acquired the Royal. He and his family, immigrants from Spain, catered to fellow Basques who worked for the sheep industry locally. For many years both the wool clip and lambs were shipped by wool buyers and meat packing houses from Ogden by rail.

After the Royal's construction in 1914 the area around Union Station became a center of commerce, entertainment, and lodging into the 1960s. Several other hotels were constructed around the same time, including the Healy and New Brigham hotels on Wall Avenue and the Marion, Windsor, and Helena hotels on 25th Street.

Directly behind the Royal Hotel a comparably sized brick structure was built sometime between 1920 and 1930. Its main purpose was for the playing of jai-alai, a very fast court game for two to four players who use a long basket strapped to the wrist to propel a ball against a wall. The Basque immigrants no doubt saw this game as an important part of their heritage. This building is the only known structure in the state built especially for jai-alai and one of few that embodies the culture of the state's small Basque population. In the early 1940s large trucks took over the transportation of sheep, bypassing the Union Station area, and the hotel's association with Basques came to an end.

On May 5, 1943, the Royal Hotel was sold to Leager V. Davis, an Ogden woman originally from Louisiana. She and her husband, Alonzo, wanted a place to accommodate members of the local African American community, primarily the porters and waiters working for the railroads. At that time there were few places where they could stay in Ogden because of segregation and the lack of equal housing opportunities. Other than the Porters and Waiters Club, the Royal was the only hotel designated for the black community. During World War II a basement room in the hotel served as an office for African American MPs.

Leager Davis was very active in Ogden's black community. During her ownership of the Royal she served on the Board of Directors of the YWCA and the Comprehensive Health Planning Commission and as head of the governor's Anti-Discrimination Board. She was also active in the Ogden Chapter of the NAACP, the United Fund, the League of Women Voters, and the Demo-

(more)

cratic Women's Club. The Royal Hotel hosted the meetings of many of these community organizations. The NAACP named an achievement award in Davis's honor. She died in 1973.

The Royal Hotel was recently rehabilitated by Kier Corporation, and the jai-alai building now serves as a parking area for apartment tenants. The Royal is part of the Lower 25th Street Historic District and is listed in the National Register of Historic Places.

Source: Nomination Form, Lower 25th Street Historic District, National Register files, Preservation Office, Utah Division of State History.

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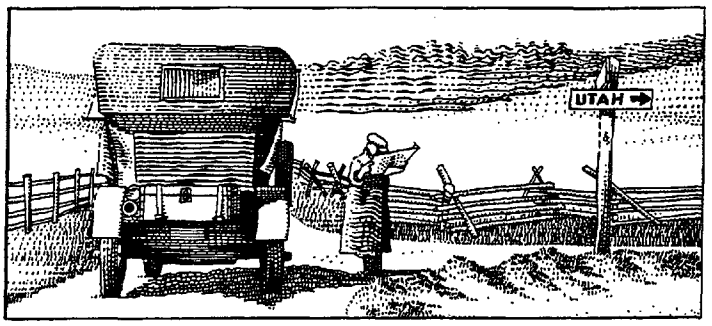

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Historic Starr Springs near the Henry Mountains

MOST OF THE MESAS, BUTTES, SHEER CLIFFS, AND BADLANDS of Utah's Canyonlands were sculpted by the Colorado River and its tributaries. The Henry Mountains are different. They consist of volcanic rock which long ago, in molten form, forced itself into and between other rock formations. Starr Springs is surrounded by flatlands and rolling hills leading up to the domed mountains nearly 12,000 feet high.

Forty-six miles south of Hanksville in the state's southeast quarter, on the highway to Bullfrog Marina, sits a campground developed by the Richfield Office of the Bureau of Land Management. The first permanent ranch to be established at this end of the Henry Mountains was once located at this large spring.

Because no notable creeks or rivers flow within thirty miles of the site, Starr Springs must have been an oasis for early Anasazi Indians. The Old Spanish Trail and later trade routes bypassed it. John Wesley Powell may have discovered it when he surveyed the area and named the Henry Mountains during and after his Colorado River expedition of 1871-72. Mormon pioneers pretty much stayed away, considering the place an unlikely area for farming.

Thus the springs were available when prospector Al Starr arrived in the 1880s. For several years, Starr worked a mine on Mount Hillers (alt. 10,650 feet). But either he had a short attention span or he got wise to the fact that the Henry Mountains are short on precious metals and better suited to coal and uranium mining. In 1890 Starr, determined to establish himself as a cattle rancher, took up residence at the springs which from that time forward bore his name.

Some people might consider Starr a ne'er-do-well. After failing at mining, he failed too at ranching, probably through overgrazing and poor timing (the 1890s brought economic panic and depression to Utah as well as the rest of the nation). He could not be called a mover and shaker of Utah or western history. But Starr did one thing well, and that was build. Isolated from everyone he might have wanted to impress with his handiwork, he constructed a dugout followed by a ranchhouse both of which have withstood 100-plus years of heat, cold, erosion, curious onlookers, and vandals.

The dugout, which he probably built first and lived in while completing the ranchhouse, is one of the most unusual constructions of its type. The dugout's only visible structural support is an arched roof formed of fitted, mortarless granite rocks. The dugout walls are earthen, and from all remaining evidence, only two wooden posts were ever incorporated into the design, and they did not support the roof but were used as meat-drying racks.

With his subterranean home built, Starr set about erecting a permanent house. He did not

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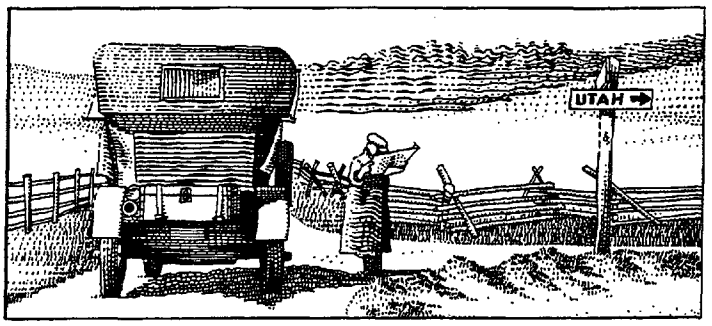

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With his subterranean home built, Starr set about erecting a permanent house. He did not

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plan for a rustic wood cabin. Instead, he built it of dressed and closely fitted granite rocks forming walls two feet thick. As a (probably unnecessary) finishing touch, he chinked the walls with mud. The ranchhouse must have been cool in summer and warm in winter. Starr moved in and turned his dugout into a smokehouse.

Starr was not entirely a recluse. Local tradition is that Butch Cassidy's gang were frequent visitors to the Starr Ranch. But this did not keep the operation from failing. By 1900 the ranch was abandoned, and Starr had gone on to other, no doubt equally inglorious, endeavors. In Utah, his smokehouse, ranchhouse, and the springs named after him constitute his only claim to fame.

In 1953 a detailed survey of the springs was done by Charles B. Hunt. The BLM has placed a fence around the ranch buildings to protect the sculpted window sills and other architectural details from further vandalism. The smokehouse remains intact. Starr Springs Campground has become one of the featured attractions for campers and tourists in the south Henry Mountains.

Source: Nomination Form, National Register of Historic Places, Preservation Office, Utah Division of State History.

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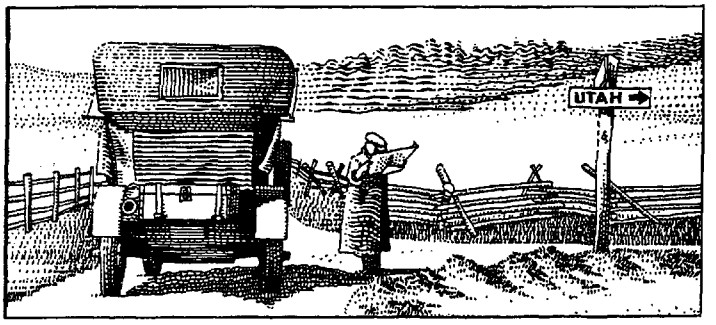

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The White Book Road Guide

THE WHITE BOOK ROAD GUIDE PUBLISHED IN 1920 by F. D. B. Gay was produced "from the standpoint of the man in the car." This guide and others published by Gay not only catered to the needs of early automobile tourists but also reflected his desire to market "the scenic wonders of the western states to America." Born in Massachusetts in 1878 and educated at Harvard and Northwestern, Gay had a long and varied career as a newspaperman and was associated with the *San Francisco Examiner, Chicago Tribune, New York World Herald, Rocky Mountain News*, and the *Deseret News*. Like many a traveler before and since, he became enamored of the southern Utah scenery. Associated with the Auto Club of Southern California, he secured "from them the first money to mark the roads of southern Utah." As field secretary of the Associated Civic Clubs of Southern Utah and the Scenic Highways Association, he reportedly "mapped and routed the first roads of southern Utah."

The 1920 guide takes the tourist in his automobile from Ogden to the Grand Canyon along what is essentially Highway 89. The driver is given exact mileage between towns and told precisely where to turn. For example, on the Sevier River route between Richfield, Sevier County, and Marysvale, Piute County, the guidebook notes that at Elsinore (7.4 miles from the Commercial Bank corner in Richfield) gas could be obtained at the drug store on the corner and to turn right there and at 7.7 miles turn left and follow the main road. After driving straight through Joseph, at mile 15, turn right with the poles. On reaching mile 16.7 the Cove School should be on the right. Where the road forks at mile 17.4 the driver should keep left for Marysvale. After crossing the river twice and a railroad siding once the road would take the tourist on into Marysvale, a distance of 30.5 miles from Richfield.

This particular guide was produced in cooperation with Josiah F. Gibbs and J. Cecil Alter. Alter, founding editor of *Utah Historical Quarterly* and head of the Weather Bureau in Salt Lake City for many years, waxed eloquent about "Automobiling to Wonderlands" and the beauties of Fish Lake, Bryce's (sic) Canyon, and Grand Canyon. "The Grand Canyon, like a love affair, must be experienced for it cannot be described," the ardent Alter wrote. Gibbs described the majestic grandeur of the Tushar Mountains straddling the border of Piute and Beaver counties, but another purpose of his writing was to promote Marysvale as the center of "the coming precious metals district of Utah."

In addition to the precious metals pouring from the Deer Trail Mine, "vast deposits, beds and lodes" of alunite ore were being refined at the Mineral Products Mill a few miles outside of

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Marysvale—"sufficient to supply the United States with pure potash and potash-fertilizer during centuries to come." Marysvale, "a mountain hamlet in the rough," was the ideal spot from which to explore by auto or saddle horse "the great heart of the Tushar," including Mount Belknap. From the top of this 12,139-foot peak virtually all of central, southern, and southwestern Utah could be seen. Indeed, "from the U.S. geodetic station, perched on the highest spot of Belknap's...dome, one may look out and over one fiftieth of the earth's circumference!"

Tourists would have found their needs well supplied in Marysvale in 1920. B. H. King, proprietor of the Pines Hotel, promised "Good service, reasonable rates. Special attention to Traveling Men and Tourists. Meals are served. Rooms are convenient." G. T. Eayrs, owner of the Eayrs Drug, offered refreshing fountain drinks and confectionery as well as the usual drug store items and supplies for travelers such as thermos bottles and film. If one had not packed the appropriate attire or equipment for travel, Marysvale boasted a J. C. Penney outlet and the Marysvale Cash Store. The Wallace Johnson Garage stocked automotive supplies. In the days before credit and debit cards, the Marysvale branch of the State Bank of Piute did not promise travelers quick cash (although a letter of credit from a Salt Lake City bank might have worked as well), but it did promise "information on the wonderful mineral resources, potash deposits, sheep and cattle, also...the best fishing and camping spots in southern Utah."

Although few travelers to scenic southern Utah today would want to rely on *The White Book Road Guide*, for historians Gay's guidebooks are like time capsules revealing distant times and places.

Sources: *The White Book Road Guide* (Provo: F. D. B. Gay, 1920); "Utah Booster Succumbs at Home in Provo," *Salt Lake Tribune*, February 15, 1941.

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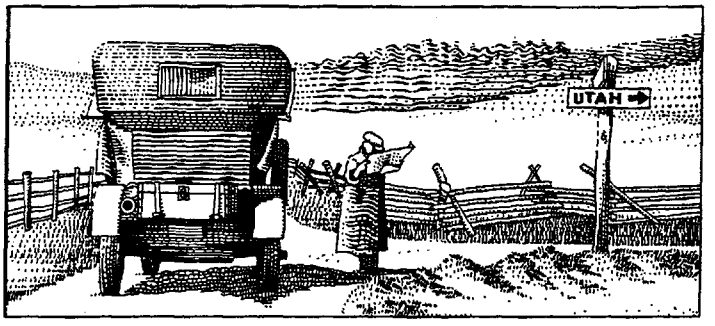

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Presbyterian Missionaries Accomplished Much in Ferron

UTAH'S FRONTIER COMMUNITIES were overwhelmingly Mormon. But in the 1860s Episcopalian congregations were founded in several Utah towns. Especially after 1869, when the transcontinental railroad made western travel easier, other sectarian influences were felt in Utah as well.

One fall a caravan of Christian preachers came through Ferron, Emery County, for instance. The locals called these itinerant ministers "wagon missionaries." Some Ferronites obviously attended these outdoor meetings, or they would not have been able to recall that a few of the tenets preached there were "radically different" from Mormon beliefs.

Presbyterian missionary efforts tended to focus on education rather than proselyting. Beginning in 1869 Presbyterians built church-school complexes in 33 Utah towns. By 1883, while Presbyterian membership rolls listed only 350 names, 1,789 students were attending Presbyterian grade schools in Utah.

After 1883 the Utah Presbyterian mission did little expanding. One exception was Ferron. In 1905 national Presbyterian leader Sherman Doyle gave a new generation of missionaries this call to arms: "The people are there [in Utah] by the thousands. They are in ignorance, in superstition, and in irreligion...in the spirit of the master let us be willing to spend and be spent in winning the souls of these deluded thousands to his cross and his crown."

As a consequence, two missionaries, Tom Jones and Mac McKenzie, came to Ferron to try to win over Mormons to a more traditional Christian gospel. They doubled as carpenters, erecting a two-story frame church and schoolhouse. Jones and McKenzie stayed on to become established citizens, serving their church without pay while building many of the substantial frame and brick homes that area settlers were becoming able to afford.

In 1908 the First Presbyterian Church of Ferron bought two lots and began work on a brick complex to consist of a church, school, and manse. The Mormons proved less susceptible to conversion than expected, and funding to complete the buildings did not materialize until 1910. But from that year on the Presbyterian church served as a cultural center in Ferron: home to drama and musical events, a school for grades 1-8, and for a time the town's only free lending library. Teachers at the school were mostly young women who lived on the second floor of the manse.

Ferron's local schools were run by the LDS stake and wards. In 1890 the Emery LDS Stake opened a high school in nearby Castle Dale. Ferron Ward had its own high school, but for at least one year its senior class consisted of only two students. One bragged he was the class valedictorian and his sister was its salutatorian.

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With no alternative to the Mormon high school, which naturally served as unofficial dating bureau, sometime before 1914 Presbyterians opened a branch of the Mount Pleasant Wasatch Academy in Ferron. Because of its superior, college-trained faculty and the specialized music and art courses available, many Mormon families sent their children to this academy. The tradition continued even into the early twenties, when the state mandated free secular schools in every town and a public high school was built.

In the meantime, the Presbyterian school system made it possible for Protestant children to obtain a complete education without leaving the state. They could attend elementary and middle grades at their own church school in Ferron, high school in either Ferron or Mount Pleasant, and college at Westminster in Salt Lake City. The Wasatch Academy in Mount Pleasant as well as Westminster College thrive to this day.

But by 1942 most of Utah's Presbyterian schools had served their purpose. They may not have greatly enlarged the church's membership rolls, but they had been a force in the establishment of free, public education throughout the state and had served as a model for the new secular system. In addition, they had enriched the cultural landscape of 33 communities, helping Ferron in particular to evolve from a 19th-century frontier outpost to a cultured 20th century town.

Sources: Wanda Snow Peterson, *Ferron Creek: Its Founders and Builders* (Bountiful, Utah: Horizon Publishers, 1989); First Presbyterian Church of Ferron Nomination Form, National Register of Historic Places, Preservation Office, Division of State History.

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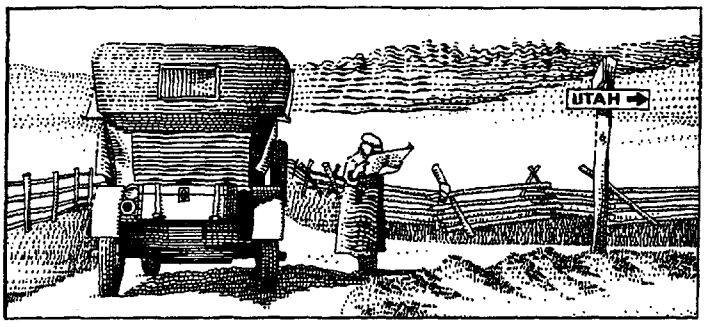

THE HISTORY BLAZER

NEWS OF UTAH'S PAST FROM THE

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The Jaramillos' Unique Adobe Oven

THE OUTDOOR ADOBE BREAD OVEN BUILT by the Jaramillo family in Helper is unique in Carbon County and possibly in the state. The Jaramillos came to Helper in 1944 from a small town in New Mexico and modeled the oven after one they had used there. The style is very old—identical to the ovens still used in the Pueblos of northern New Mexico. When interviewed in 1978 the Jaramillos recalled building the oven in about 1960 of adobe bricks made in wooden trapezoidal forms called *adoberas*. They mixed fine straw they purchased with mud and poured the mixture into the molds to dry in the sun. As the adobe bricks began to dry they removed them from the forms and turned them over to facilitate drying evenly. It took about two weeks for the family to make the 150 adobe bricks needed for the oven.

The first step in making this oven was to lay a circular foundation about a foot high of locally eollected roeks cemented together and leveled with wet adobe. The foundation included a small projection where the door of the oven would be located. The adobe bricks were laid on the foundation with each course of bricks set slightly closer to the center of the oven so that the walls gradually came together toward the top, creating a sort of beehive appearance. Each course of adobe bricks was cemented with wet adobe. When the walls at the top were as close as the law of gravity would allow, iron bars or a metal sheet was placed over the opening and covered with wet adobe. About 12 inches from the top of the oven was a three-inch square opening for smoke to escape. A door was left in the front of the oven directly over the projecting step. It is about two feet wide and three feet high and provides the only access to the oven for building the fire and baking bread or other foods. The whole oven was coated on the outside with with wet adobe and smoothed. Every year fresh adobe is applied to the surface to replace any that has washed away in the rain.

The Jaramillos made their bread dough from the usual flour, yeast, salt, ete., and kneaded and shaped it into round loaves. Meanwhile, a fire was built inside the oven. When a white cotton ball turned yellow from the heat the oven was hot enough to bake bread. The fire was put out and the oven swept clean of debris. The loaf or loaves a bread were placed onto the floor of the oven with a wooden paddle. The door and smoke hole were covered with soaking wet gunny sacks. The Jaramillos also used the oven to bake squash, meat, and other foods.

The family tried to decorate their oven with some of the "golden earth" (perhaps crushed iron pyrites) they had brought with them from New Mexico. Unfortunately, the rain washed the glittering mineral off. They had used the "golden earth" successfully to decorate the interior walls of the kitchen in their adobe house in New Mexico.

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Outdoor ovens were very popular in the multicultural communities of Carbon County, especially among Italian and Greek immigrant families. The smell of baking bread hovered in the air above ethnic enclaves and is remembered with nostalgia by many Utahns who grew up in towns like Helper. The oven built by the Jaramillos is unique, though, in tracing its roots to the Hispanic and Pueblo villages of northern New Mexico rather than Europe.

Source: Jaramillos Adobe Oven, Historic Sites Research Files, Preservation Office, Utah Division of State History.

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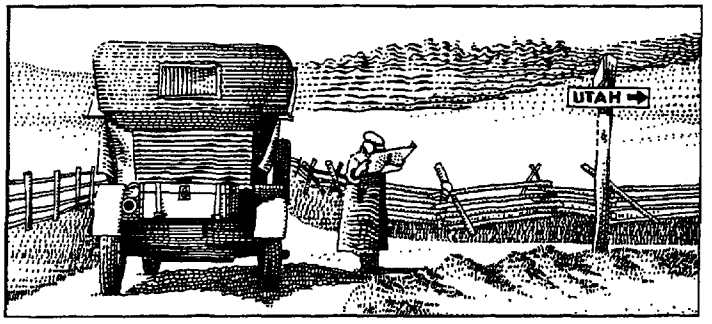

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Catharine Woolley's Diary Captures an Era

CATHARINE MEHRING WOOLLEY KEPT an almost daily journal for most of her life. Entries from the years 1848-51, published in the *Salt Lake Telegram* in 1935, are one of the richest sources of information about the early settlement of Salt Lake Valley. Her writing was a happy blend of the practical and the subjective, dominated by notations of what she and husband Samuel A. did each day with occasional comment about her moods and community events.

Catharine and Samuel arrived in the valley in 1848 with their small son, Bub, and Samuel's brother Edwin D. and his family. Aunt Eliza Dilworth and assorted cousins crossed the Plains the same year, while another brother, John M. Woolley, and his wife had arrived earlier. Thus the Woolleys enjoyed an immediate network of extended family plus friends from Nauvoo and Winter Quarters.

At first Catharine and Samuel found room for their tent and wagon boxes behind John's "house." Catharine immediately set up housekeeping, airing out their packed belongings, cleaning the boxes (in the process frightening away two mice that had eaten some brown muslin), and preparing meals. In fact, food preparation takes up more space in her diary than any other topic. It was her domain; only once in four years did Samuel prepare a meal and then only because she was late returning from a social call.

A typical entry read: "Got Susan G. to do my washing; paid her 37 cents. Did some baking, got supper and to bed." The menu might include such things as pudding, corn dodger, hot sling, and pie. From her entries we learn that codfish, coffee, cheese, muskmelon, and yeast bread were rarities in the early years and that when Catharine made noodle soup it was such an event that she took bowls of it to her aunt and sister-in-law as treats.

Another time-consuming task was housekeeping. Monday was generally wash day, Tuesday ironing day, and Saturday baking and cleaning day. After three months of living in a tent and two wagon boxes, the Woolleys moved into their own one-room log cabin built by Samuel. Many of Catharine's diary entries refer to cleaning her home. In April a hired girl, Betsy Barton, helped her with spring cleaning—whitewashing the cabin interior and scouring the floor, furniture, and tin dishes.

Wardrobe maintenance was another major activity for Catharine and most pioneer women. When Samuel needed a new jacket he went to a tailor, and Catharine hired a dressmaker to cut her dress linings and a hatmaker to sew her a bonnet. But all other articles of clothing she made herself by hand, including caps, pantalets, clothes for 18-month-old Bub, dresses, quilted skirts, pants for Samuel, and caps for female friends and relatives. Mr. Riter, a shoemaker, came to their

(more)

cabin to cut and fit shoes for the family. Catharine usually did the family's washing herself, but once in a while she hired a girl for 25 cents (37 cents for an extra large washing) to help. She also did her own ironing and sometimes ironed for other women when they were ill.

One surprise in Catharine's diary is the amount of socializing. Almost every day visitors came to the house, often five or six by evening's end. They frequently brought goods to trade: three cucumbers for a skein of thread, turnips for saleratus (soda), beets for the loan of a teakettle and some milk, "garden sauce" for some soap. Catharine had so much company that one week when people were too busy to visit she became melancholy: "This is the day for the ward to be [re]baptised, but I have no way to go anywhere, and am sick [she was pregnant] all the time, so I must stay at home, and....all the company I have is my little boy; but I must try and make the best of it. So I got dressed and went in to Curtises a few minutes."

One evening Horace Whitney, Porter Rockwell, and a Mr. Baird dropped by the Woolleys' new cabin. After chatting for a while they all adjourned to John Woolley's house for an impromptu dance that lasted until midnight. On another occasion "two young gents" came to see if the Woolleys would host a Christmas party. Catharine spent the next week baking cakes and pies. On Christmas morning Samuel took the furniture out of the house, and Betsy came to mop the floor. Seventeen couples arrived for lunch and stayed for dinner, a nap, evening refreshments, and a dance. They did not leave until sunrise the next morning.

Although work in pioneer Utah was often divided along gender lines, Catharine and Samuel did a number of things together such as making mincemeat pies (Samuel chopped the meat), fitting their cabin windows, sowing the garden (first planting beets and cabbage and then transplanting beans and other seedlings), putting on three winter parties, and nursing Samuel's brother's family through illness and a child's death.

It was certainly an active and varied life for a young pioneer couple that Catharine recorded so faithfully.

Source: Diary of Catharine Mehring Woolley, excerpts published in installments in J. Cecil Alter's column, "In the Beginning of Things in Utah," *Salt Lake Telegram*, February 8 to March 2, 1935.

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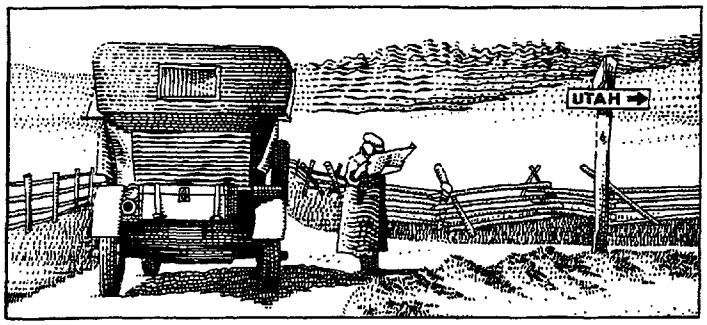

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NEWS OF UTAH'S PAST FROM THE

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John Lyon, Utah's Robert Burns

FROM 1850 TO 1870 the *Deseret News* published a poem daily on or near the front page. Only a few of about 25 local poets represented there were read outside Utah. John Lyon was one. Before he arrived in Utah a volume of his verse had been printed at the LDS church offices in Liverpool, England. And before his 1843 conversion to Mormonism his poems had appeared in Glasgow newspapers, in his native Scotland.

Of the 25 Utah poets published in the *Deseret News*, Eliza R. Snow and John Lyon were probably the best known. From the 1850s through the 1880s Lyon served as Salt Lake City's premier poet in the Robert Burnsian tradition of the Scottish bard.

Lyon was born in Glasgow in 1803. Fatherless at eight, he helped his mother on the handloom until he was 17. He then apprenticed as a weaver of fine linen. At age 23 he moved to Kilmarnock, where Burns's poetry had been introduced, and started his own weaving business which eventually comprised six looms. In his off hours he engaged in bare-knuckle boxing and debating at Paxton's Brewery.

In Kilmarnock he discovered poetic yearnings in himself. As a boy he had attended only a few months of school. He now embarked on a three-year course of evening classes. He went on to become a penny-a-liner and promoter of a string of short-lived Scottish newspapers. His investigative report on Ayrshire poverty was read in Parliament and reprinted in the London *Times*.

In common with many Scots, Lyon had inclinations toward unorthodox religious theories, including Mesmerism; but he went his peers one better: in 1843 he became the first Mormon convert in Kilmarnock.

This brought an end to his career as a secular writer. He now contributed articles and poems to the bimonthly Mormon *Millennial Star*. His poetry book, *Harp of Zion*, published to help the Perpetual Emigration Fund, enjoyed a modest success—900 of 3,400 copies sold over the next 18 months—and established Lyon's reputation among Mormons. When Lyon, his wife, and some of their eight surviving children immigrated to Utah in 1853, he was already known to Brigham Young, who gave him employment as the Young family weaver.

Gradually Lyon created a career in Salt Lake City as a cottage weaver, librarian, and theater critic that lasted over 30 years. A member of the Deseret Dramatic Association, he helped select plays, cast, coach, and review. He became well known to territorial audiences through his theater columns in the *Deseret News*, often submitted under the pen name Alpha.

By the 1870s Lyon was a Salt Lake institution with his Scottish accent, bushy eyebrows,

(more)

long nose, and white sideburns. If church officials did not show him off to visiting literati like Horace Greeley, Sir Richard Burton, and Mark Twain, such visitors often encountered Lyon at the territorial library.

But, beyond writing poetry and looking and sounding Scottish, Lyon's resemblance to Robert Burns ended. Lyon was a committed Mormon. For over 30 years his ecclesiastic function was superintending the Endowment House—a job similar to that of today's LDS temple president. And in 1856, a few days after he was summoned to Brigham Young's house and urged to find a second wife, Lyon married a 16-year-old orphan, Carolyn Holland, by whom he had a second family of nine children.

In the 1860s Lyon came under gentle fire from young colleagues—"the lads" in the *Deseret News* offices—for not being critical enough in his theater reviews. They thought he tended to overpraise certain performers in particular. Lyon believed it required far more talent to produce a mediocre performance than an excellent piece of criticism. So he continued to be "much disposed to praise," treating less-than-luminous efforts with silence. His method must have worked, for he was an early speech coach of Maude Adams, who went on to star in *Peter Pan* on Broadway.

A lingering assessment of Lyon's poetry was that it was didactic, sentimental, and technically unoriginal. But that is true of much Victorian-era poetry. Lyon was nevertheless the first—and best—of the pioneer poets to apply accomplished poetic tradition to Mormon themes.

Source: Ted Lyon, "John Lyon, Early Mormon Poet," *Latter-Day Digest* vol. 2 no. 7 (1993); John Lyon, *Harp of Zion* (Liverpool: Millennial Star, 1853).

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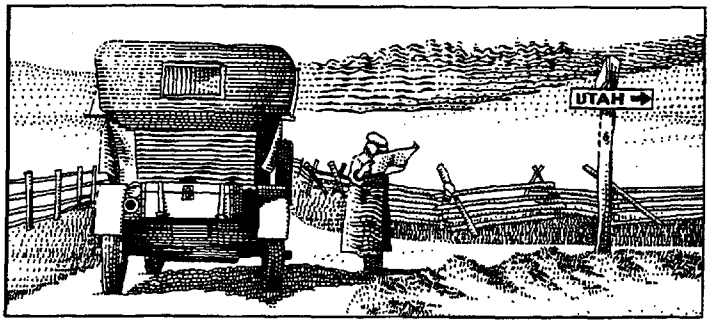

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A Red-Haired Teenager Turned Heads on the Plains

ON JULY 20, 1943, AT AGE 107, MARY FIELD GARNER, then Utah's oldest known resident, died in the Dee Hospital in Ogden. A few days earlier she had fallen at home and broken her hip. Fairly active for her age and alert almost until the end, she was a favorite subject for newspaper features, especially on her birthday.

Mary was born on February 1, 1836, at Stanley Hill, Herefordshire, England, to William and Mary Harding Field. In 1840 her parents joined the Mormon church and were among the first English converts to come to America. After a rough seven-week crossing of the Atlantic the Fields made their way to Nauvoo. Her father died there. Following the Mormon exodus from Nauvoo, Mary lived for about three years with a friend of her mother in Burlington, Iowa. In 1852 Mary's mother, along with her six children, was able to join an immigrant train bound for Utah. By then Mary was an attractive 16-year-old with beautiful red hair that sometimes brought her unwanted attention.

On the trek west Mary "helped tend and yoke the oxen and took my turn driving them." When not at the reins, she "had to walk most of the way across the plains, because there was not enough room in the wagon for all of us." She also "help[ed] mother tend the children and prepare our meals." Mary recalled the company had many encounters with Indians along the way, but none as dramatic for her as the one she recalled in her life story published in the *Ogden Standard-Examiner* in early 1943:

"I must tell you of a little experience I had while crossing the plains in 1852....You see I had long red curly hair, hanging in ringlets down my back, which seemed to attract the red men and I was afraid of them.

"One Indian chief took a special fancy to me and wanted mother to give me to him...and he would give her many ponies. Of course she refused him, but he was very determined and followed our camp for several days. We were all very worried for fear he would steal me, so after he left camp mother decided to try and hide me. The next day before we left camp mother took our feather beds and placed them over two boxes so I would not smother and I crawled in there. Sure enough the Indian chief came back with his men. He asked for me; mother told him I was lost, but he was not satisfied with this and so proceeded to look in every wagon to see if I was there....He stayed with the company all day to see if I came back. When it became dark he went away, saying some time he would find me...."

The family continued on to the Salt Lake Valley and then settled in Slaterville, Weber County, where they built a log house and began the difficult task of removing sagebrush and

(more)

struggling to plow and plant the unbroken land. Despite the many difficulties of pioneering, the family was happy to have a home and farm of their own in America. But Mary's Indian suitor had not forgotten her:

"One day an Indian chief came to our door and to our great surprise it was the same one whom we had our experience with on the plains. He made us understand he had followed us here and still wanted me to be his bride....He sat beside our door for three days....[before] he again asked me to be his white bride, offering mother many ponies, beads and blankets for me. He said he would make me queen of his tribe, that I would have a tent of my own and his other [women]...would be my servants and he would make me happy....I refused and told him I would never go with him...and he must live among his own people and not bother me." At last convinced that the red-haired beauty would never be his, the dejected Indian left and was never seen by her again.

Mary married William Garner, Jr., in 1856. Later, the couple moved with their five children to Hooper and began to build a new house there: "While we were waiting for it to be built, William E. Baker and his wife Esther...offered us one large room of their home to live in until ours was completed. This was so much better than the old camp wagon that we accepted their offer. Esther had a baby girl, Julia [later Mary's daughter-in-law, wife of Chauncey Garner], just six weeks younger than my boy Justin....Both Bakers and ourselves had quite a few cattle, so Esther and I took turns herding them...while the men worked on the farms." The woman who remained at home cared for the babies and prepared the meals.

In 1915 Mary's husband died at their home in Roy. She lived another 28 years, much of it with her widowed daughter-in-law Julia Baker Garner. Mary remained physically active in her later years by growing a small garden each year and bottling fruit. She tried to walk every day in her yard in the summer or around the house in winter. Just a few years before her death she could still chop kindling and pull weeds. She attributed her health and longevity to "good, plain, wholesome foods and...*plenty of sleep.*" She kept herself informed about local and world affairs, following the progress of World War II with great interest. She rode in the Pioneer Day parade in Ogden in 1938 and later attended the carnival and rode the merry-go-round. She was well over 100 when she gleefully participated for the last time in "a Garner family tradition of administering a face washing (by snow when available) to any member who had a birthday...." She happily recalled washing the face of a 75-year-old relative. And she never forgot the Indian suitor who had pursued her across the plains.

Source: Mary Field Garner clipping file, Utah State Historical Society Library.

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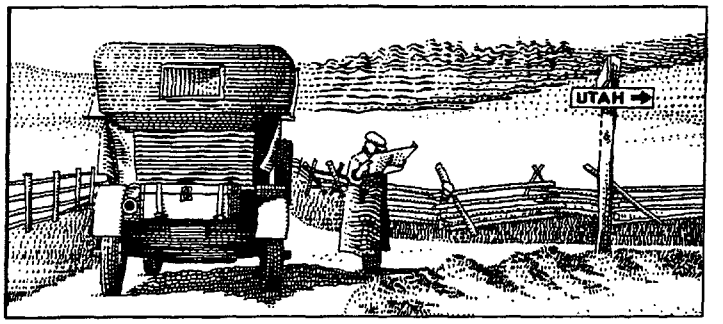

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Midway's Pioneer Brick and Lime Yards

MIDWAY, HAVING AN ABUNDANCE OF NATURAL CLAY, boasted three early brickyards that supplied all of Wasatch County. Two were run by brothers John and William Van Wagoner, who had crossed the plains as boys and become prominent area builders and masons. Another brother, David, served for many years as Midway's LDS bishop; his involvement in the business is not known. Henry Van Wagoner (relationship unknown) and partner David Provost operated the third brickyard. Each facility was located where a clay hill had formed.

John Watkins, the English immigrant largely responsible for Midway's beautiful cottage architecture, knew brick and stone masonry and is said to have made the first brick in the settlement, but he did not continue to make bricks after satisfying his own need.

The brick-making process was labor intensive and tedious:

1. Workers dug a hole about 15 feet square, filled it with water and clay, and let this mixture soak overnight.
2. Workers shoveled the clay into a large wooden box fitted with horse-powered mixing blades.
3. While the horses turned the mixing gear, the workers dipped wooden molds into water and then into red sand.
4. When the clay had reached ideal consistency it was shoveled into the molds and leveled off.
5. The men stacked the bricks (leaving air spaces between them) on the ground between trenches that ran two feet apart, then lit fires in the trench bottoms. Usually it took three days and nights of burning to dry a batch of bricks.

Henry kept lists of the hours his employees worked each day and how much he owed or had paid them. On one list, after his own name, he jotted, "One very, very hard days work for Henry Van Wagoner for only two dollars."

John Van Wagoner was a handsome man with a huge white handlebar mustache. His eldest son, John, helped in summer during his youth but later went into business as a butcher and grocer. Sons William, Delos, and Albert grew up in the brick and lime yards and eventually made careers as builders. Another son, Joseph, died during the flu epidemic of World War I.

William was known as Lime Kiln Bill for another of his enterprises. When he first acquired his lime quarry about two blocks north of what is now Memorial Hill, he had to kill

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more than 250 rattlesnakes before he could occupy the property. For the next half-century, Van Wagoner lime went into every construction project undertaken in Wasatch and Summit counties, including the Park City mines.

Source: William James Mortimer, comp. and ed., *How Beautiful upon the Mountains* (Wasatch County, Daughters of Utah Pioneers, 1963).

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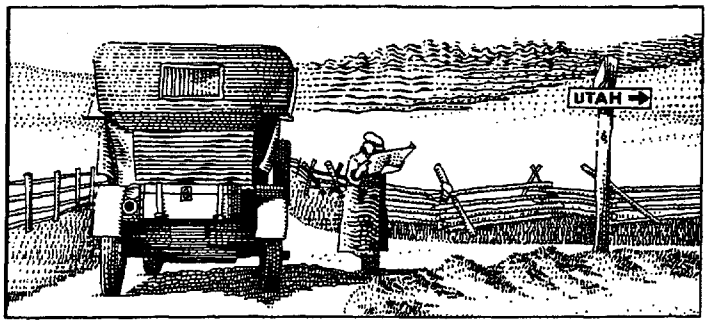

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When Cash Was Worth Nothing

PEOPLE SOMETIMES WONDER WHERE UTAH'S self-sufficiency ethic comes from. It seems to have been handed down by the pioneers, many of whom learned first-hand that farming the land was a more sure investment than mining or even hiring out one's labor.

Eliza Cusworth Burton Staker, who died in Fairview, Sanpete County, in 1914 at age 90, was such a pioneer. Born in Yorkshire in 1824, she was among the British school children who carried bouquets and sang "God Save the Queen" on the occasion of Queen Victoria's coronation.

As the Mormon exodus was taking place in the American Midwest, Eliza married another Briton named Joseph Burton. Four years later they encountered Mormon missionaries and were converted. But while saving to emigrate to Zion, Joseph became seriously ill. His dying wish was that Eliza would take their children to Utah and perform his temple ordinances for him.

With such a commission, it is not surprising that Eliza overturned mountains to gather with the Saints. She would not have succeeded without the assistance of the church's Perpetual Emigrating Fund, established to help poor Mormons get to Utah. In 1855 she was told she could join an emigration company that fall.

Thus Eliza, 32, her son Joseph, 7, and daughter Mary, 4, were passengers on the ship *Horizon* which left Liverpool in November. Mormon emigration companies usually included many women and children, but this company was extra large and contained an unusual number of single-parent families and elderly couples. In addition, it was late arriving at Florence, Nebraska, due to miscommunication and unpreparedness on the part of stateside Mormon emigration officials.

The Staker family ended up in the Martin and Tyler handcart company which set out across the Plains in June 1856. This group traveled more slowly than previous companies. Unseasoned lumber caused some of the carts to break apart. Early winter storms delayed them even more. They ran out of food, and their shoes wore out.

Somewhere in Wyoming, Eliza reached into her pocket and fingered the few pieces of gold she had brought with her. Almost anywhere else these would have bought her children food, shoes, shelter, and transportation. Halfway into the Rockies, with no trading post within hundreds of miles, they were all but worthless. The only thing of material value was her survival skills.

Some passing mountain men gave Eliza several animal pelts. She and two other women scraped off the hair and then boiled the hides in water with their small rations of wheat flour stirred in to make a thin soup. Thus they satisfied their children's hunger pangs and staved off starvation.

Long after arriving in Utah, remarrying, and settling in Sanpete County, Eliza told the

(more)

story of how cash in her hands had not put a morsel of food in her mouth. No wonder she and her peers believed the only security was land and the know-how to make it productive.

Source: Obituary of Eliza C. B. Staker, published ca. April 9, 1914, in the Mount Pleasant *Pyramid*.

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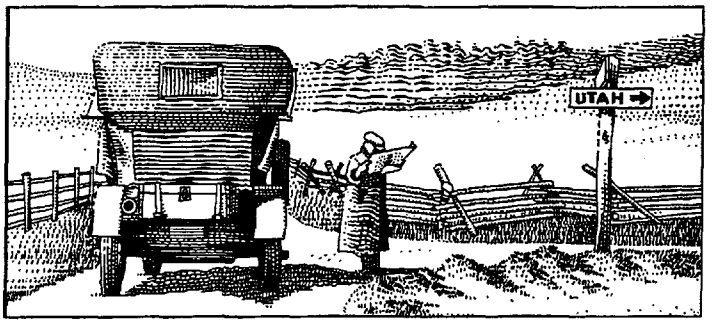

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The First Cars in Two Small Towns

ON OCTOBER 14, 1899, WILLIAM MCKINLEY, riding in a Stanley Steamer, became the first U.S. president to use an automobile. About a year later the first such newfangled machines were seen in Utah. However, the high cost of the early autos kept the fresh technology out of the hands of most Utahns. By 1909 Utah's 370,000 residents owned only 873 cars and trucks. Not until 1913 did Henry Ford perfect the assembly-line production of his famous Model T, making cars affordable for the average American; by 1930 factory workers had churned out 20 million Model Ts. It did not take long for Utahns to become caught up in the national car craze. Even so, due to what historian Charles S. Peterson termed "rural lag," it took several years for some areas of the state to first encounter the eurious "horseless carriages."

Townspeople in the small agricultural community of Enterprise reportedly got their first glimpse of a car in July 1910 when William Perry, the U.S. mail contractor, came "chugging" into town. "It came right along without anything to pull it," Orson Huntsman recalled. For some in town it was the first car they had seen and they looked on with curious amazement. In 1912 Walter W. Bowler bounced home over rough roads in this new Studebaker, becoming the town's first proud car owner. Within a year others had followed Bowler's lead, prompting Huntsman to record that "automobiles are getting quite common now days." By 1916 seven cars could be seen rolling down Enterprise streets.

The desire to own one of the popular vehicles notwithstanding, the early autos proved extremely unreliable. Bowler, in fact, nicknamed his first car "Steady Breaker." He recalled, "Whenever we went anywhere we would hitch the [horse] team to the white topped buggy and took them along with us so if we had any trouble we wouldn't be stranded. I remember one time we went to Modena and had trouble with the car, it just wouldn't go so we went on [to town] in the buggy. On our way back we towed [the car] back to the ranch." Bowler soon traded his Studebaker for a "brand new" Oakland with lights. But this car, too, proved troublesome. On one trip to St. George the car's lights went out and Bowler was forced to finish the trip in the dark. Before long he traded the Oakland and wrote: "from then on it seemed like I traded cars all the time."

Joseph (Doad) E. Jones was another early car owner in Enterprise. Caught up in the excitement of the new technology, he and his brother, Fred, traveled to Cedar City to buy an automobile. Their return trip in the unfamiliar vehicle proved adventurous. According to family tradition, "on the way home over twisted, rutted roads, the riding was pretty rough. They were going along at a pretty good speed (for those days) and Fred said, 'That's fast enough for me,'

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and Doad, with his hands gripping the wheel, and eyes straight ahead, said, 'That's fast enough for me, too, but I can't stop the darned thing.' On the next return they rolled the car over but no one was hurt and they did finally get the car home."

Charles Henry Barnum had similar difficulty with his first car, a Model T. He ran into several ditches and many gates learning to drive but eventually became adept at handling the car. Perhaps it was the fear of having similar experiences that kept some Enterprise residents from joining the growing number of car owners. Bartlett C. Farnsworth is one example. In 1922 he was elected to the Washington County School Board, which required monthly trips to St. George. He served in this position for the next sixteen years, yet never owned a car. Each month he hired someone, usually his neighbor, Lee Platt, to drive him to St. George for $5.00 a trip.

In Hurricane, another rural southern Utah town, it was not until around 1915 that residents reported seeing their first automobile. According to young Alice Isom Gubler Stratton, it came roaring, popping, and chugging into town "laying a trail of dust [and] puffing clouds of smoke from its rear." The auto "made terrible noise, and smelled awful, but it ran without horses.... The wheels had wooden spokes, were smaller than wagon wheels and had rubber tires." It was driven by Mr. Fox who "had a mole on his right cheek with three hairs sticking out"; he offered rides for ten cents a mile. Alice's grandma gave her a dime and she hopped in the front seat by Mr. Fox. When the short-lived adventure was over, Stratton remembered, her biggest thought was: "My how I wished I had another dime!"

The coming of the automobile meant more than ten-cent rides to Hurricane's businesses. Entrepreneur Charles Petty responded by installing "a new gasoline tank in front of his store to be used for the refilling of automobiles." It was not long before "quite a number" of Hurricane residents owned their own horseless carriages. Eighteen such vehicles jolted along the city streets by 1918. With the tourist travel also "streaming" through town, Walter Stout and Stanley Bradshaw felt it was time to provide Hurricane with repair services. They opened a garage which, according to the county news, quickly became "a credit to the town." In 1919 Stout expanded the garage to offer new cars for sale. Of his initial shipment of Chevrolet cars, all but one sold within the first week and Stout promptly ordered more "to meet the growing demand for the snappy car."

So popular were automobiles in the U.S. that in the late 1920s Americans owned more cars than indoor bathrooms. In southern Utah, the story was no different. While car ownership continued to climb in Hurricane and Enterprise, outhouses prevailed even into the 1940s.

Sources: Clifton Daniel, ed., *Chronicle of America* (New York: Chronicle Publications, 1989); Dean L. May, *Utah: A People's History* (Salt Lake City: University of Utah Press, 1987); Charles S. Peterson, *Utah: A History* (New York: W. W. Norton & Company, 1977); W. Paul Reeve, *A Century of Enterprise: The History of Enterprise Utah, 1896-1996* (Enterprise, Utah: The City of Enterprise, 1996); W. Paul Reeve, "'A Little Oasis in the Desert': Community Building in Hurricane, Utah, 1860-1930" (master's thesis, Brigham Young University, 1994).

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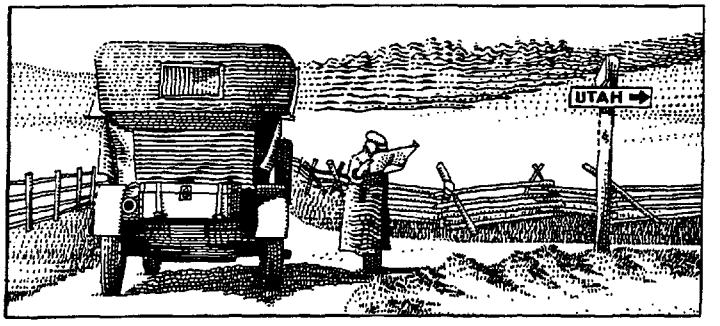

THE HISTORY BLAZER

NEWS OF UTAH'S PAST FROM THE

Utah State Historical Society
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Methodist Women Missionaries Worked Hard in Utah

AMONG THE NATIONAL ENDEAVORS OF METHODIST women was the Women's Home Missionary Society (WHMS) which trained female teachers, nurses, and missionaries whom it sent to the southern states, New Mexico, and other regions. From 1880 to 1890 the number one recipient of WHMS funds and womanpower was Utah.

Methodist male missionaries first came to Corinne, Utah, in 1870, when the little community was still a major railroad junction and boomtown. From Corinne, Methodism spread throughout northern Utah and later the rest of the state.

The very winter of WHMS's founding two women missionaries arrived in Utah to teach at the Salt Lake Seminary. Soon others followed to assist ministers in Methodist churches and schools in Ogden, Tooele, and Park City. Over the next decade the Methodists established schools in Grantsville, Spanish Fork, Moroni, Mount Pleasant, Spring City, Ephraim, Richfield, and Elsinore. They usually built a single building that doubled as both chapel and school for, like the Presbyterians, they discovered that even tiny schools provided "open sesame" to Mormon homes and a community influence proselytizing could not produce.

Throughout the 1880s and 90s Utah Methodism's force of women missionaries varied between 10 and 15. Most of them assisted a male minister, but in smaller towns the ladies often worked by themselves, even holding Sunday services and delivering sermons. Most were single and thus able to devote their entire energies to one- to two-year missions. A few married while in the Utah mission field. And many developed trusting relationships with the Mormons among whom they worked. A Miss Baker, while teaching in Moroni, was asked on two separate occasions to give a talk at a Mormon funeral.

Obtaining converts in Mormon country was never easy. One approach used by Utah Methodists was to appeal to ethnic groups. They estimated, for instance, that one-third of the 46,000 Scandinavians who had immigrated to Utah were disaffected with Mormonism: "This indicates the possibilities which existed of attracting [them] to other Christian faiths." For a time, a separate Scandinavian Mission existed comprising Utah, Idaho, Montana, California, Oregon, and Washington. Richfield, said to be two-thirds Scandinavian, was an outpost of this mission.

Later WHMS workers served Utah's Italian and Chinese populations. They organized English classes for Chinese immigrants. For Salt Lake City Catholics in about 1917, Methodist women established a whole core of outreach programs: sewing and language classes, a kindergarten as well as "Kitchen garten," mother's conference, Red Cross office, and their own branch of the city public library. In this way Methodist emissaries made many friends and

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did much good, although they ultimately found that "Working with the Roman Catholic Italians was no less demanding that it had been to work with the Scandinavian Mormons and, in terms of conversions, was no more successful."

Although most of these missionaries went quietly about their work, a few were outspoken warriors for national Methodism's campaign against polygamy. Missionary Angie Newman wrote and lectured with some success against the appointment of a Mormon army chaplain and the seating of two Mormon polygamists in Congress. She was also the guiding force behind the Salt Lake Industrial Home for polygamous wives.

Other WHMS boarding houses were more successful than the Industrial Home. Boarding houses established in Utah included the Davis, Thompson, Philadelphia, East Ohio, Gurley, and Columbus homes located from Logan to Elsinore. Each was named either for a prominent Methodist worker or a donor or group of donors who had made the home possible.

Methodist women missionaries may have made few converts in Utah, but they succeeded in assisting many young women and immigrants and in paving the way for Utah's public school system and hastening the decline of Mormon polygamy.

Source: *The First Century of the Methodist Church in Utah* (Salt Lake City: Utah Methodism Centennial Committee, 1970).

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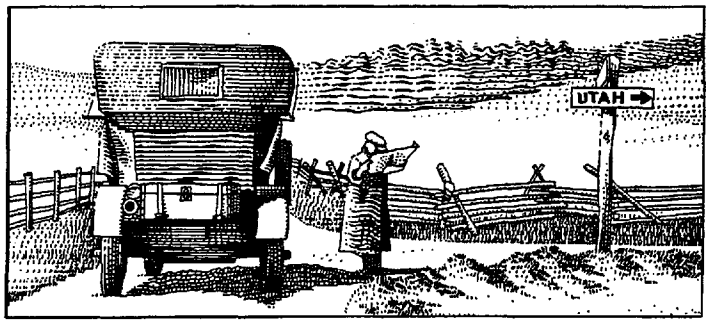

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Piute County Pioneers Told Their Stories

IN THE SUMMER OF 1947, AS PEOPLE THROUGHOUT UTAH anticipated the 100th anniversary of the pioneers' arrival in the Salt Lake Valley, some local newspapers featured the lives of their own pioneering residents. On June 20, 1947, for example, the *Piute County News* in Marysvale published "Biographies of Piute County Pioneers"—defined as those who were born in Utah or migrated here before the completion of the transcontinental railroad.

For editor Irene Elder that was not a hard and fast rule, however. One of those prominently featured was James M. Bolitho who did not arrive in Utah until 1889. She included him anyway "because he was a member of the first State Legislature and...played such an important part in pioneering our state." Bolitho was born in 1859 in Galena, Illinois, and grew up on a stock farm in Iowa. He became an engineer on the Chicago Northwestern Railroad, married Mary K. Lewis in 1880, and moved to Utah in 1889 as an employee of the Denver & Rio Grande Western Railroad. He was the "engineer on the train which laid the steel for the line into Marysvale" but quickly branched out into many different ventures in Utah, including cattle ranching. He owned a hardware store in Richfield and was prominent in Sevier County business and civic affairs. According to the Piute newspaper, he helped develop better cattle in Marysvale and spent the later years of his life as a mining man there.

The Piute County mines were important in the life of Joanna Henry, too. Born in Salem, Utah County, in 1864, she moved with her family to Marysvale in 1872. At age 20 she married a chemical engineer from Wales, George Thomas Henry. Joanna remembered "when there was but one family living in the present site of Marysvale and Bullion City had a population of some 1500 persons....[H]er father and husband located part of the Deer Trail mine and...along with others, organized the Mt. Baldy Mining District."

Alice H. Richards Williams, born in Wales in 1860, came to Utah with her family in 1864 and settled in Davis County near some of her father's relatives. In 1869 he was called to help build a fort at Beaver Dam on the Muddy River. When the family arrived there they found that a flood had "washed everything away." They lived in Panaca, Nevada, and then Panguitch, Garfield County. Hardship and suffering marked most of her childhood memories, her granddaughter, Eulala E. Hansen, recorded. Alice was "married young" to Nathaniel Williams and spent most of her life in Marysvale where she raised nine children, six of whom were still living in 1947. Nathaniel died about 1913, and Alice, "deprived of the pleasures of reading and writing," spent her later years alone "crochetting and making pretty quilts."

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Joseph D. Bertelsen, an 89-year-old resident of Marysvale, was born in Salt Lake City but spent much of his youth in Sevier County where his father ran a grist mill. Joseph freighted goods between Monroe and the mining camp of Pioche, Nevada. Later he tried sheep raising and blacksmithing. He married Emily McCarty in 1898 and moved to Marysvale where "they operated a store and hotel. Mrs. Bertelsen served as one of the county's first superintendents. She died in 1919." Joseph remembered living in a fort during the Black Hawk War: "As a small boy he drilled with a wooden gun along with the other men, and well remembers when the treaty was signed with the Indians and white people."

Emma Wilson Mansor, born in 1862 in Sanpete County, grew up in Virgin City in Utah's Dixie. She remembered picking "cotton for her oldest sister to spin, card and weave into clothes for all the family." She married Stephen Mansor in 1878 and moved to Piute County, where they "lived in the old United Order on the east side of Circleville."

Another Circleville woman, Sara Synthelia Barton Lewis, had spent her early years in Parowan, Iron County, and remembered the mud wall built around the town to protect the settlers during the time of conflict with the Indians. The family moved to Circleville where they lived for a time on the old Thompson ranch. After her mother's death, Sara assumed responsibility for a younger sister and brother. She married William Lewis about 1880 and raised eight children.

The newspaper editor also recalled the life of Margaret Ann Whitlock, 1841-1927, who became a midwife in southwestern Utah before moving to Junction, Piute's county seat, in 1897. She was widely known for her medical and dental skills which she gladly shared with those who needed them: "She could pull teeth as easily as any dentist. Many times she forded the river near Junction to get to the sick." Described as a small woman with a big heart, she was active in the community throughout her life and outlived all but one of her children.

In looking at the lives of a community's oldest citizens in 1947, newspaper editors wanted to honor them for their contributions to the state. Whether expressed or implied, another motive for publishing these brief biographies of men and women was surely to extract meaning for the present from lives filled with purpose and dignity.

Source: *Piute County News*, June 20, 1947.

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