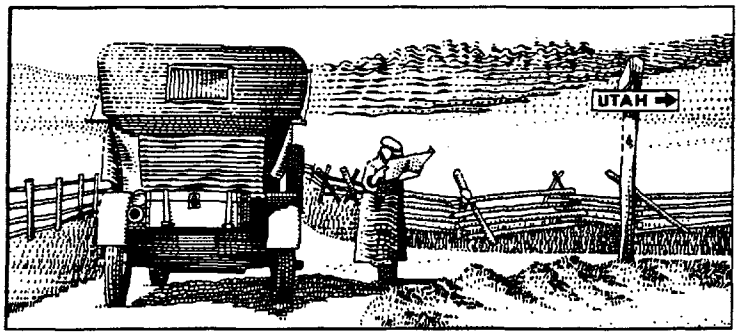

THE HISTORY BLAZER

NEWS OF UTAH'S PAST FROM THE

Utah State Historical Society
300 Rio Grande • Salt Lake City, UT 84101
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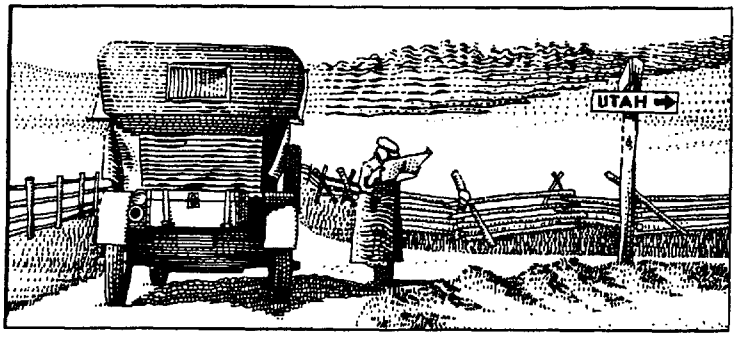

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Saltair Village Was a Unique Place to Live

AT THE TURN OF THE CENTURY A DOZEN COMPANIES mined salt on Great Salt Lake's south shore. The Royal Crystal plant stood a mile east and a little south of Saltair Beach Resort. The plant, previously owned by both the Intermountain Salt and Inland Crystal companies, was later acquired by Morton Salt. Before automobiles came into general use, it was quite a trip by wagon or train from Salt Lake City out to the salt works, especially in winter. So some 200 employees and their families lived in Garfield, several miles south, or in company housing known as Saltair village. The village was cosmopolitan—about half of its forty families were recent immigrants from Europe—but life there moved at a slow pace. Only the plant superintendent's home had indoor plumbing, central heating, and a telephone. However, since most everyone lived alike, villagers did not think of themselves as deprived.

Periodically the village negotiated with various school boards to determine who would assume responsibility for educating Saltair children. In the early decades, grades 1-3 attended school in the village, after which they were bused to a large yellow-brick schoolhouse in Garfield. Later still, all elementary students were bused to Garfield, as were students in grades 7-10 who went to Garfield Jtmior High with the Yugoslavian, Greek, and other Eastern European children of workers at Utah Copper Company's new smelter. Most 11th and 12th graders boarded in Salt Lake City or took the train, later bus and auto, to West High School. A few attended Cyprus High.

Village children enjoyed the miles of salt flats they could explore. They played Tarzan around the evaporation ponds where greasewood and sagebrush sometimes grew eight feet high. Boys and girls both hunted jackrabbits, ducks, and mudhens with bows and arrows and BB guns, rowed on the lake in crafts they had salvaged from beach wrecks, swam in the freshwater fire reservoir, and rode horseback on nearby ranches. Still, they were normal youngsters: Once several boys crept to the railroad tracks near the plant and borrowed the company's handcar. They took turns pumping it to the junction of the company line with Western Pacific's through tracks. Then they started toward town. Along came a 100-car freight train loaded for bear. The boys pumped furiously and barely reached a turnaround before the locomotive screamed past, its engineer shaking his fist. In the summer they enjoyed the Saltair Resort with its funhouse, ferris wheel, and roller coaster. Village teens got jobs selling popcorn and operating rides. They worked six 16-hour days a week for $80 a month and felt lucky. A few worked at the KSL tower nearer town.

In the late 1920s the plant burned down. Many workers went temporarily to Morton's Burmeister plant on the southwest shore near Granitsville. When the Saltair works reopened under Morton ownership they were located three miles closer to town just off Highway 40 (now I-80).

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The new village had only twelve houses, plus an office building, bunkhouses and garages, a brick home for the superintendent, and a small post office. Residents installed a children's playground. But many families never returned as workers chose to commute instead. Many employees spent their entire careers there, and five generations of one family have been Morton employees: Thomas Coslett Thomas, who with a Mr. Jeremy started Intermountain Salt (later Inland/Royal/ Morton), his son John, John's son-in-law Art Foster, Art's son-in-law Henry Frederick, and Henry's son John, the current plant supervisor.

During the Great Depression the miners earned 50 cents an hour or $4.00 a day. Rather than lay off some employees, all were put on four- and then three-day weeks. To help out, Art Foster's wife ran a store out of their home stocked with homemade sandwiches, pies, cakes, and ice cream. It closed in 1940 when food rationing made business more complex than the slim profits justified.

Over the years mining technology evolved, and the workers themselves suggested many improvements. For instance, the Burmeister plant initially mined potash, not salt, using farm tractors. Someone adapted a tractor so it would not sink into the clay mud that underlay the salt ponds. Soon machines did most of the harvesting.

In 1949 the plant burned down again and was again rebuilt. Village population continued to dwindle until the 1970s when the last of the houses was torn down or moved. In 1991 the plant itself was dismantled. The only way to tell where it stood is by the KSL station three-fourths of a mile due north of the village's once-main road.

Sources include histories in various forms of former village residents Arthur Henry Foster, Owen Daniel Thomas, John Philips, Mamie Thomas, Arthur G. Foster, and Wanda Foster Frederick, in possession of Becky Bartholomew; and John C. Clark, "History of Utah Salt Industries, 1847-1970" (Master's thesis Brigham Young University, 1971).

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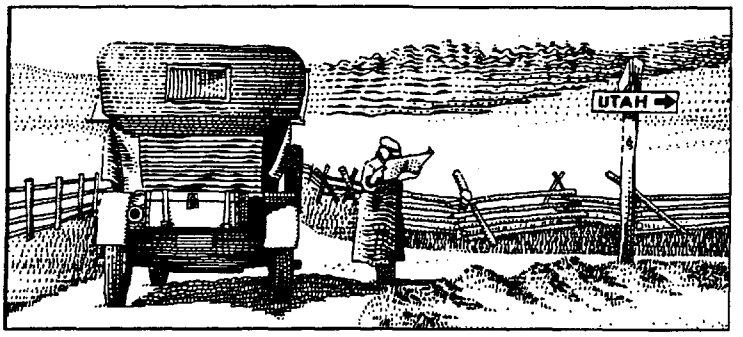

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Treating Mental Illness in Pioneer Utah

MENTAL ILLNESS IS NOT OFTEN MENTIONED in pioneer records. But here and there a journal, autobiography, or family history refers to psychological as well as physical infirmities.

For instance, Sarah Leavitt wrote of a family on its way to southern Utah. One day the father sat down on a tree stump and could not get up. His wife and children settled where they were and did their best to scratch out an existence for three years until the man recovered and the family could continue its journey. An account by Alice Horrocks describes her sister's "delirium" triggered by her terrible experience in the Martin handcart company. The sister recovered several months after the company reached safety. And in Utah County historical records is found an approval by selectmen for payments in 1854 of $30 and $50 to two men for caring for "an Insane person" who was also "a County pauper."

That these "poor unfortunates," as one early governor referred to the mentally ill, were part of Utah society from its beginnings is also seen in federal census records. In 1850 five insane persons were counted. Ten years later they numbered 15, 25 in 1870, 181 in 1880, and then 166 in 1890. However, these were merely the cases brought to official attention. Many others were tended by family, friends, and church. One reporter estimated that there were 300 insane persons in the territory in 1885.

In the early decades, while recognizing the problem as a community and not just a family responsibility, cities and counties managed each case individually. But in 1869 Salt Lake City, having grown to 12,000 residents, saw the need for institutionalization of the insane.

The City Council petitioned the legislature for funding and in the meantime drew up plans and selected a site for a facility near the mouth of Emigration Canyon. By 1872 an asylum was operating with Peter Clinton as physician, Theodore McKean as superintendent, and six men and six woman as patients.

The Salt Lake Asylum always struggled. Eventually the legislature provided some funding, but the counties often refused to contribute for patients from their jurisdictions. Washington County selectmen, rejecting one invoice, claimed the patients in question had only been transients in their area.

In 1876 the asylum was leased to city physician Seymour B. Young, who managed it for fifteen years. Under his guidance more able patients planted flower and vegetable gardens and raised cattle and hogs. Throughout the 1870s the hospital was considered "a marvel of cleanliness." Young allowed patients much freedom, locking up only the criminally insane and violent. Patients who progressed sufficiently he took into his own home where, under the care of

(more)

his wife Elizabeth Riter Young, "a good percentage" reportedly recuperated fully or enjoyed long remissions.

But allocating an entire social problem to one couple for 85 cents per patient per day may have been a cop-out. The number of patients increased, and the hospital lacked heating and plumbing throughout its existence. When in 1884 a grand jury investigated the asylum, along with other territorial institutions, it found a paralysis victim who did not belong there but otherwise concluded that conditions were "as good as circumstances allowed."

Nationally, treatment of the mentally ill was improving, and soon after the grand jury investigation a visiting observor called Young's hospital "one of the vilest institutions of the kind." Given their years of dedication, the Youngs must have been stung, yet the attention increased the pressure to provide for a territorial institution. In 1880 the legislature set aside $25,000 in building monies. Operating costs were later allocated, with the counties of origin expected to maintain indigent patients.

In July 1885 the Utah Territorial Insane Asylum opened in Provo. It had all the amenities of Dr. Young's hospital along with a trained staff, heating and plumbing, and more consistent funding. Within days, most of Young's 37 patients had been transferred there plus 16 Provo citizens who had been kept in private houses due to the lack of a public institution.

About 20 percent of the new hospital's patients were so seriously ill that they were described as "wet and dirty both day and night," meaning unable to perform any self-care. Some were now housed in "Utica cribs"—standard equipment of the time—crib-like beds with hinged tops that could be closed at night for restraint and protection. If such treatment seems appalling today, it must be remembered that effective medication to treat mental illness is a very recent development.

See Charles Robert McKell, "History of the Utah State Hospital, Provo" (Master's thesis, University of Utah, 1948).

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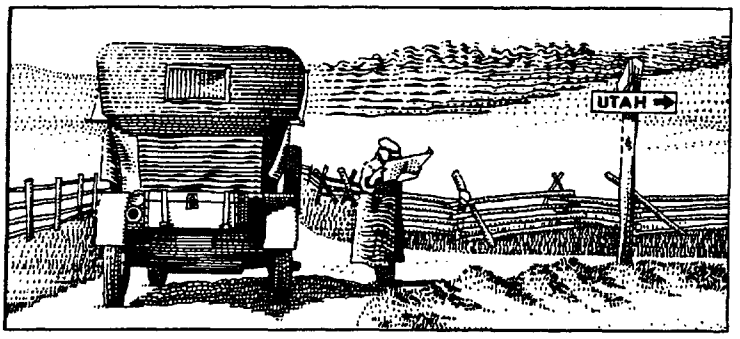

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Tennis, Anyone? Utahns Answered Yes!

UTAH HAS LONG BEEN RECOGNIZED AS A GREAT PLACE for skiing and more recently as a center for mountain biking. Few Americans associate the state with tennis, and yet there is a rich tradition and history of the sport here. As one chronicler wrote, "Utah's contribution to the growth of the game of tennis...has been greater than the population and climate of the state would suggest." Salt Lake City, for example, has hosted numerous national championship tournaments, including the NCAA Men's, NCAA Women's, National Clay Courts, National Public Parks, National Seniors, National Hardcourts, and others. The first Intermountain Championships were held in Utah's capital city in 1905, and since the 1930s the Utah State Championships has been one of the West's prestigious tournaments. The Salt Lake Tennis Club was one of the first western affiliates of the United State Tennis Association and in 1981 received recognition from the USTA as the outstanding member organization of the year.

Although westerners "enthnsiastically embraced a wide variety of games and recreational activities, tennis is not one of the sports usually associated with the frontier," according to Afton Bradford Bradshaw. It was considered a pastime for eastern elites until after World War I. Remarkably, tennis "gained extraordinary popularity in the isolated valley of the Great Salt Lake only a decade after the game came to America (surprising testimony of the elan of the early Utahns)."

Just when and how the sport was first introduced to Utah is not clear. The game came to America in 1874, and by June 1885 it was popular enough in Utah that M. H. Walker, a wealthy Salt Lake businessman, hosted the first known tournament in the territory on "the court at the Walker Block" (a city block bounded by Main Street and West Temple and Fourth and Fifth South Streets). This parklike area had, in addition to a tennis court, a greenhouse, stables, flowers, and extensive lawns. The players included as diverse group of Utahns as one was likely to find in that era: a mining magnate, a jeweler, a lawyer, two doctors, a druggist, officers from Fort Douglas, a student, the bishop of the Episcopal church, two ZCMI employees, and "clerks" employed by Union Pacific, Auerbach's, Wells Fargo Bank, and other companies. No farmers or blue-collar workers were mentioned in the *Salt Lake Herald* account of the tournament. Other newspaper reports of the time indicate that tennis was being played in other parts of the city and that there was "competition...between the *six* Salt Lake clubs"—that in a city of some 30,000.

Tennis was a genteel game in that era. Tommie Griffin, who arrived in Utah in 1897, described the game as "a social function and pastime, not a gladiatorial conflict....There were few volleys, no overhead smashes, the idea was to keep the ball in play....Most monotonous!"

(more)

In addition to Griffin, the turn of the century giants of local tennis included Sam Neel, U.S. doubles champ; brothers O. J. and Walker Salisbury, original financiers of the Salt Lake Tennis Club; Carl and Frank Roberts; E. M. Garnett; and T. B Parker. The courts were undoubtedly clay, Bradshaw noted, with sagebrush and other plant life removed and the land leveled. The lines were painted with lime. At these primitive facilities, Griffin said, "Tethered cows looked on in wonderment. Chickens ran across the courts."

The game flourished and more courts were built. By 1899 there was a report of a tournament at the Ogden Tennis Club. And more courts were being built in Salt Lake. In 1911 the first known tennis club was organized in Provo, consisting mostly of students at Brigham Young University. But collegiate tennis developed slowly, Bradshaw wrote, with the organization of tennis clubs and then the first intercollegiate meet in 1912 in Provo with BYU defeating Utah. Utah State defaulted. "Tennis boomed at all three universities during the 1920s," she said. By the mid-1930s it was one of the most popular collegiate sports in Utah.

"The club that became the greatest force for developing tennis in Utah was the Salt Lake Tennis Club, first organized in 1912 on a site near Second South on Tenth East," Bradshaw noted. At this location a young high school student who became one of the stalwarts of Utah tennis, David L. Freed, earned $2.50 a day for watering the courts at night and then rolling them the following morning and painting the lines with lime water. Freed won the U.S. Seniors Championship in 1954, the National Public Parks Senior Singles in 1957, and captained the U.S. Davis Cup team in 1960-61. The Salt Lake Tennis Club moved to Forest Dale in 1933, and this facility hosted the Utah State Championships that began to attract top players like Bobby Riggs, Ted Schroeder, and others. Three national championship tournaments were held at Forest Dale: the Clay Court in 1947, the Hardcourt in 1951, and the Intercollegiate in 1957. Utah Tennis had come a long way from its beginnings as a high society activity in 1885.

See Afton Bradford Bradshaw, "Tennis in Utah—the First Fifty Years, 1885-1935," *Utah Historical Quarterly* 52 (1984).

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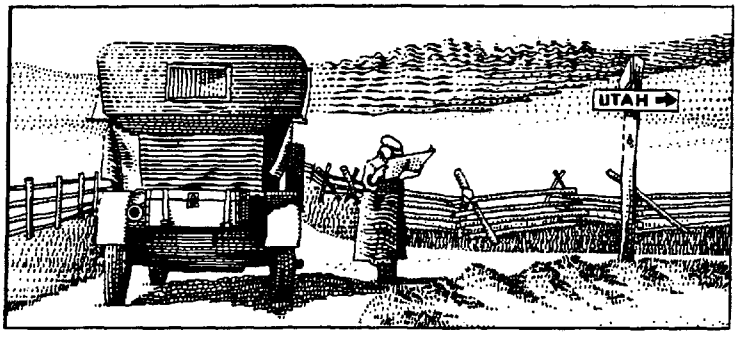

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German Heroes Immigrate to Utah

DURING THE 1950S NEARLY 4,500 GERMANS left their war-torn country and immigrated to Utah. Most were members of the Church of Jesus Christ of Latter-day Saints, and nearly all had family members or knew former missionaries in Utah who helped arrange for a place to stay and work once they arrived. All who left had remarkable stories about their experiences during Adolf Hitler's Third Reich and the terror of World War II. However, none of those who arrived and made Salt Lake City their home could relate a more incredible experience than Karl-Heinz Schnibbe and Rudolf Wobbe.

As teenagers in Hamburg, Germany, the two boys and their friend Helmuth Hubener listened to BBC news broadcasts from England. This was strictly forbidden by the German government which claimed that the lies and propaganda broadcast by the enemy could harm Germany's war effort. The three boys found that the English reports contradicted the broadcasts by the German news service and concluded that the German people were being lied to by their Nazi leaders. In time Hubener began to write flyers with such titles as *Down with Hitler*, *Hitler the Murderer*! *Who is Lying*! and *The Voice of Conscience*. The flyers were reproduced and distributed by the three boys. They secretly put the flyers in mailboxes, pinned them on bulletin boards, and stuffed them into coat pockets. In spite of all their precautions the boys were apprehended in February 1942, taken into custody, interrogated, harassed, and tortured. In May 1942 they were put on trial in Berlin for their alleged crime of high treason. The sentences were rendered in August: Karl-Heinz Schnibbe was given a five-year prison sentenee; Rudi Wobbe, ten years in prison; and Helmuth Hubener, the acknowledged leader and instigator, was sentenced to death. The execution of the seventeen-year-old Hubener was carried out by guillotine on October 27, 1942.

Neither Wobbe nor Schnibbe served their full prison terms. During the last days of the war Schnibbe was released from his sentence and drafted into the German army. Taken prisoner, Schnibbe was sent to the Soviet Union and remained there until his release in 1949. Wobbe, who had not been drafted into the army because he had more than half of his ten-year prison sentence left to serve, survived the war and returned to Hamburg in 1945. Karl-Heinze Schnibbe, Rudi Wobbe, and Helmuth Hubener's two half brothers, Hans and Gerhard Kunkel, were among the German immigrants who made Salt Lake City their home in the early 1950s.

After the war Helmuth Hubener was recognized as a martyr for his resistance against the Nazi regime. Among many measures to preserve the memory of the young hero was the establishment of the Helmuth Hubener Haus in Hamburg. A play depicting the struggle of Hubener

(more)

and his friends for free speech in a totalitarian system has been written and produced by Utah writer Thomas Rogers. The story of the resistance group Hubener led has been chronicled in German and English language publications, including separate book-length accounts published in Utah by Rudi Wobbe and Karl-Heinz Schnibbe.

Source: Blair R. Holmes and Alan F. Keele, *When Truth was Treason: German Youth Against Hitler* (Urbana: University of Illinois Press, 1995).

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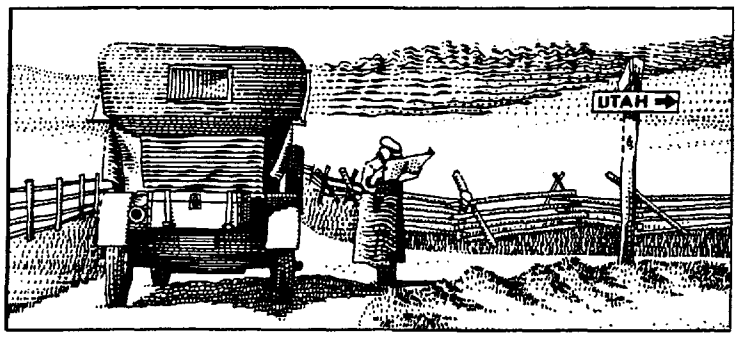

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Many Utahns Gathered These Cherries Years Ago

CHERRIES, ESPECIALLY PIE CHERRIES, HAVE LONG BEEN a good cash crop for the orchard growers of Utah. Cherry trees flourish on much of Utah's bench land, particularly in Utah County. But there was a time when the cherries of Utah did not grow on trees.

When the pioneers first settled in Utah food was so scarce that they had to learn to identify and rely on native wild plants to supply them with a food source beyond what they could grow. Many plants were utilized: greens such as thistles, dandelion, pigweed, watercress; roots and bulbs like the sego lily, Indian parsnip, and wild onion; and fruits and berries, including chokecherries, elderberries, currants, "sarvis" berries (service berries), gooseberries, and varieties of raspberries in the canyons near the settlements. It would be several years before the settlers could cultivate fruits such as peaches, apples, and cherries.

Ground cherries, a native Utah fruit, grew abundantly in some Utah vaileys that had the necessary open fields and prairie-type land with slightly moist to medium dry soil. Many locations were too dry, but several valleys were perfect, especially Utah Valley. Utah lies on the extreme western edge of the habitat of the ground cherry. The plant is only about a foot high and in late summer and early autumn is covered with little bell-shaped papery husks or "lanterns" that enclose a single sweet yellow, reddish, or purplish berrylike fruit. If picked and eaten before ripe, the fruit is poisonous, being a member of the nightshade family. But allowed to fully mature before harvesting, the ground cherries are good to eat either fresh or cooked and can be dried for preserving. The ripe fruit is soft and pleasantly sweet, but the unripe fruit is sour, bitter, and strong. Often the husk enclosing the cherry falls off the plant before it is ripe, but the pioneers would gather them and let them ripen in the husks. They could be kept for weeks in such a state. The berries could be made into delicious pies, sauces, and jams.

The decades of the 1850s through the 1870s saw the heaviest gathering of ground cherries in Utah. Histories left by the women and girls of those times often mention the wonderful fruit. Emily Stewart Barnes remembered as a young girl in Kaysville in the 1850s that they would dry ground cherries for winter use because they would help to sweeten the pies. In later years Claude T. Barnes recalled the delicious pies Emily made with the wild ground cherries.

At the other end of the state in Iron County the people also used ground cherries to supplement food supplies that were often in jeopardy from drought, insects, and the weather.

However, Elizabeth Munk found more than just edible pleasure from ground cherries in the early times around Manti. She wrote: "The ground cherry grew in the fields among the grain. It had a thin bell shaped pod, and the leaves of the pod were slightly open at the end. The children

(more)

had great sport blowing them full of air, then hitting them against their foreheads or hands. This made a report loud enough to frighten one if not looking for it. They also grew plentiful along the fields." Indian children for generations knew the joy of popping round cherry husks. Kids do the same thing with plastic bags today.

The personal, family, and local histories of the Utah County settlements often mention ground cherries. The women and girls of Provo spent time in the fields around town gathering ground cherries and preserving them. The women and children of Springville gathered ground cherries in the autumn months. According to Mary Jane Chase Finley and Don Carlos Johnson, both of whom lived in 19th-century Springville, ground cherries grew in abundance everywhere. The cherries were dried for the winter. Johnson said they made excellent sauce and pies. Until Serine Conrad began growing fruit trees in Edgmont near Provo, ground cherries, chokecherries, and elderberries were the only fruits available to the people there.

Besides feeding individual families, there was a commercial market for ground cherries as more towns grew up through the West. Elizabeth Munk of Manti wrote that after the cherries were picked from the pod and scalded, they were dried. Then freighters would buy them and take them to sell in the mining camps and larger cities of Utah. Karen Marie Sorensen Peay and other women of Provo would dry ground cherries to sell. Mercy Ellen Waters Peay of Springville earned her first money as a child by picking ground cherries and selling them.

It was, however, Samuel S. Jones, an early Provo entrepreneur, who made a real business of ground cherries. In the fields around Provo ground cherries grew profusely and had long been the main fruit supply of the early settlers. By the 1870s people from Sanpete and other counties came to gather them in the Provo fields. In the spring of 1877 Jones bought large amounts of ground cherries from the people, cured them by drying them in the sun, and then shipped "many Tons of them" to Montana where they were served on hotel tables.

As Utah County and the plant's other prime locations grew in population, ground cherries declined. Their habitat was taken up by farms and pastures and neighborhoods. Orchards began to supply a large variety of fruits, and the railroad imported those not grown in Utah. The demand and the abundance dwindled simultaneously. By 1900 the ground cherry was virtually unnoticed in the economy and the diets of Utah's citizenry.

Sources: Kelly Kindscher, *Edible Wild Plants of the Prairie: An Ethnobotanical Guide* (Lawrence: University of Kansas Press, 1987); *Samuel Stephen Jones Papers*, Brigham Young University, Harold B. Lee Library Special Collections & Archives, MSS 1435 Box 1, folder 1, p. 107; Kate B. Carter, comp., *Heart Throbs of the West* (Salt Lake City: Daughters of the Utah Pioneers, 1943, 1950) vols. 4 and 11; Don Carlos Johnson, *A Brief History of Springville, Utah* (Springville, 1900); Mary J. Chase Finley, *A History of Springville* (Springville: Art City Publishing, 1990); J. Marinus Jensen, *A History of Provo* (Provo, 1924); Luella Adams Dalton, *History of the Iron County Mission* (Parowan, n.d.); Joyce Cling Harmon Papers, Brigham Young University, Harold B. Lee Library Special Collections, MSS 1900, Camp Fort Wall, vol. 1, pp. 225, 241; Eva Giles Gillespie, *Edgmont through the Years* (Provo, 1965).

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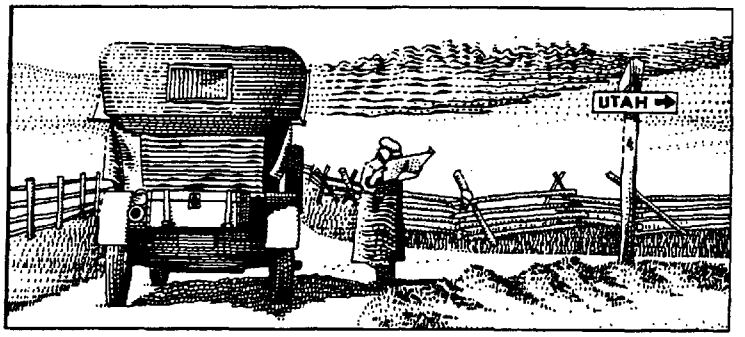

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A Dream That Held Water: Funk's Lake

THE INDIANS IN ARAPIEN VALLEY near Manti surely thought Daniel Funk was crazy and were ready to laugh at the white man who thought he could make a lake by getting water to run uphill. They had sold their land to this man with the ridiculous idea of making a pleasure resort and water playground where only sagebrush and grassland existed. Daniel Funk, to the amazement of the Indians and a good many white settlers, did just that in 1873. Palisade State Recreation Area near Sterling, Utah, is evidence of Funk's pioneer ingenuity and hard work.

In the early 1870s Daniel Funk, one of the original settlers of Manti, went looking for a recreation site for the citizens of Manti and surrounding communities. After a 24-year struggle against the elements and tensions between the native peoples of Sanpete Valley and the white settlers, life was at last peaceful and prosperous. The people were ready for a place where they could spend their hard-earned leisure time. Funk thought the Arapien Valley, approximately six miles south of Manti, would be an ideal spot to build a lake, complete with resort facilities. He would literally have to build it since no natural lake existed in the area. With permission from Brigham Young, he negotiated with the landowners, Ute chief Arapene and his tribe, who wintered in the valley. The Indians thought his idea foolish but nonetheless deeded the property over to Funk.

Despite the doubts of his fellow settlers and the scoffing of the Utes, Funk with his two sons, Daniel, Jr., and William, went to work. The nearest water source was Six-Mile Creek which ran to the south of the valley. To the Indians it did indeed look like Funk would have to make the water flow uphill. But Funk knew he could make a canal line on the canyon's north side high enough to get the necessary fall to make the water flow. Funk dammed the south end of Arapien Valley and then commenced digging the ditch from Dry Valley eastward along the south side of Six-Mile Canyon to where the water would be diverted. A ledge of solid rock blocked the way, but Funk overcame the obstacle by hanging a wooden flume by iron hooks in the rock face. Years later, when the flume collapsed, a ditch was cut through solid rock.

When the first water was diverted into Arapien Valley in 1873, it appeared that the pessimists were right and the project was a failure. The dry ground swallowed the water as fast as it ran from the ditch. But slowly, as the ground became saturated and a lake developed, Funk relaxed. Undoubtedly he smiled as the lake filled approximately 75 acres to a depth of more than 20 feet.

Funk moved his two families from Manti to homes by the lake and planted several thousand trees around the lake's perimeter. The lake was about two miles in length and a mile wide. Funk

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built a willow bowery for picnicking, a sandy beach complete with bathhouses, two dance pavilions, refreshment areas, and row boats. He stocked the lake for fishing. The resort flourished and became very popular for swimming, fishing, dancing, and boating.

One of the early boats on the lake was the source of a terrible tragedy on June 23, 1878. A group of young people from Mayfield and Ephraim insisted on riding on the excursion boat despite an approaching windstorm. Funk advised them to stay on shore, but the 13 young people, aged 8 to 22, did not listen. They were in the middle of the lake when a violent wind threatened to capsize the boat. In a panic, all passengers ran to the front of the boat, causing it to plunge under the water. All the young people fell into the lake. Eleven were drowned. Only two who had managed to cling to the boat survived. All efforts at rescue were in vain; there were no other boats to go out on the lake to help the victims. Several adults tried to go into the lake with poles and slabs, but were forced back by the storm's wrath. Eventually the boat with the two survivors drifted to shore. When the storm subsided two hours later, the eleven bodies were recovered.

The tragedy caused boating to decline, so to keep business going Funk built a steamboat for cruising on the lake. Combining his efforts with a Mr. Miller, a skilled carpenter, he built a large steamboat with a vertical steam engine. The vessel could carry 70 people. Amasa Merriam invented, built, and patented a pair of feathering blade paddle wheels for the steamboat which increased its speed threefold. Business was better than ever. Funk even built a large tow-boat to accommodate more passengers. The fare for a boat cruise was 10 cents. Constantly working to improve his resort, Funk suffered a fatal heart attack late in 1888 while bringing a load of lumber from Manti to his lake. The lake resort was run by his family for a short time after his death, but they sold out to others.

The resort eventually became known as Palisade Park. In its hey-day it had the steamboat, row boats, a playground, baseball diamond, dance pavilion, and saloon. It continued to prosper. In 1894 the Sanpete Railroad was built to a mine near Sterling, and large crowds would ride the train and walk the short distance to the lake. Sometimes special excursion trains would bring bands, orchestras, and hundred of guests. Eventually the lake was sold to an irrigation company for a more mundane purpose. But in 1929 the resort was rebuilt and became a very popular place for dancing. It declined again in the late 1930s and early 40s and served only for fishing, boating, and irrigation. In 1946 it was again cleaned up and a large open-air dance floor was built. Its modern life as an irrigation reservoir and state recreation area centers around water sports, picnics, and family outings. Daniel Funk's dream lake continues to thrive.

Sources: Centennial Committee, ed., *Song of a Century, 1849-1949* (Manti, n.d.); *These...Our Fathers: A Centennial History of Sanpete County, 1849-1947* (Sanpete County: DUP, 1947); Kate B. Carter, comp., *Heart Throbs of the West* (Salt Lake City: DUP, 1944), vol. 5; Kate B. Carter, comp., *Our Pioneer Heritage* (Salt Lake City: DUP, 1959), vol. 2; Kate B. Carter, comp., *Treasures of Pioneer History* (Salt Lake City: DUP, 1953), vol. 2; W. H. Lever, *History of Sanpete and Emery Counties, Utah* (Ogden 1898); *Deseret Evening News*, June 24, 1878.

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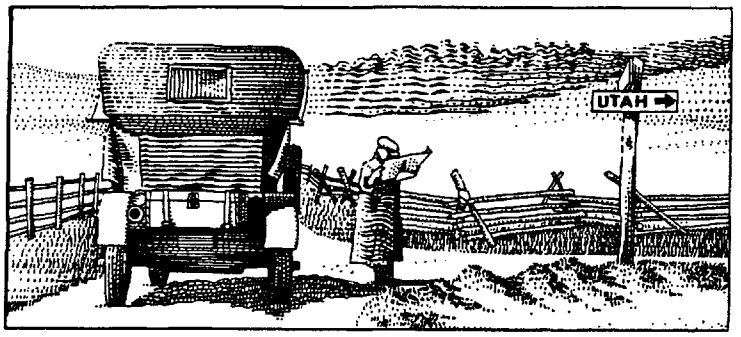

THE HISTORY BLAZER

NEWS OF UTAH'S PAST FROM THE

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Jobs in 1900

CENSUS DATA FOR 1900 TELL US THAT IN UTAH 73,840 men and 10,764 women were gainfully employed. For men the most important job categories were agriculture, manufacturing and mechanical pursuits, and trade and transportation. For women the top three were domestic and personal service, manufacturing and mechanical pursuits, and professional services. But what specific occupations were Utahns engaged in all over the state? One fascinating source of information is the *Utah State Gazetteer*. This publication of R. L. Polk may not be as accurate or complete as the Census, but its listings are informative and sometimes puzzling and entertaining.

In Beaver, for example, Lena Beck and Annie Low were milliners, Robert Briggs was a shoemaker, and Edward Fernley a blacksmith. There were operators of saw, planing, and grist mills. Naturally, Beaverites also were farmers and livestock raisers, carpenters, teachers, and storekeepers of various kinds. These were all occupations typical of Utah towns at that time.

Only the smallest burgs, usually stops on a railroad line miles from the county seat, failed to have occupational diversity, and some quite small towns have some surprising listings. Hinckley, Millard County, for example, with a population of 400 had one of the state's few coopers, Alonzo Dalton. And it also had a music teacher, Frank Whitehead. Music teacher, in fact, proves to be one of the puzzling occupations found in the *Gazetteer*. One would expect to find music teachers in larger cities; in Salt Lake, Ogden, and Provo they are usually defined by specialty (piano teacher, violin teacher, voice teacher, etc.) rather than the generic music teacher. But some very small Utah towns had music teachers: George Bowler in Gunlock, Washington County (pop. 175); and in Stockton, Tooele County (pop. 150), there were three—Lizzie Mackinson, Gertie Frank, and James G. Brown who was also the local telegraph agent.

Brown is typical of the Utahns with one or more occupations: W. E. Gifford of Springdale, Washington County, was an axe handle manufacturer, farmer, and postmaster. The folks in Goshen, Utah County, were equally busy: Henry Draper, flour mill operator and blacksmith; William Edwards, constable and farmer; Brigham Fowler, music teacher and brickmaker; Peter Nelson, farmer and general store owner; George M. Taylor, farmer and blacksmith; and topping them all Peter Okelberry who, in addition to running a general store, was also a carpenter and a dentist. In Huntsville, Weber County, where most everyone was in the dairy business or breeding cattle (there was one lone sheep breeder, Sylvester Grow), people also worked at many jobs: Karen M. Madsen was a carpet weaver, one of 13 listed statewide; Lars Petersen made baskets and repaired watches; and James C. Wangsgard, merchant, cattle breeder, and dairyman, was also the proprietor of the Wangsgard Dancing Hall.

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Women, in addition to serving as midwives, teachers, nurses, milliners, and dressmakers, were sometimes highly visible as business owners. Many ran general or specialty stores, and they were the typical owners and operators of boardinghouses and small hotels. In small towns their establishments catered to travelers, especially drummers, as traveling salesmen were sometimes called, and other businessmen. In Fillmore, Millard County, Eunice E. Huntsman was the proprietor of Huntsman House, "Headquarters for Commercial Men, First-class Accommodations, Rates Reasonable." Guests at her establishment may also have used the services of Kelly & Kelly Stage Line which ran between Clear Lake and Fillmore and offered "General Livery...for Drummers and Travelers of all Kinds at Popular Prices."

In the mining town of Mercur, Tooele County, most of the men were working in the mines, but James H. Oliver ran a dye works, John Collette was a cigarmaker, and four Chinese—Quong Hing, Sam Hing, Wing Hi, and Yee Wah—operated laundries. In Willard, Box Elder County, many of the folks grew fruit, but four women—Lucina Grandpre, Mary Harding, Sara Wells, and Maria Zundle—were involved in silk culture.

Residents of Utah's capital city had a wonderful array of jobs, including employment services. James Allen ran a camping corral at 333 South State; Mr. and Mrs. R. L. Landrum operated Landrum's Permanent Terpsichorean and Dramatic College; Annie L. Johnson, perhaps an early New Ager, advertised her school of self-culture; Harriet Fontyn and Josephine Ward were clairvoyants; and George Cripps was a curled hair manufacturer. Other occupations included scavenger, umbrella maker, shirtmaker, stationer, potter, masseur, coppersmith, bootblack, linguist, kalsominer, fruit tree inspector, washboard manufacturer, magnetic healer, and drayman.

Utah boasted no less than 54 apiarists, a majority of them in the Cache County towns of Smithfield and Hyrum. Logan had a butter box manufacturer, O. C. Bluemel, who also made egg cases and packing crates. The *Gazetteer*'s classified business directory contains three and a half pages of blacksmiths, almost seven pages of dressmakers, three and a half pages of mining companies; more than a full page of music teachers, two and three-fourths pages of saloons, almost two pages of shoemakers, and one and a quarter pages of livery and boarding stables. The state's 32 plumbing firms were located in the larger cities.

Some occupations seldom heard of today included whip manufacturer; there were two in Salt Lake, Louis Hooks and E. F. Martin. There were 27 wagon makers in the state and four carriage painters. There were bell hangers, a mechanopath, ferry operators, tinsmiths, seed cleaners, umbrella repairers, capitalists, a glove manufacturer, broom makers, Indian traders, city bill posters, wheelwrights, tripe dressers, tanners and curriers, and choppers of kindling.

Clearly Utahns stood ready, willing, and able to work at a wide variety of jobs. Many were self-employed. They found a need for a product like curled hair or tripe or a service such as hanging bells or repairing umbrellas, creating new job categories to puzzle the census takers.

See R. L. Polk and Co.'s *Utah State Gazetteer...1900.*

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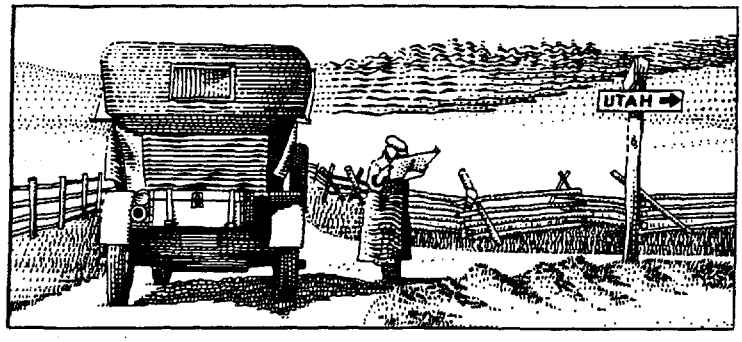

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Welshman Dan Jones Was One of Zion's Busiest Bees

ONE OF UTAH'S MORE COLORFUL FOUNDERS was Dan Jones, so beloved by Mormon immigrants from Wales that he was called "the Welsh apostle." As a speaker he was said to have captivated audiences for up to three hours at a time, wrenching tears and laughter from believer and nonbeliever alike. He saturated Wales with thousand of pages in pamphlets, tracts, and translations of Mormon texts so that anyone who read Cymric must have found it difficult not to be aware of Mormonism.

Jones was born in northern Wales in 1811. He went to sea as a teenager, sailing five oceans and learning a smattering of many languages, including Hindi. Arriving in America at age 29, he and a partner built the *Maid of Iowa* and began steaming freight and passengers up the Mississippi. After Jones dealt kindly with a passel of immigrants to Nauvoo, Joseph Smith said of him, "God bless this little man."

In 1843 Jones became a Mormon. He was one of five men who stayed with Joseph and Hyrum Smith their last night in Carthage Jail. The next day, while Jones was away fetching a lawyer, the Smiths were shot and killed.

In 1844 Jones and his wife returned to northern Wales where they had small success reviving a handful of Mormon branches. Then they transferred to the urban south. There Jones began publishing his monthly magazine, the *Udgorn Seion* ("Zion's Trumpet"), and baptizing converts by the score. Once an entire Protestant congregation was baptized after hearing Jones preach. On another occasion he disarmed, solely through oratory, a police band sent to arrest him for disturbing the peace. When the Joneses left Wales, 55 Mormon branches boasted 3,603 members.

In late 1848 some 2,000 Welsh converts sailed to America with the Joneses. By then the main body of Saints was in Utah, so Jones followed, arriving in the summer of 1849. Initially, he established his followers on the west bank of the Jordan River. He himself was soon on the road again, accompanying Parley P. Pratt to central Utah on a scouting expedition for likely settlement sites. During this 800-mile trip he met the Utah chief Wakara.

Wakara had asked Brigham Young to send settlers to Sanpete Valley, perhaps hoping that Mormon cattle could substitute for the bison Utes were traveling all the way to Colorado to hunt. In response, Isaac Morley colonized Manti. Two years later, with the Utes and Shoshones warring, Mormon settlers were advised to fortify their communities. So Jones added his Welsh group to the struggling Manti settlement. He helped build the fort, ran a store, procured and operated a wheat threshing machine, and served as Manti's first mayor.

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In 1852 Jones returned to Wales where he made 2,000 more converts by preaching in homes, schools, theaters, inns, chapels, blacksmith shops, rented halls, public squares, and on river banks and bridges. When he left Wales again, it was with a company of 700 English, Welsh, and Irish Saints headed for Boston.

Back in Utah, Jones for a time operated Brigham Young's Great Salt Lake boat, *The Timely Gull*. In 1859 he settled in Provo. He was involved in a proposal to freight coal from Wales, Sanpete County, by wagon to Utah Lake and from there by boat to Salt Lake Valley, the latter leg under his direction, but nothing came of this project. He died in 1861, leaving three wives and six children and having lived several lifetimes in his 49 years.

Sources: Ronald D. Dennis, *The Call of Zion: The Story of the First Welsh Mormon Emigration* (Provo: Brigham Young University Religious Studies Center, 1897); Wendell J. Ashton, *Theirs Is the Kingdom* (Salt Lake City: Bookcraft, 1948).

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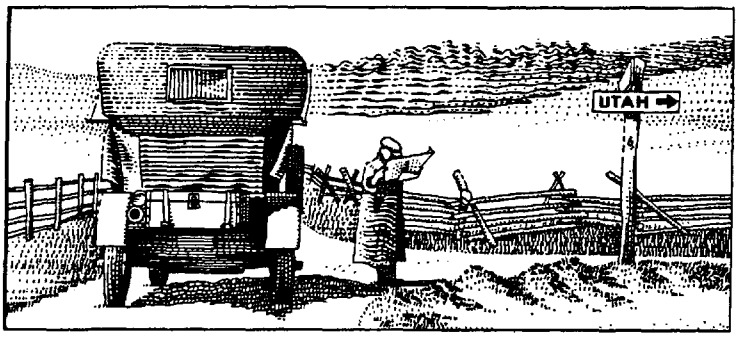

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Utah Farmers and the Pike's Peak Gold Rush

ALTHOUGH THE FIRST YEARS OF WHITE SETTLEMENT in Utah brought many hardships, including food shortages, by the late 1850s local farmers were producing a surplus of food. Unfortunately, historian LeRoy R. Hafen noted, the nearest settled areas—California, Oregon, and New Mexico—lay hundreds of miles away over deserts and mountains, making profitable trade unlikely. Then gold was discovered in the Pike's Peak area in 1858-59, and thousands of eager prospectors virtually stampeded across the plains to the eastern slopes of the Rocky Mountains. The mining camps of Colorado (then called Jefferson Territory) became Utah's nearest neighbors, but at that they were more than 500 miles away over precarious "roads."

At first the Colorado miners and settlers received their supplies of food and goods by freight from Missouri or New Mexico. "During 1859," Hafen wrote, "flour sold at $10.00 to $20.00 per hundred pounds in Denver, potatoes and onions at twenty-five cents per pound, butter at one dollar, eggs at seventy-five cents per dozen, and other produce in proportion." When Utahns heard of the high prices being paid in Colorado, a few enterprising individuals began to make plans to serve the Colorado market.

So it was that during the summer of 1860 supply trains left Salt Lake City and Provo for Colorado via Fort Bridger, South Pass, the Sweetwater, and the North Platte to the little town of Denver—perhaps not yet deserving of its epithet "the Queen City of the Plains." The local newspaper, the *Rocky Mountain News*, reported on October 5, 1860: "There arrived yesterday a vast quantity of fresh eggs, butter, a large quantity of onions, barley, oats, etc., only fifteen days from the city of the Saints." Moreover, the report continued, 12,000 sacks of flour, 5,000 bushels of corn, and assorted other foodstuffs were en route from Utah. The newspaper was astonished to find trade coming from the west when Camp Floyd in the heart of Utah Territory was still being supplied from Missouri—"even the corn and oats that is fed to stock." The newspaper drew its own conclusion: "The Mormons must be prospering, and Uncle Sam must be very shortsighted, or some of his agents are great rascals. We are assured that this flour that is coming is equal in quality to the best superfine from the states."

On October 10 Mr. Crisman's wagon train from Salt Lake City arrived in Denver, and the following day two trains of 26 wagons each of Miller, Russell & Co. from Provo showed up. Their cargo consisted primarily of flour and oats. Flour had been selling at $15.00 per hundred pounds, but the large shipments from Utah drove the price down to $8.00 per hundred.

Utahns continued to freight flour and other supplies to Colorado during 1861 and 1862. Prices fluctuated, but the trade was profitable enough to keep the wagon trains on the road. Hafen

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said that Lt. Caspar Collins, "stationed to guard the road along the upper North Platte from Indian attacks," recorded the passage of Utah freighters headed for the Colorado mining camps with food in 1862.

The development of agriculture was slow in Colorado, and when the settlers did take it up they looked at Utah's irrigation methods for their model. They were especially impressed with the success of Utah farmers in fruit growing. Brigham Young had sent grapes and peaches to Maj. Ed. Wynkoop in Denver, and he apparently shared them. A writer for the *Commonwealth* exclaimed: "The fruit was nice—we have never tasted finer. And why shouldn't we have it in Colorado as well as in Salt Lake!"

In 1864 Utah peaches got another rave review when Father Raverdy, on an assignment in Utah for the Catholic church, sent a box of fresh peaches to Bishop Joseph P. Machebeuf in Denver. The stage line charged the prelate $60 for the express service. But, according to Machebeuf's biographer, W. J. Howlett, the bishop "hit upon the idea of offering a number of peaches for sale at the seemingly extraordinary price of one dollar each. But peaches were an extraordinary fruit just then, and he had no difficulty in disposing of a sufficient number at that price to pay the cost of carriage and he had enough left for an abundant treat for himself and the Sisters and pupils of St. Mary's Academy."

See LeRoy R. Hafen, "Utah Food Supplies Sold to the Pioneer Settlers of Colorado," *Utah Historical Quarterly* 4 (April 1931).

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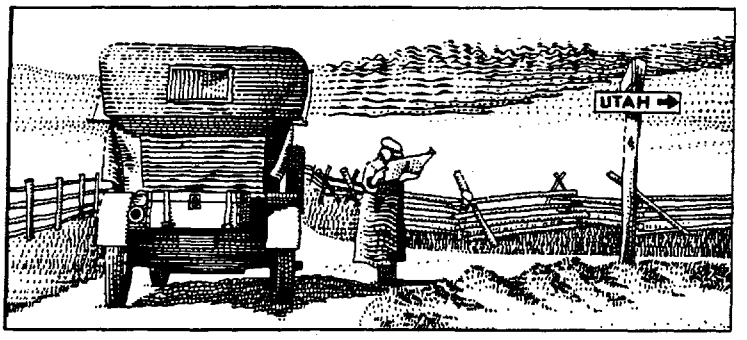

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Life in a Sheep Camp Wagon

AWAKENED BEFORE DAWN BY THE BLEATING of his stirring herd, the sheepherder peers out the small window above his head at the still slumbering day. His bed, a mattress stretched across the rear of the camp wagon, is narrow and barely long enough. But it is a lot more comfortable, he thinks, than the hard, mountain ground his sheep have rested on.

He reaches for clothes hanging from pegs, dresses his sleep-stiff body, and bangs out through the small door into the early morning darkness. Several hours of hard work pass. After the herd is in place for the new day's grazing and the sun is once more a respectable citizen of the sky, the herder returns to the camp for breakfast.

Stopping to load one arm with split pinyon, he steps up into the familiar homeyness of the wagon. He kindles a fire in the small stove near the entrance. During the winter, this stove will heat the small 6-by-10 foot interior. Now, with the summer sun warming the damp canvas top, food alone occupies the herder's thoughts. From the cabinets behind the stove he brings out flour, salt, coffee, and assorted canned goods. He slides a table out from beneath the bed. Dough crackles in the hot skillet, and a cup of coffee warms his throat. Another day on the sheep range has begun. The sheep camp wagon is home on this range. Both its comfort and its mobility serve the herder well.

Sheep herding is a movable but solitary occupation. Portofino Gallegos was one man who lived the isolated life of a herder in Skull Valley, Tooele County, in company with 1,200 sheep, his dog Loco, and two horses. Reporter Steve Wayda described his life in a 1972 article: "A home is a camp wagon, outfitted with a canvas bunk and a wood burning stove. Everything he needs and owns is stored within the confines of the small wagon.... He gets up before the sun rises and sleeps when the sun sets. In the morning he feeds and waters the herd. As the herd grazes during the afternoon he bakes bread or cake on the stove or heads into the mountains to trap his nemesis, the coyote.... He's one of the last oldtimers. The solitary work is being taken over by younger men now, mostly from Spain and Peru." The 67-year-old Gallegos said 1972 was his last season. He planned to retire near his daughter in Durango, Colorado, after the lambing season.

The ability of sheep to live on marginal grazing land has pushed the herds into the most remote areas of Utah. Furthermore, the sheep industry is based on a system of *transhumance* or summer-winter grazing that locks the herds into a yearly cycle of perpetual movement. During the warm summer months the sheep feed in high mountain pastures. Fall drives the herds to lower elevations and finally into the desert country for the harsh winter. By spring the cycle has begun again. After shearing and lambing the sheep hit the trail back to the mountains.

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The herder's presence is vital. The sheep must be kept together. They must graze evenly and move often. Salt and water are needed. And the herder must keep a constant watch for predators. Moving with the sheep from one isolated place to another, the herder's wagon becomes a symbol of home and stability in a changing world.

Tents served as the first shelters for herders. By the 1890s small, bow-top camp wagons had become common on the winter range. The origins of the wagon are not known. Its dimensions and internal structure are similar to 19th century European Gypsy caravan wagons. Since Gypsies are known to have traveled in the American West during the frontier years, sheepmen could have easily borrowed the Gypsy wagon form for their own special nomadic needs.

Despite changes in the undercarriage—the old wooden frame and wheels were replaced by rubber tires and a cut-down car chassis—the basic sheep camp wagon has remained the same for almost 100 years. The bed is always across the rear of the wagon. Benches are on the left and cupboards on the right. The stove is always in front by the entrance. In a world characterized by change, the sheep camp wagon is one constant. As such it is an important visual image on the western landscape.

See Tom Carter "On the Road in a Sheep Camp Wagon," *Beehive History 6* (1980), and *Salt Lake Tribune*, May 1, 1972.

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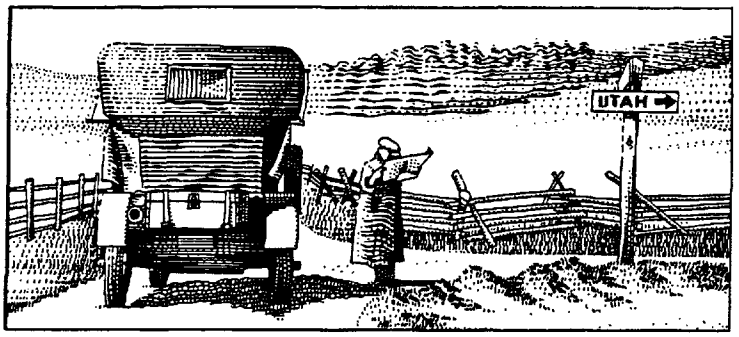

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He Was an Outsider in Utah but Not for Long

MATHEW WILLIAM DALTON WAS A BUSY MAN that fall of 1850. A newcomer to Ogden, he hurried to find work and get a house and shop built before winter set in. The settlers had been kind, loaning him tools and a team and wagon. They had even helped him "raise" the house. Being young and single, he was excited when the other young people asked permission to have a dance and party in his new cabin to celebrate. On the evening of the dance, lively youths filled his cabin. But Dalton's anticipation soon turned to disappointment when he was told he could not participate. He was informed at the dance "that the Mormons or Church members did not dance with any person not a member of their faith. Although I furnished the 'hall' I could only be a 'looker on', at the happy function of 'dancing in' my new house!" But Dalton was a good sport and accepted the fact that people had a right to do what they thought best. In his words, he "acquiesced with their 'peculiar' custom." He enjoyed watching the people dance on his bare dirt floor and marveled at their ability to be happy and full of zest regardless of their humble conditions. He continued: "So on that night, and a bitter cold night it was, I kept up the fires in the house, did the 'good offices', and acted as janitor."

Dalton's experience was typical of how many of the gold seekers who passed through Utah in 1849 and the early 1850s were treated. Quite a large number of men going to the gold fields had to spend a winter in Utah, because it was too late to continue on to California. Twenty-two-year-old Dalton had left Wisconsin in the spring of 1850. In Racine he had been a carpenter who built homes and furniture, but he had caught the contagious gold fever. Not having an outfit, he traded his labor for food and transportation west. One duty was to do the hunting for the wagon train with which he traveled. When the company reached Fort Hall, they were told by Captain Grant that the Indians were bad on the California Trail that year and that they should detour to Oregon. Dalton, however, decided to travel with a Major Singer to Salt Lake City. As they moved south, the land was completely empty of any settlements. By the time they reached the area that would someday hold Brigham City, Singer's oxen needed to rest. The impatient Dalton left Singer and set out on his own. About two miles south of where Willard is now located Dalton ran into a lone gold seeker pushing a wheelbarrow to California. The loner shared his food, and they camped together that night.

The next day, September 5, 1850, Mathew arrived at the little village of Ogden. By then he had decided he would have to spend the winter among the Mormon settlers and began searching for work. David Moore paid him $2 a day plus board to cut and haul wood from the Weber River bottoms because lumber was much in demand for homes. Using his carpentry skills, Dalton made a

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bedstead for Moore and launched his furniture-making career in Ogden. With winter quickly approaching, his outdoor labor was not needed; he then decided to build a shop and make household furniture which was desperately needed. During the time he was building his shop, Philip Garner allowed him to use his team, wagon, cabins, and axe to get lumber. He lived with the John Garners who treated him as a family member. He was beginning to fit into the community.

But as he soon found out at the dance, there was still the barrier of religion. Though he had not been able to dance at the party, he had had a very good time watching the young ladies and discovered a reason for wanting to stay in Ogden. Rozilla Whitaker, one of those present had especially attracted his notice. She, likewise, was impressed by the young outsider.

The day after the dance, Dalton commenced his work in earnest. He purchased tools and a lathe in Salt Lake City, cut wood in the river bottoms, and gathered rushes for caning chair bottoms. He did very well in the furniture business and even had to hire people, including Rozilla's father and brother, to keep up with the demand for furniture. He took a load of furniture to Salt Lake City, selling some to Brigham Young and other prominent people. Dalton was becoming prosperous.

As Dalton lived in the Ogden community, he grew more impressed with the people and their religion. He was fitting in. By early December 1850 he had accepted their religious faith; he was no longer an outsider. His attraction to Rozilla had developed into a friendship and then blossomed into marriage by mid-December. It was now time for another party in Dalton's log house-shop. A merry crowd of over 100 guests gathered for a wedding dinner, including all the best things available to eat, even imported apple cider that had crossed the plains. In the evening it was time for the second dance in the Dalton cabin. To be sure, Mathew was not a "looker on" this time around but a full and lively participant. He was now "one of the people," according to his biographer Fred J. Holton.

Some gold seekers who "wintered-over" found a place in the early communities of Utah, as did Dalton. But many more left Utah and continued to California as soon as the weather permitted in the spring. Among those who stayed, many aided the early development of Utah by the contributions they made economically and socially. Dalton went on to become a prominent citizen of Ogden and later Willard. He and some of the other gold rushers found all the gold they really wanted right here in Utah.

Sources: *Mathew W. Dalton*, LDS Church Archives, Salt Lake City, Utah, MS 5289 folder 1; Fred J. Holton, *Mathew William Dalton* (Brigham City, 1917, edited and retyped in 1982 by Cleone Dalley and Barbara Hubbard in Logan, copy in Brigham Young University Special Collections, Provo; Bertha Dalton Smith, *Mathew William Dalton, 1829-1918: A Biography* (n.p., n.d.), edited and retyped by Clavel B. Raty, r. p., 1983).

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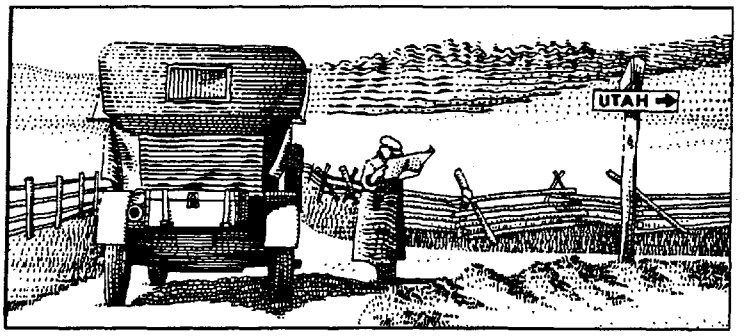

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The First Pharmacists in Utah Were Doctors

SCHOLARS HAVE NO WAY OF TELLING WHO or even which people first noticed that eating various plants can make a person sweat, throw up, hallucinate, die, or get well. Clay tablets from the Near East show that the Sumerians who lived in what is now Iraq were preparing various drugs about 4,000 years ago. In China the first organized study of drugs was by the Emperor Shen Nung who wrote a book 5,000 years ago containing the names of 360 drugs divided into superior, medium, and inferior.

There are records of a Chinese druggist displaying his drugs on the market as early as 200 A.D. But, for much of history in the western world and in the Far East, the physician collected, prepared, and administered drugs. As the number of drugs made from animal, vegetable, and mineral sources grew, it became inevitable that pharmacy would separate from medicine and become a profession itself.

In the American colonies the man most responsible for the separation of medicine and pharmacy was the amazing jack-of-all-trades Ben Franklin who dabbled in both fields, although educated in neither. He was the chief founder of the Pennsylvania Hospital which was to have "an Apothecary to attend and make up Medicines only, according to the Prescriptions." This was to prevent apothecaries from prescribing drugs without a doctor's knowledge.

When the pioneers first came to the Salt Lake Valley, physicians still acted as their own pharmacists. They either obtained drugs from the East, mixing and dispensing them themselves, or else they prepared local plants for use as drugs. The influence of botanical and Thomsonian medicine was strong, and many pioneers acted as their own physician-pharmacists by collecting plants and either drying them or making tea. Sometimes people made themselves sick by doing this either because they used the wrong plants or because they used too much of the right plant. Using plants for either food or medicine requires knowledge and study.

In 1850 the first drugstore in Utah was opened on First South and Main Street in Salt Lake City—Godbe, Pitts & Company. In 1867 Dr. Oliver Cromwell Ormsby started the Pioneer Drug Store in Logan, Cache County, below his medical office. Later he sold half-interest in the establishment to Benjamin Franklin Riter, who certainly had an appropriate name for a pharmacist. Possibly realizing that prescribing and selling drugs could create a conflict of interest, Dr. Ormsby sold his half of the drugstore to Riter's brother in 1884. The Riter Brothers Drug Company succeeded, and they opened stores throughout the state.

Brigham Young saw the need for retail drugstores and in 1870 directed that one be started as part of Zion's Cooperative Mercantile Institution in Salt Lake City. There Dr. Romania Pratt's

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son, Parley, Jr., got his start in the pharmacy business as a clerk in the 1880s. Parley P. Pratt, Jr., later started his own drugstore.

By the late nineteenth century there was a large enough Chinese population in Salt Lake City for Chong Yuen Quong to set up a drugstore at 3 Plum Alley, then the heart of Chinatown. No doubt many people thought Chinese drugstores were evil places with opium dens in a back room. Very few Americans could read or understand Chinese and so let their imaginations run wild, replacing fact with fantasy. Although opium was not sold in Chinese drugstores, it was readily available in American stores! It was generally sold as tincture of opium (laudanum), camphorated tincture of opium (paregoric), or as Dover's powder. These various forms of opium were often given to children, sometimes as medicine, sometimes just to keep them quiet! This practice was so common that the Shipp family of doctors in an editorial in their magazine, the *Salt Lake Sanitarian*, wrote: "The continuous dosing of small children with these medicines is a very bad practice, it should be the last resort...."

Americans began to understand that with the vast number of drugs available and new ones being discovered daily, more education would be necessary for people entering the profession of pharmacy. By the end of the nineteenth century, there were more than 50 pharmacy colleges throughout the United States. Many were part of large universities and medical schools. Students had to spend many hours studying biology, chemistry, and physics as well as pharmacology.

It is difficult for many people to think of drugstores without thinking of soda fountains. Soda fountains were for many years a well-known and profitable side venture of drugstores. Originally, "soda water" or carbonated water was considered a medicine "for what ails you," usually an upset stomach. Pharmacists in a Philadelphia drugstore in the 1830s noticed that customers bought soda water much more frequently if it had fruit syrup added. This was the beginning of "soda pop."

Although drugstores had always served as a gathering place in the West, especially for those who did not like saloons, the soda fountain became a social institution and meeting place for all. Children had a place to spend their allowance on lemon fizzes and cherry Cokes; the elderly could chat about by-gone days; and young couples could share a malted milk.

See Thomas J. Zeidler, "Pharmacists Share an Ancient Tradition," *Beehive History 6* (1980).

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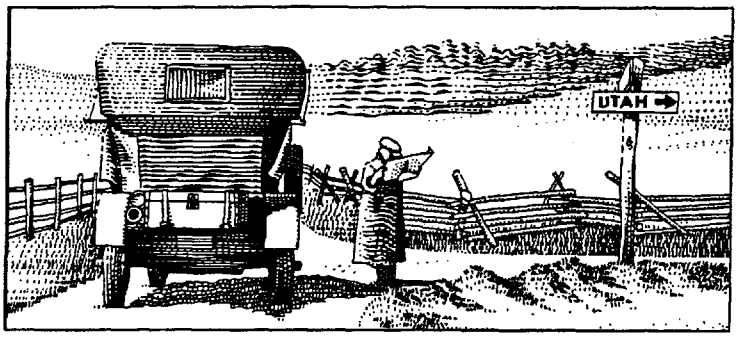

THE HISTORY BLAZER

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

Entrepreneur S. M. Duggins Built Gunnison's Casino Theatre

SIMS M. DUGGINS, BUILDER OF THE FANCY CASINO THEATRE in Gunnison, Sanpete County, led a life that could well have been the subject of a three-reeler movie. He was born on April 29, 1861, in Fillmore, Millard County, but spent most of his early life in Provo where he attended school and began his career in business. One of his first ventures was a saloon. According to a grandson, Duggins was the first man to bring whiskey to Provo and used the saloon's profits to help finance his other business interests. In the early 1900s he went to Kane County where he rounded up horses, presumably wild stock, and sold them. Living as a rugged cowboy/rancher on Utah's southern frontier, he began to wear a pistol at his hip. But he apparently had too much of the entrepreneurial spirit to stay put.

In 1908-9 he moved to central Utah where he established the Sterling Coal Mine. Water problems in the mine led him to abandon that venture. Next, he and Maurinus Beauregaard worked to bring electricity to Gunnison. They established the Gunnison Power Company, and Duggins was managing the operation in 1911 when he moved his family to the town. Duggins had a motive for bringing electric service to Gunnison; he wanted to build a motion picture palace. In 1912 he constructed the Casino Theatre on the west side of Main Street. After it opened in 1913 he acted as the general manager while continuing to expand his business interest in Gunnison. Although it was not fully completed, the Casino opened for business on January 13, 1913. During the next few months Duggins continued to make improvements, including the installation of chandeliers and other lighting. The *Gunnison Gazette* reported that he was "determined to spare no expense in making the Casino one of the most attractive amusement halls outside Salt Lake City."

Opening night was a sellout. The newspaper congratulated Duggins for "so laudable an investment in our city." The films provided "clean and instructive" fare, were "clear as a bell" on the screen, and were projected "with a precision that eliminated the least wait between subjects, another innovation for Gunnison." But, the newspaper advised, the audience needed to break some old habits: "To patrons we would suggest that the Casino is not a beginners' school. Read to yourself, if you want, the explaining sentences thrown on the screen and don't annoy, by reading aloud, others who can read for themselves. And when you are required to make room for another to pass by, just tip back the seat you occupy and....When you leave, go: don't make a church-handshake time of it."

By July 1915 the elaborate ornamental facade was in place, and during 1918-19 Duggins built a rear addition that expanded the stage area for live performances. A basement was excavated

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at that time to accommodate dressing rooms under the stage. Plays were sometimes produced to raise money for a worthy community project. In 1915 the Elite Dramatic Club presented *After Taps*, a three-act Civil War story, to benefit the LDS Mutual and Sunday School programs. This "thrilling" play, featured a blend of "Negro and Irish comedy," an excellent cast, and costumes of the period. Another comedy, *Two Days Too Many*, was staged to help raise money to establish a public library in Gunnison. Movies were, however, the staple attractions.

The Casino, renamed the Star in 1936, is a two-story Beaux Arts style commercial structure. Its symmetrical facade is elaborately decorated with Beaux Arts features, including large fluted columns supporting arched pediments and a heavy, decorated cornice featuring bas-relief cherubs and floral motifs. Over the years two Winged Victories and other minor decorative elements were removed from the facade. In addition to its primary purpose as a theater, the building also accommodated commercial and residential uses. Spaces on either side of the theater entrance have housed a variety of businesses, including a barber shop, grocery store, confectionery, milliner shop, and brokerage office. Duggins and his wife lived in an apartment located on the second floor at the front of the building. He died on December 30, 1927.

The Casino Theatre is one of several distinctively styled movie houses constructed in Utah during the 1910s and 20s. They were often the most elaborate examples of architecture in their communities. Examples include the Empress Theatre in Magna (1917), the Egyptian in Ogden (1924), and the Capitol (1912-13) in Salt Lake. The Casino and the others mentioned are all listed in the National Register of Historic Places.

See National Register nomination form for the Casino Theatre, prepared by Dawn S. Larson and Roger Roper, in Utah Division of State History preservation office files.

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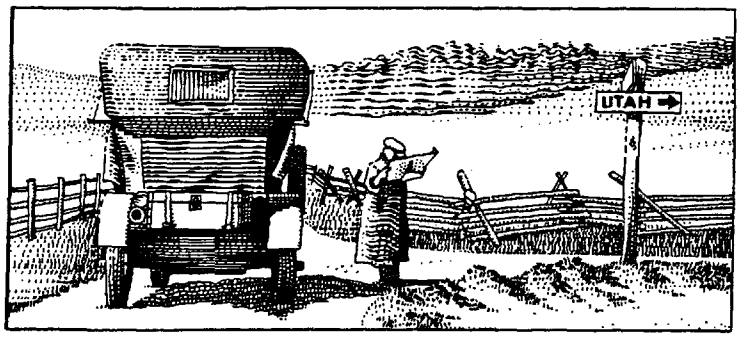

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The Greek Midwife Magerou

SHE WAS THE MATRIARCH OF THE FIRST GREEK IMMIGRANT FAMILIES to settle in Midvale, Bingham, and Magna. Most of the men worked in the copper mine and the smelters. Georgia Lathouris Mageras—called Magerou after her marriage—was the midwife who delivered their offspring and provided many other medical services to the community.

She was born in a small village in Greece in the late 1860s. As a child she often took food to her father and brothers who were caring for the family's goats in mountain pastures beyond the village. One day a woman in labor called to her for help. Following the woman's instructions, the girl, who was only 14, delivered the baby and thus began her long career as a midwife. Later, Nikos Mageras came to her village to build a bridge and asked to marry her even though her family was too poor to provide the traditional dowry. With Greece in financial and political turmoil at the turn of the century, Nikos left for America in 1902, hoping to earn enough money to send for his growing family. Not until 1909 did Magerou and their children arrive in Utah where Nikos had discovered he had a brother and several cousins working for the Utah Copper Company in Bingham. The family settled in Snaketown west of Magna.

As the young men of the community married picture brides from their native land, Magerou's services as a midwife were in demand. According to historian Helen Z. Papanikolas, "not only Greek, but Italian, Austrian, and Slavic women called Magerou at all hours. They preferred her to the company doctors." In all her years of presiding over the birth of children she never lost a mother or a baby. If a birth presented unusual difficulties, however, she insisted on sending for a doctor.

One component of her success was cleanliness. There was no excuse for a home or a person to be dirty, she said, when water and soap were so easily obtained in America. Papanikolas described her at work: "Magerou took care of her women patients with the efficiency of a contemporary obstetrician. While olive oil and baby blankets were kept warm in coal stove ovens, she boiled cloths, kept water hot, cut her fingernails, scrubbed her arms and hands well, and after observing American doctors using alcohol and rubber gloves, she added these to her accoutrements....Small though she was, her voice carried through the neighborhoods, exhorting, shouting, 'Scream! Push! You've got a baby in there, not a pea in a pod!' Once the baby was born, Magerou gave her entire time to the newly delivered mother....From the backyard she chose the plumpest chicken, simmered broth, stood over the mother forcing her to wash and to dress in a clean housedress, combed her long hair, and twisted it into a knot. For the first time in her life, the woman knew what it was to be pampered." Husbands, used to ruling the roost, became

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errand boys running to the store to get whatever the midwife said was needed.

The early 1920s were the busiest for Magerou not only as a midwife but also as a healer because the immigrants, new to American ways, still relied on folk cures, especially for dispelling the Evil Eye, a common complaint not recognized by most dectors. If a child suddenly became lethargic, had an unexpected high fever or whined and cried for no apparent reason, mothers suspected that "someone with the Evil Eye had looked on the child with envy." Magerou might use three pinches of incense (burned in homes on Saturday to purify them for the Sabbath) or three drops of holy water. Three was a holy number symholizing the Trinity. She recited the Lord's Prayer during her ministrations to the ailing.

She treated pneumonia and bronchitis with drinks of hot red wine and powdered cloves or tea and whiskey and mustard plasters applied to the chest, back, and soles of the feet. "Bleeding was a favorite remedy...she used... for almost every ailment, especially infections. In America there was no need to search in ponds for leeches; drugstores sold them." She was renowned for curing backaches and setting bones. She made a cast from a mixture of powdered resin, egg whites, and clean sheared wool. "Two men owed their legs to her. A Greek baker in Garfield had mashed his knee; the surgeon decided to amputate. The baker left the doctor's office and went to Magerou. She used her remedies and 'in a week the baker was walking about.' A justice of the peace had crushed his leg at Mercur and sought the midwife's help rather than submit to an amputation. Again she was able to save a leg."

Over the years the Mageras family moved several times: to Murray, Tooele, and back to Magna. Wherever she lived patients sought her out, some traveling great distances for help. She worked until her late seventies. Her husband died in 1946, and she died in 1950 at the age of 83. She had lived through many difficult times and tumultuous events. The immigrant generation of Greeks and other southern Europeans faced discrimination in their daily lives, including attacks by the Ku Klux Klan in the 1920s and venomous editorials in newspapers. Through it all Magerou "had faith in time's solution to problems. The many pictures of her show a smiling, serene woman appearing much younger than she was....She was stoic over the deaths of her own infants and family reverses. She endured without knowing thst she did. The feast days of her church gave her life order and happiness." She remains a symbol of the color and uniqueness of Greek immigrant life in Utah.

Source: Helen Zeese Papanikolas, "Magerou, the Greek Midwife," *Utah Historical Quarterly* 39 (winter 1970).

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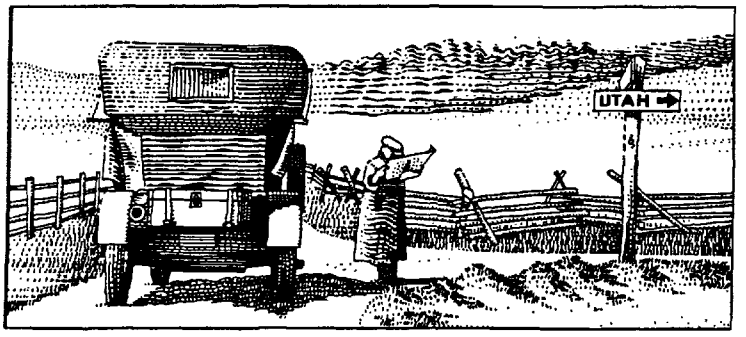

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NEWS OF UTAH'S PAST FROM THE

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Mount Pleasant's Music Man

AT THE LIVERPOOL, ENGLAND, DOCK Louisa Hasler sat on the trunk containing her wedding trousseau and cried. The ship carrying the Mormon company to America had been overbooked. Some luggage would have to be left behind. The dozens of pillowcases, feather-bed covers, table linens, dresses, underclothes, and even shirts for the groom that she so carefully had sewn by hand (not to mention raising and preparing the flax and wool in the first place!) had to be left in preference to her husband's trunk of organ and band instrument parts.

Preference for things musical was a sign of things to come. Newly converted to the Mormon church, newly married, and newly departed from their native Switzerland, the Haslers were about to set off for Utah. For John and Louisa Hasler the 14-day ocean voyage was easier than some earlier immigrant trips. Even the trek across country from New York to Utah was almost enjoyable. They were among the first Mormon groups to travel on the newly completed transcontinental railroad in 1869. Louisa's sister and brother-in-law met their train and drove them to Mount Pleasant, then a four-day journey.

The Haslers had been in Mount Pleasant less than a week when they learned that a military drill for Brigham Young would be held in the fields between Ephraim and Manti. No less than a military band would do to lead the march. So John, who had taught himself to play the various band instruments in Switzerland, opened his trunk. In three weeks he was able to assemble the instruments, copy each musical part by hand, round up band members and rehearse them day and night, and put on a performance of rousing anthems to astound the people. His brass band was always in demand for holiday celebrations, political meetings, and theater performances. He later had printed and bound an edition of band music, probably the very first one in Sanpete County.

But that was only the beginning. Soon he was called to lead the choir in his ward, a position he held for some 17 years. At first the bishop was shocked to hear that John expected the ward meetinghouse to be lighted and heated the night of choir practice. Why, singing, like preaching, was supposed to be unrehearsed and performed spontaneously according to the inspiration of the spirit! John very politely said, spirit or no spirit, his choir was going to rehearse. He also began teaching the organ to several women so they could accompany the choir.

Those first years in Mount Pleasant were eventful for the Haslers. After living for five years in a two-room basement they managed to finish building the rest of their adobe home. John survived a near-death bout with typhoid fever, pneumonia, and rheumatic fever that left him unable to walk without a cane for the rest of his life. By 1882 the family was firmly established in Sanpete County.

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Then, John began a program of applied music that drew students from all over southern Utah. He installed three organs in as many rooms of the Hasler home. For a fee of $15 to $20 students received board and room for a six-week intensive music course, usually held during the summer. John gave group and individual lessons to students all day long. Each student was expected to practice for several hours each day. Mina Hasler Sorensen, the youngest daughter, vividly remembered lessons beginning at six in the morning and organ music coming from various rooms all day long, all summer long! She also recalled that after sitting at the organ all day the students had plenty of energy stored up. It was a real challenge to think of activities to keep them out of trouble.

Louisa Hasler for her part cooked endlessly for her own family, the students, and the students' families who stayed for several days at the beginning and end of the sessions. Then, too, numbers of recent immigrants always seemed to be part of the hungry Hasler household. Luckily, a bounteous garden supplied produce. The Haslers also raised chickens and some pigs and cows.

John Hasler's intensive group method proved very effective and was used by a number of music teachers in Utah and across the country. Among his most successful students were John J. McClelland and Anthony C. Lund. Both men were associated with the Mormon Tabernacle Choir for many years.

In 1890, as a salesman for the Crown Piano Company, John began traveling around an eight-or-nine-county area by horse and buggy, selling pianos and organs door-to-door. As part of the sales contract he agreed to teach one member of a family 12 tunes with the purchase of an organ or 24 tunes for a piano. These lessons were given on his regular monthly trips. Often he would be seen returning home with payment "in kind"—cans of molasses or honey, cheeses, or sometimes even a horse or cow tied behind his buggy. Probably no other man helped to bring music into the homes of so many people over so large an area as John Hasler. He continued to sell musical instruments until he was about 70 years old. But music was still important to him. He tried to organize a male chorus in his high priests quorum, an experience that tested his patience and musicianship because, as he said, "Those old men had no ear for music!"

John Hasler died on January 10, 1914, at the age of 75. Coincidentally, the cuckoo clock he had brought from Switzerland—like the grandfather clock in the song—stopped short the morning he died. No repairman could make it work again. John left a musical legacy in southern Utah that surely proved the value of the trunk of musical instruments brought so many years before from Switzerland.

See Marilyn M. Smolka, "Mount Pleasant's Very Own Music Man," *Beehive History 6* (1980).

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