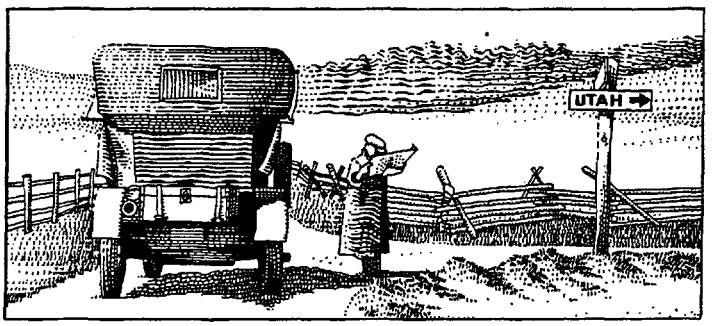

THE HISTORY BLAZER

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

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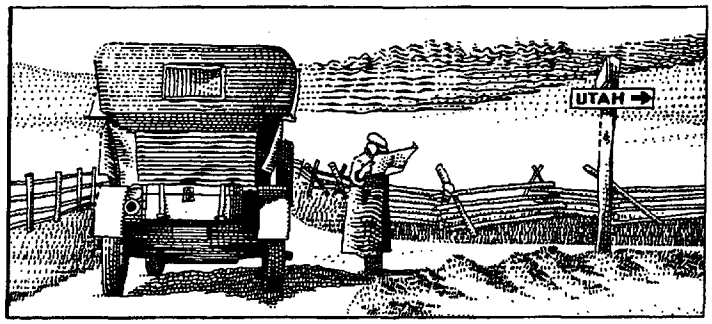

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The Provonna Beach Resort on Utah Lake

IN 1920 ARTHUR N. TAYLOR OF PROVO reasoned that the Roaring Twenties could roar even louder if he built a beach resort near the present Utah Lake State Park. Using black locust for pilings and lumber and trusses from the recently razed Provo Tabernacle, he built a bridge near the mouth of the Provo River, a few feet upstream from the current span. This gave access to land on the north side of the river. In 1921 the Skipper Bay Dike was finished. It helped protect about 600 acres of land, including the site of the future resort, from the seasonal ravages of the lake.

Taylor hired J. W. Howe, a carpenter, to supervise construction, and workmen began building 50 bathhouses on stilts—their backs on the dike and their fronts supported by piles driven into the beach. The Provonna Beach Resort opened on Saturday, July 16, 1921. It was basically a no frills family-run operation, but it provided Provoans with a place to cool off and have fun. One of Taylor's sons acted as general supervisor of the resort, and another was stationed at the bridge to collect fees for using the facilities. Another family member rented swim suits. Visitors needing a swim suit and use of a bathhouse paid 35 cents. All others paid 15 cents. The used suits were taken home each night, cloroxed, and washed by Mrs. Taylor.

The bathhouses required constant maintenance. With no electric lights at first, bathers used kerosene lamps to light the dressing rooms. Each day a family member had to clean the glass chimneys, trim the wicks, and add kerosene. The bathhouses were swept daily, and fresh water was carried from the well to fill the foot tubs where the bathers rinsed the sand from their feet. After these evening chores the Taylor boys frequently finished the day with a swim in the lake.

The resort made just enough money the first year to pay for the capital improvements. The owners planned on making a profit the next year, but their hopes were dashed when mother nature intervened. That winter huge piles of ice, driven by a northwest wind, swept ashore and demolished the bathhouses. High spring waters then scattered the wood all over Skipper Bay. When the flood waters receded, salvage crews waded in and used the Madsen fishing barges to pick up lumber and doors all along the lake front, stacking the wood on dry land for future use.

Not until 1925 was the Provonna rebuilt. Workmen brought in power lines, built a store, drilled a well to provide drinking water, and built an ice storage shed. J. W. Howe, Sr., supervised the building of 30 bathhouses out of lumber salvaged from the first ill-fated buildings. Since the water level of the lake fluctuated widely, they constructed the dressing rooms on log skids so they could be moved to the water's edge.

In 1926 the resort was incorporated and the family made more improvements. On the south end of the store they built a screened 30-by-60-foot lunchroom complete with electric lights, 16

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picnic tables, ample benches, and a sand floor. Workmen planted clover on the grounds, placed tables under the trees near the river, built swings for the children, and added 30 more bathhouses illuminated with electric lights.

Many excursionists used the beach at night. Two Provo boys were walking along the beach north of the resort one balmy July evening in 1926 when they saw in the distance a lifeless form on the beach. Without closer investigation, the two rapidly returned to Provo and contacted the police. Two officers with flashlights accompanied the boys back to the scene of their discovery and found the body "dead as a door nail." Some ingenious bathers had molded a reclining man from mud and sand. The embarrassed pair and the officers had a laugh and left to buy a root beer.

In 1927 the pavilion was more than doubled in size, and a first-class maple dance floor was added. A small white moveable picket fence divided the floor between the dancing and picnic areas. An electric phonograph provided the dance music. To make boating accessible to the public, a portable pier on wooden trestles was built. It also provided a walkway for bathers. As the lake receded, the pier was moved into deeper water. The owners added an ice cream cabinet, a refrigerator, a soda fountain, a soda bottle cooler, and a Magnus root beer barrel to the store. The Taylor boys enjoyed making batches of root beer. Many adjustments had to be made in the amount of concentrated syrup added to give the root beer that "heavenly taste." With each addition of syrup, the carbonated drink had to be tested. As a result, the tester often emitted several belches. It became the Taylor family custom to say "magnus" in place of "excuse me" after each belch.

In 1930 the resort was leased to John and Denzil Brown who renamed it The Beach. They built a open-air dance hall with a cement floor and held weekly dances. Food and boat rentals were still offered. Local people that year witnessed the largest spectacle ever staged at the resort. The Provo American Legion Post No. 13 helped sponsor a fireworks program on the Fourth of July that reenacted the battle of Manila Bay. Two mock battleships were constructed a quarter-mile offshore in Utah Lake. The construction itself offered some entertainment to a few gathered on the shore one night. Several naked workmen were wading out to work on the boats when a car with its lights turned on arrived at the scene. As the lights skimmed the lake, the men sought deeper water as the women on shore laughed. Several days later over 4,000 cars arrived at the mouth of the Provo River to witness the "Great Naval Battle." Specially made shells and rockets were fired along with other fireworks, and in the end one of the ships was blown up. It was well after midnight before all the cars had left the beach.This event proved to be the resort's last hurrah. With the coming of the depression, business dropped off and the resort fell into disrepair. By 1932 the beach was closed. The dance hall was torn down and the lumber was used to build two new houses for the Taylor family on the hill above where the Provo LDS Temple is now located. The Provonna Beach Resort created many memories during its brief existence but little profit.

Sources: *Provo Evening Herald*; Elton LeRoy Taylor, *As I Remember Events in My Life* (n.p., 1984); Henry Dixon Taylor, *Arthur Nicholls Taylor and Maria Louise Dixon Taylor: My Parents* (n.p., 1986); Clarence Dixon Taylor, *George Taylor, Sr., and His Family* (n.p. 1983).

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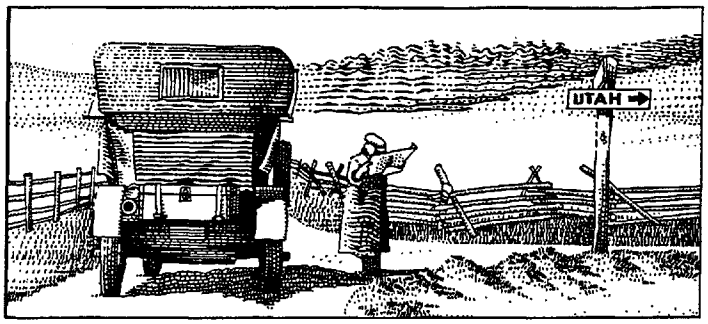

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Utah's Paiute Indians during the Depression

UTAH'S FIVE PAIUTE BANDS, TOTALING FEWER THAN 500 members, were among those whose economic position improved slowly but noticeably during the 1930s. "For many Indians the depression years were a relatively good period," according to Professor Ronald L. Holt of Weber State University.

Until the Great Depression government Indian policy was based on allotments. For the Paiutes this had meant the creation of four reservations—Shivwits (near St. George), Indian Peaks (far west of Beaver near the Nevada border), Koosharem (west of Fish Lake), and Kanosh (south of Fillmore)—plus, at Cedar City, a small Paiute ghetto located on 5.5. acres, with use of an 80-acre farm, both owned by the local LDS church.

Most of the acreage on the reservations was at best suitable for grazing and had few attached water rights. On the Shivwits Reservation, for instance, only 83 out of 26,800 acres were cultivated. The remainder was covered with sage, juniper, grass, and creosote. In 1936 the band did not have enough water to plant even 70 acres.

Thus the allotment policy was only a half-policy, providing the Paiutes insufficient resources to develop their land. The result was neither assimilation nor self-sufficiency. The so-called Meriam report released in 1928 pointed this out and recommended changes. But it was the Great Depression that provided the catalyst for reform.

After the stock market crash of October 1929 America's economic system was four years reaching bottom. In March 1933 Franklin D. Roosevelt became president and began instituting a series of New Deal programs. One of his first actions was to appoint a new commissioner of Indian Affairs, John Collier, who immediately called for repeal of the Dawes Allotment Act in favor of an Indian Reorganization Act. Known as the IRA, this act protected existing Indian lands and provided for additional purchases. It encouraged the establishment of tribal and band constitutions and councils. And it set aside funds for the acquisition of water rights and the construction of irrigation systems.

Two of Utah's Paiute groups—the Kanosh and Shivwits—voted to accept the IRA. For various reasons the Koosharem, Indian Peaks, and Cedar City bands did not participate. The Cedar City group had had little association with and virtually no help from federal agents and so did not give credence to this new Bureau of Indian Affairs' offer of federal assistance. The Indian Peaks band was spending less and less time on its remote, all-but-useless desert reservation and was gradually joining with Cedar City.

The Koosharem band "were away gathering pine nuts" when federal officials arrived to

(more)

explain the IRA. The BIA had always considered these Indians "a great problem" anyway, characterizing them as "a more or less transitory group" of inferior "mental development." Except for a small reservation set aside in 1928, the Koosharem were expected to eventually die out. In the meantime, BIA agents decided to leave them to the supervision of the local Mormon officials.

It was unfortunate that BIA officials lacked the cultural awareness to present the IRA properly to the three nonparticipating bands. For the Shivwits, Kanosh, and other Indian groups, the WPA make-work programs of the depression provided the Paiute's first reliable incomes. By 1936 Shivwits families were earning annual incomes of $150 to $300. A typical Kanosh family earned $200 annually from road work, relief program jobs, pine nut sales, farming, wood hauling, or labor for local citizens. This represented slow but important progress.

On another level, though, the IRA reforms proved a long-term failure in that the Paiutes again neither assimilated nor achieved self-sufficiency. Caucasian-style majority rule was still foreign to a people whose traditions were rooted in consensus, and half the powers granted to bands under the IRA were still subject to the Interior secretary's approval. Thus, even the Shivwits and Kanosh gained mostly nominal autonomy. A BIA agent or a local Mormon leader still made such minor decisions as what crops to plant and how much.

However, the IRA did bring some real progress. Participating bands improved their financial situations significantly compared to the non-IRA bands. In addition, they gained their first exposure to voting and parliamentary procedure. A new generation of Paiute leaders emerged with one foot in western-style governance and another in traditional consensus-seeking who could begin to synthesize the two cultural approaches.

Source: Ronald L. Holt, *Beneath These Red Cliffs: An Ethnohistory of the Utah Paiutes* (Albuquerque: University of New Mexico Press, 1992).

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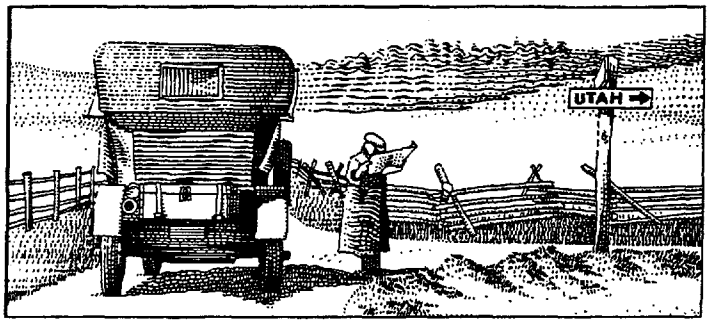

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Hall of Fame Publisher Rula J. Fuellenbach

BORN IN MAPLETON, UTAH COUNTY, ON JUNE 24, 1894, to William W. and Harriett T. Johnson, Rula moved as a child with her family to the mining town of Eureka, Juab County, where she received her schooling and graduated from Tintic High School. She settled into married life with Joseph J. Fuellenbach, an accountant in Eureka, and the couple became the parents of three boys and a girl. Later, job opportunities took the Fuellenbachs to California and then to Richfield, Sevier County, in the mid-1930s. It seems that Joseph had always wanted to write, and when Rula's brother Reed, a theater operator in Richfield, advised them that the *Richfield Reaper* was for sale, Joseph seized the opportunity to realize his dream. Unfortunately, after nine months as a newspaperman, Joseph died suddenly in 1935, leaving his widow to take over as editor and publisher of one of central Utah's most influential weekly newspapers.

The odds against her were enormous. Publishing is a chancy venture at best; moreover, Utah along with the rest of the country was still struggling to climb out of the Great Depression. Although Rula had little business experience, she "was molded of something different than...the run-of-the-mill person. Picking up the pieces of what seemed a shambles, she methodically, even good-naturedly and perhaps the most important of all—honestly—set out to do what had to be done," Jim Cornwell wrote.

The *Richfield Reaper* at that time was an 8-page weekly newspaper on an insecure financial footing, according to Cornwell. It had about 900 subscribers and four employees who worked out of rented quarters on Richfield's Main Street. The newspaper's gross sales in 1935 amounted to only $15,000. It would take Rula 15 years to pay off a note her husband had signed when he purchased the paper. She began by learning about newspaper publishing from the ground up, including "bookkeeping, business management and how to meet a payroll—tasks which many found impossible during the Depression. She often said, 'You can do it if you take one day at a time.'" One of her greatest assets in the struggle to stay afloat was "her compassion, her understanding, and her genuine interest in people," Cornwell believed. She was never just another person running a business.

Gradually the *Reaper* began to thrive under Rula's direction. She took heart, too, when her oldest son, Maurice, joined the newspaper staff, and another son, Chester, began studying journalism at Brigham Young University. Her joy was short-lived, however. Maurice was killed in an airplane crash. Chester, who became a Navy pilot during World War II, survived the war only to die in a freak swimming accident after his return to Richfield where he had been assisting with the newspaper. To help his mother through these tragedies, son Norman, who was studying law

(more)

at the University of Utah, returned to Richfield. After a few months in the business he decided to give up the idea of becoming a lawyer and form a partnership with his mother. He took over the advertising and sales while she continued as publisher and editor.

As Cornwell noted: "During her years at the helm of the *Reaper*, [Rula] continually strived for improvement. She was never satisfied to stand still. Gradually, new equipment replaced the old; circulation began to climb; the paper went from eight pages to 12" and occasionally to 16 or 20 as advertising revenues increased. But Rula was not just concerned about the financial success of the *Reaper*, she filled the role of the small-town editor with increasing skill as well. She carried a notebook everywhere she went, collecting news and opinions from her fellow townspeople: "When she translated it in type, columns of the *Reaper* reflected her travels through the town and through the lives of its citizens." According to a long-time associate at the newspaper, Rula "never left the office without her notebook—it was the tool of her profession." The *Richfield Reaper* received two Awards for General Excellence from the Utah Press Association, the organization's top honor, and Utah State University's Community Service Award during her tenure as publisher.

Besides publishing a newspaper, Rula was actively involved in family, neighborhood, church, and community affairs. She served as chairman of the Military Manpower Commission in Sevier County, and was elected a director of the Utah Press Association, "one of only a handful of ladies to hold such an office in that era." She was recognized for her work in the March of Dimes campaigns of 1951 and 1954 and for a forest project sponsored by the Sanpete-Sevier District Federated Women's Clubs. The latter organization named her its "Mother of the Year" in 1958. Locally, "she was publicity chairman for virtually all civic clubs in the community, a dubious honor most publishers are accorded but never seek. But [she] took all those appointments seriously and offered full coverage to every worthwhile project...."

Cornwell concluded: "Death came to this outstanding publisher while she was typically involved with people and her community. She suffered a heart attack while conducting a meeting of a Richfield organization....A week later, April 15, 1959, she died at age 63...[after] a long and distinguished career as publisher, parent, civic and church worker and perhaps most notably a friend to her fellow man." She was inducted into the Utah Newspaper Hall of Fame in 1977.

Source: J. M. (Jim) Cornwell, *UPA...A Century Later* (Salt Lake City: Utah Press Association, 1996).

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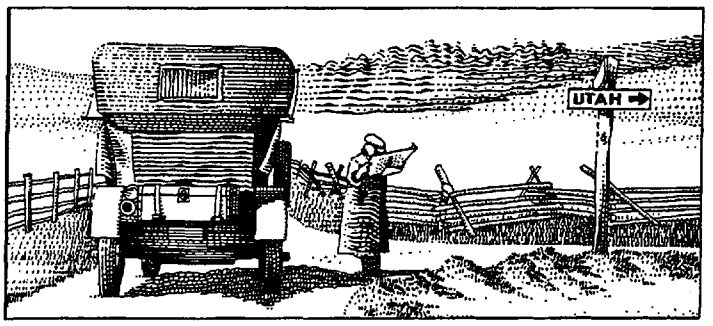

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Granary Is Last Evidence of Huntington Tithing Yard

THE 1890S WERE YEARS OF PROLONGED ECONOMIC DEPRESSION in America and in Utah. Partly because of this and partly as a result of antipolygamy legislation that authorized the confiscation of Mormon church properties, the church was financially desperate. Tithing donations by members had dwindled to almost nothing, and the church was $1.25 million in debt.

In May 1899 Lorenzo Snow made his "windows of Heaven" speech to a southern Utah congregation, signaling a two-year campaign by General Authorities of the church that resulted in a dramatic increase in the number of full tithe payers. By 1911 the church was entirely out of debt and tithing receipts were reaching $1.5 million per year.

In Huntington, an agricultural and mining community on the east slope of the Wasatch Plateau in Emery County, the reform was taken seriously. Bishop James W. Nixon of the Huntington LDS Ward set about turning a downtown quarter-block (1.07 acres) into a new tithing lot. In 1902 a red brick tithing office was erected. Between 1903 and 1906 members added a large hay barn, corrals, granary, and root cellar.

The Huntington tithing facilities comprised a welfare agency. There, member-donated products were collected, stored, and distributed to the local poor, with a percentage forwarded to central church offices. Beginning in 1850 and through about 1910 such a tithing yard was the center of nearly every Utah community's economic activity.

The function of the Huntington tithing yard went counter to a new trend in the types of contributions made by Mormon tithe payers. Whereas in 1890 two-thirds of donations came in the form of produce and livestock, by 1901 tithing in kind had dwindled to one-third with two-thirds of tithing donations made in cash. But Bishop Nixon's construction of new corrals and storage facilities indicates that in-kind tithing donations continued to remain important and perhaps even dominant in rural Mormon wards.

Today 28 well-preserved pioneer tithing granaries remain in Utah. The granary is the only vestige of Huntington's tithing yard. Even this structure was moved during World War II from its original site to a lot two blocks north. The other tithing facilities have long since disappeared.

The Huntington granary is a large, well kept example of the inside-out style of wood-frame Mormon granary. The building is about 17 x 25 feet. On several outside walls the balloon framework of studs was left (or later became) exposed. More important than exterior siding was the horizontal siding installed on the interior to serve as a corn and grain crib.

Solid workmanship went into the granary's construction. It was not hastily put up, but care was taken with such details as the simple yet decorative wood cornice and the pediment above the

(more)

small window that lit the half-story attic. At some point a rear shed was removed and the wall behind it exposed, but otherwise the Huntington granary has survived winters and drought to stand as a testament to Utah's pioneer values of industry and community.

Sources: National Register of Historic Places, Nomination Form, Preservation Office, Utah Division of State History; James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints* (Salt Lake City: Deseret Book, 1976).

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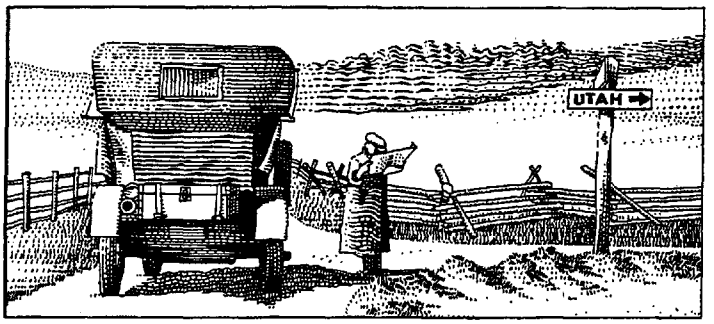

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The Boulder Mail (aka Death Hollow) Trail

IT IS NOT EASY TO GET THERE EVEN NOW, but the Boulder, Utah, of 1900 was one of the most isolated towns in America. You could reach it only by horse or mule. Even the U.S. Postal Service avoided regular deliveries to the place until 1902. When a telephone line connected Boulder to the rest of the world in 1915, the line was installed not by a for-profit phone company but by the Forest Service. Roads suitable for automobiles did not reach Boulder until 1935, with Civilian Conservation Corps (CCC) men doing the work.

Escalante, twenty-odd miles away, was almost as remote. Beginning in the late 1800s the two towns communicated and conducted business via a trail that crossed at least three rugged canyons but still offered the most direct route between them.

In 1902 this trail was improved, and Boulder began to get thrice-weekly mail delivery. The mail carriers had to battle the traditional wind, hail, sleet, and snow plus a steep, dangerous trail that meandered over broken slickrock, in and out of Death Hollow, and through stretches of seemingly bottomless, dry sand where a horse could get mired and a man could choke in a spring windstorm.

Actually, the trail was not used at all in sleet and snow. During the winter it was too dangerous, so the carriers took an alternate route. It was longer and slower, but there was no choice—Death Hollow was impassable in wet weather.

As a rural route, the Boulder Mail Trail had few peers. It was even featured in Ripley's newspaper series, "Believe It or Not." Ripley (under the influence of Boulder residents) claimed the carriers hauled, besides letters and small packages, occasional containers of cream that, by the time they reached Boulder, had turned to butter.

By World War II two roads entered Boulder, one running south from the Richfield-Hanksville highway through Boulder to Escalante and eventually to Bryce Canyon and Panguitch, the other east-west (now known as the Burr Trail). If they were like other CCC roads built in the region, they were topped with hardpan clay and gravel—not the best of accommodations but better than a stock trail. At least the mail carriers thought so, for in 1940 they abandoned the Death Hollow route in favor of motorized service.

Segments of the Boulder Mail Trail were still visible in 1975. Those ambitious enough to go look could see the pick-and-shovel marks where turn-of-the-century laborers hacked footings out of the sandstone slopes. Three of these segments have been nominated to the National Register of Historic Places. Of course, that portion of the track that passed through the sand flats disappeared long ago.

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Sources: Nethella G. Woolsey, *The Escalante Story* (Springville: Art City Publishing, 1964); Nomination Form, National Register of Historic Places, Preservation Office, Utah Division of State History.

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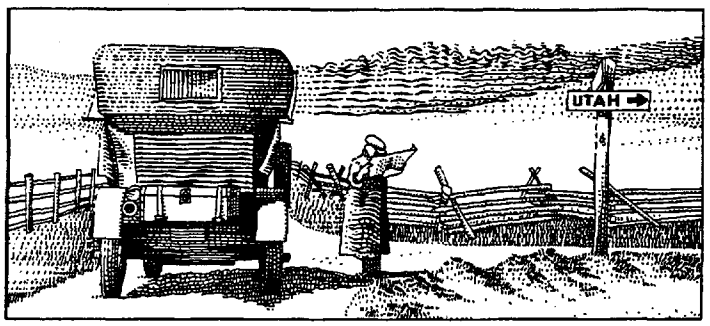

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What Is a Lithic Scatter?

IN THE 1970S A PREHISTORIC BUTCHERING camp was found in a low mountain meadow a few miles west of Panguitch (which itself lies a few miles west of Utah's Bryce Canyon). No bones or other organic materials were discovered here. Only one arrow tip along with stone tools and flakes were found, and because these lay no deeper than the topsoil depth of 4 inches the site was defined as "a lithic scatter"—meaning a surface find of solely stone artifacts.

Lithic scatters customarily inspire little excitement among archaeologists. They are difficult to date and have often been impoverished through erosion and amateur collecting. Other archaeological sites offer a larger return on investigative effort. Hogup Cave, for instance, in Utah's west desert, has proven a rich "museum" of Indian history, yielding artifacts from ground level to a depth of 14 feet. Comparisons of objects retrieved from the cave's different strata have enabled scientists to identify four different Indian groups that inhabited Utah in earlier ages and much data about their cultures.

Another Utah archaeological find, the Lower Bear River Sites, has surrendered considerable information about the Fremont and Shoshone whose camps west of Brigham City were used seasonally for bison and waterfowl hunting. The remains of above-ground and pit dwellings, storage pits, and even garbage dumps have been discovered in the area, along with a great variety of perishable and nonperishable artifacts that help scientists learn more about these prehistoric cultures.

Even the Wildhorse Canyon Obsidian Quarry draws more interest than Panguitch's lithic scatter. Although archaeologists know that prehistoric Indians had other obsidian quarries in Utah—because artifacts discovered throughout the Great Basin indicate different types of this stone—this is the only such quarry found so far.

But there may be hope for the Panguitch site and other lithic scatters. New scientific technologies are gradually allowing archaeologists to do with stone what carbon dating and other techniques have long done with wood and bone. Thin sections and X-ray fluorescence can be used to "fingerprint" implements and debris made of obsidian and even chert (a red, white, or yellow flintlike stone) from the Panguitch site. By comparing these to the fingerprints of stones used to make tools found at other sites, one can make assumptions about trade and travel routes.

Core reconstruction is another technique that can be applied to lithic artifacts. Several tools might share the same core—i.e., come from the same piece of stone. Through such an analysis scientists discovered that a single stone core retrieved from a lithic site in Belgium produced eight scrapers, while another core produced ten completely different tools. Core reconstruction tells

(more)

something about a prehistoric artisan, his specialty, and methods.

A third technique archaeologists are applying to lithic finds is microwear analysis. By studying signs of use and wear on a tool scientists can deduce its function (such as whether it was used for cutting or scraping, which in turn can suggest the user's diet and other subsistence patterns), the types of hafts (handles) the toolmaker formed, and even whether the user was left or right handed!

Just as recombinant DNA technology has revolutionized forensic medicine, new technologies are turning formerly unpromising archaeological sites into useful informants on ancient history.

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

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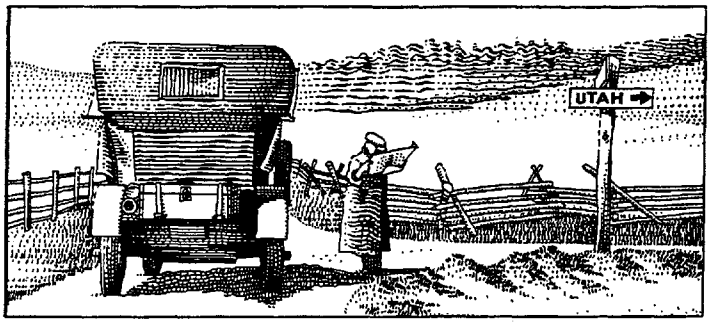

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A Black Mormon Family in Postwar Utah

UNTIL BAPTISM NUMBERS IN MORMONISM'S SOUTH AMERICAN missions exploded during recent decades, the LDS church attracted few persons of color. Some African Americans converted during the Nauvoo period and migrated to the Great Basin with the body of the church. Green Flake drove Brigham Young's wagon into Salt Lake Valley in 1847. Elijah Abel, Jane Manning James, Samuel Chambers, and the Bankhead family are well-known names among Utah's black pioneers.

But between 1900 and 1960 apparently only one black Mormon couple immigrated to Utah. Len and Mary Pugh Hope arrived in 1947 against the advice of Mormon General Authority Marion D. Hanks, who had known them while serving a mission in Ohio. He was afraid they would have a mixed experience in Utah, then (and now) less than 1 percent black.

The Hopes came anyway and stayed five years. During that time they lived in Salt Lake City's Millcreek Ward where they enjoyed attending priesthood and Relief Society meetings and associating with descendants of Green Flake who had settled in the area. How much these associations meant to the Hopes can be understood only in the context of their earlier experience.

Len, born in 1892 in Magnolia, Alabama, was said to have "found the [Mormon] gospel in a miraculous way," although the circumstances are not retold. He was baptized at the age of 27, just before shipping out to France during World War I.

Upon his return, Len married 18-year-old Mary Pugh, who a few years later also converted to Mormonism. They encountered some resistance in the form of threats from people who resented the Hopes for belonging to a white church. This made it unwise for them to attend Sunday meetings.

Just before the depression the Hopes moved with their small children to Cincinnati, where Len worked in a factory and peddled berries door to door. To future Mormon Apostle Mark E. Petersen, who met the family in 1936 while in Cincinnati on business, Len confided that he paid his $1.50 tithing every week and felt this was the reason he was able to keep employment throughout those lean years.

But in the North the Hopes did not entirely find the life they wanted. They had located a Mormon branch and at first attended its meetings, but eventually the branch president appeared at their door. A friend later recounted the story: "Brother Anderson was red-eyed; he was just crying. He told them that...he would rather give his right arm than to have to make this call." Apparently having an African American family in the congregation offended some middle-class, white members' sense of propriety, and Anderson requested that the Hopes not discomfit these

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people through further attendance.

For nearly two decades the branch leaders visited the family one Sunday each month to administer the sacrament and conduct testimony meeting. In addition the Hopes continued to befriend, house, and feed waves of young white missionaries.

During World War II, Len contracted black lung disease caused by his work with a "fiberizing machine" and had to retire. A pensioner at age 55, he was now able to take Mary on a visit to Utah. Their stay with Elder Hanks's mother proved so positive that Len and Mary determined to settle in Utah despite warnings against it. At long last they were able to worship in a Mormon chapel with friends who welcomed and accepted them.

Len died in 1952. After that Mary returned to the East, this time settling in Philadelphia near one of her children. She continued to attend Mormon meetings as her health allowed, encountering little or no negative reaction from church members. When she died in 1971, her bishop arranged for her body to be flown to Salt Lake City and buried beside Len's.

Sources: Jessie L. Embry, *Black Saints in a White Church* (Salt Lake City: Signature Books, 1994); Kate B. Carter, *The Story of the Negro Pioneer* (Salt Lake City: Daughters of Utah Pioneers, 1965).

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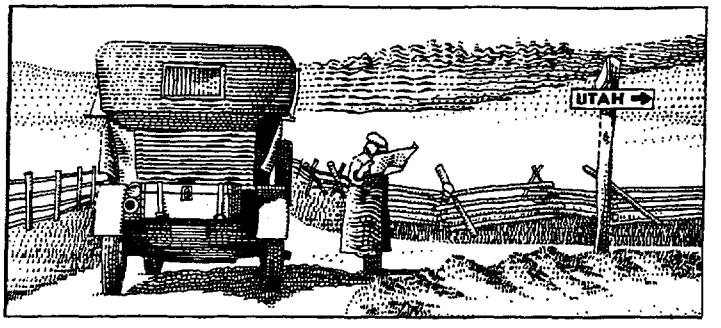

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John Watkins and Midway's Architecture

AMONG THE SURVIVORS OF THE MARTIN HANDCART COMPANY of 1856 were John and Margaret Watkins. John's father and grandfather were prominent builders and architects in Kent, and he was trained in those fields and in music, serving as a soloist in the town cathedral. At age 17 he married Margaret Ackhurst, and they ran away to London where John was well on his way to establishing himself in his trade when Mormon missionaries found the couple.

In Utah, John and Margaret settled first in Provo where he was in demand not only as a builder but also as a bugler, singer, and organist. He donated much of his labor to the Provo Tabernacle. He also built the Provo Opera House in addition to commercial buildings and several fine homes.

Among his musical firsts, John reportedly founded Utah's first brass band and was the first Provoan to acquire an organ. This lightweight instrument had been hauled to Utah by oxen and continued to be transported around Provo and later Midway whenever it was needed for a dance, party, or funeral.

Throughout the late 1850s and early 60s the Watkins family prospered. Hearing polygamy preached by Mormon leaders and not having poverty as an excuse, John took two other wives: pretty, young Harriet Steele and a Welsh singer named Mary Ann Sawyer. The three wives lived together in a new house John built.

In 1865, however, Watkins was counseled to move near the fledgling town of Heber City, Wasatch County. He settled his family on Snake Creek in the lower settlement, which later became Midway, and started over. Thus Midway's future was sealed as one of Utah's most beautifully built pioneer communities.

The Watkins family must have missed Provo's relative civilization, but they approached their new environment with energy. John put up a sawmill on Deer Creek. Margaret served as the settlement's first and for many years only midwife. Between them, the three wives would contribute 23 new citizens to the population (at least 9 others died in infancy).

John first ensconced his families in a three-apartment rock house he built. But within three years, in a stroke of industry and marketing verve, he set about designing and erecting his dream home. It would be Wasatch County's first brick dwelling and would put Midway and Heber City far ahead of most Utah towns in permanent construction and architectural development.

John hand-pressed the red brick and probably hand-hewed the white sandstone corner blocks for his house. He hired Swiss immigrant Moroni Blood for the finish carpentry including the lavish gingerbread trim. Henry Coleman, Sr., provided the lumber and planing. The

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house—now listed in the National Register of Historic Places—was completed in 1868 and still stands on Midway's main street along with other buildings it inspired. Watkins himself built three similar houses in Midway and others in Provo and Springville.

In 1869 John was appointed presiding elder of the Charleston settlement several miles east of Midway. For seven years he braved storms and floods to conduct Sunday meetings for his little congregation and tend to the poor and ailing. He almost single-handedly built Charleston's meeting house while directing construction of Midway's tithing house, made of local pot rock.

In the 1870s and 80s Midway attracted many Swiss immigrants. For a time separate worship services were held for English-speaking and German-speaking Swiss townspeople. John supervised construction of a joint meeting house in 1877, the same year he became counselor in the town's first bishopric.

Heber Valley saw steady growth throughout the 1880s. In 1891 Midway was incorporated and a town board elected, helping to reduce the burdens on Bishop Van Wagoner. Still, the LDS bishop continued to be the de facto town leader. When John replaced Van Wagoner in 1893, he surveyed and platted the city cemetery. When coffins were in short supply, he constructed pine coffins himself, lined them with lace and velvet, and made them available to his congregation at low cost. His experience as a contractor helped him to lay out streets and improve the city irrigation system. As Wasatch County selectman, he built the suspension bridge that until 1948 connected Midway to Heber City.

Having lived a life and career his father and grandfather could not have envisioned, John Watkins died in Midway in 1902. His first wife, Margaret, passed away soon after. Harriet had died in childbirth during the 1884 blizzard. This left only Mary Ann. With the 23 children grown and gone she sold the family home to the Colemans and moved to Salt Lake City where she remarried. Perhaps, occasionally, she returned to Midway, driving past the ornate structures her first husband built and Utahns love to admire.

Source: *How Beautiful upon the Mountains* (Wasatch County: Daughters of Utah Pioneers, 1963).

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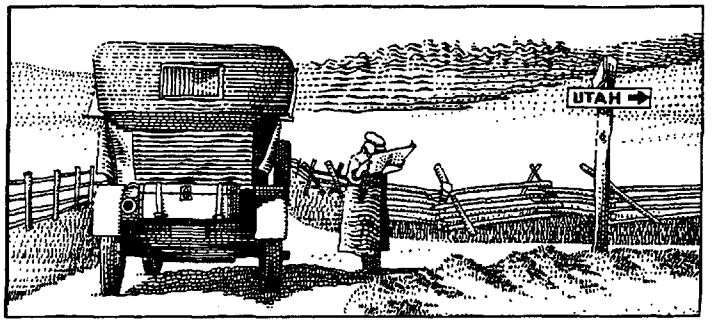

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Three Women Doctored Early Wallsburg Folk

WALLSBURG, WASATCH COUNTY, lies about five miles east of Deer Creek Reservoir in what was known to its founders as Round Valley because it was almost completely encircled by low mountains, forming a perfect and very large pasture.

William Wall, an ex-soldier from North Carolina, was the first white settler to occupy the valley, which he began to do part-time in 1860, spending his winters in Heber City, a day's ride distant. In 1864 a few other families joined him in attempting to reside there year-round. But their timing coincided with the Black Hawk War, and in spring 1865 they scurried back to Heber for shelter. Later that summer they returned, put up a log and mud stockade, and moved their families inside.

By the next year more families had been attracted to Round Valley. They included the Mechams, Borens, Greers, and still later the Penrods. The Borens would provide Wallsburg's first schoolteacher. The Mechams and Penrods furnished the town's three early medical practitioners—all women.

The first doctor in the area is said to have been Polly Derby Mecham. She and her husband Ephraim, both New Englanders, had lived briefly in Nauvoo, Illinois, before migrating to Utah by ox cart in 1852. They tried farming in several places, from Lehi in Utah County north to Weber County, before settling for the remainder of their lives in Wallsburg.

As a practical nurse and home doctor, Polly, according to her biographer, "helped 500 women through confinements and was known and loved throughout Wasatch County for her service to mankind" or, perhaps more aptly, womankind. Her diagnostic methods could be unorthodox. For instance, she herself once became so ill with a mysterious affliction that she lay near death. Her primary symptom was a weakness so debilitating that she could move only her big toe. Neither she nor other medical people could determine the cause.

According to family lore, one day a man came to her bedside and took her hand. "Madame, you are a very sick woman," he said, "but you are not going to die. If you could see your liver it would scare you. It has ulcers on it as big as my thumb. Have watercress brought and eat as much of it as you can every day and you will get well."

Polly sent someone to the nearby spring for a handful of watercress. Faithfully following the stranger's instructions day after day, she fully recovered.

Annie Mecham, the wife of John L. Mecham, was another early Wallsburg "doctor woman," but very little is known of her. A third medical practitioner was Mary Wright Penrod, a home-grown girl born in 1876 in Charleston, halfway between Wallsburg and Heber. Mary

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received some early toughening through plowing her father's fields by ox team, herding sheep, and managing her own milk delivery route. But her most important schooling was the medical training she received from her father. He had become crippled while still a boy in England when his broken leg was improperly set. So embittered was he by this useless tragedy that, while still a youth, he began practicing bone-setting on every animal and human injury in the neighborhood.

After he immigrated to Utah, his neighbors learned about his skill and came from miles around to have him set their broken bones. Mary served as his assistant. Soon she expanded her activities to include community nursing. She prepared mothers for confinement, sometimes delivered the babies, and cared for the mother and newborn after delivery. She also handled medical emergencies. She once nearly died herself after contracting diphtheria while nursing a local family.

Ironically, Mary Penrod died from complications of a broken leg suffered during a fall. But this was at age 76, after a lifetime of community service.

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

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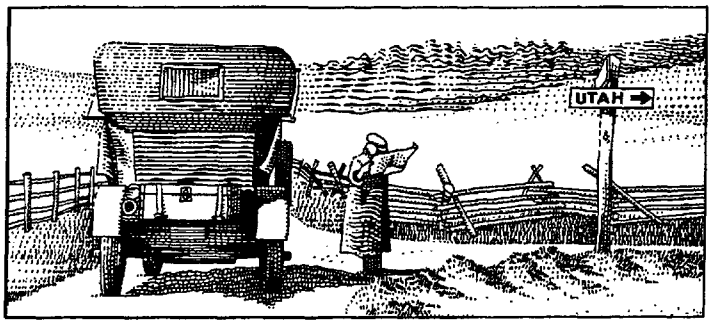

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David Seely's California Ventures

THE STORY OF DAVID SEELEY illustrates the sometimes-touchy balance between pioneer Utahns' self-interest and LDS church managed financial policies designed to develop and protect the overall economy.

David Seely came to Utah as a young married man in 1847. In 1849 he and some companions went against the general counsel of Mormon leaders to not chase after California gold. Upon their return, Brigham Young seems to have said nothing directly to them by way of reprimand. In fact, in 1851 Seely and the same companions returned to California. With their families, they joined the Charles C. Rich–Amasa Lyman company in establishing a Mormon colony at San Bernardino. David served as one of three captains of 50.

Young's ambivalence about this effort has been remembered in the Seely family: "When the [Rich] company was assembled at Peteetneet [Payson], Brigham Young went there to inspect the group and to, presumably, give them some words of counsel. When he saw that there were 437 persons and 150 wagons, he is reported to have felt sick at the sight of so many people searching after the god of this world, no doubt alluding to gold [as a possible agenda of some colonists]. He did not even bid them goodbye." Given the timing, Young may well have been slightly defensive about his choice of Salt Lake Valley as a settlement location. Still, he did not forbid the group from going or try to scale it down.

In San Bernardino, Seely was made the colony's stake president. While privately engaged as a farmer and merchant, he supervised such public efforts as land sales, agriculture, affairs of the Lugos and Sepulver Ranch which the church had purchased, and construction of a lumber road. In 1853 he built the first water-powered sawmill in the region. Also in 1853, San Bernardino separated from Los Angeles County with David Seely as the new county's treasurer.

In October 1857, with U.S. troops headed toward Utah, Young called the San Bernardino colony home. More than half the Saints obeyed, selling their properties at a loss. David Seely's brother was among them. But 45 percent of the colonists opted to stay in California. As president, David Seely should not have been among them, but he did not sell his property. Family tradition says that his wife Mary refused to leave, so he returned to Utah with his brother, hauling a wagonload of merchandise to pay for his trip.

The family account continues that, upon arriving in Utah, Seely's brother went only as far as their parents' home in Pleasant Grove while David continued to Salt Lake City to report to Brigham Young. Goes the story: Young, told of Mary Seely's stand, advised David not to break up his family but to return to California. It seems fairly obvious that Seely had arranged things in

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order to get permission to remain in California and that he was rewarded with success.

But then Seely went too far. Returning to Pleasant Grove, he ran afoul of the local LDS bishop for charging too-high prices for his goods and refusing to take Mormon currency.

Two weeks later Brigham Young, on a trip to Provo, stopped briefly in Pleasant Grove. During a discussion in which Young asked Bishop Henson Walker to furnish 50 men to repair the Point of the Mountain road, the subject of David Seely must have come up: "President Young told Bishop Walker to tell [Seely] to clear out; he had gone to California to get gold and he ought to be contented with the gold there, and not come here to take the gold and silver from this community." The next day Young commented in Sunday meeting: "...If the people did not sustain the [Mormon] currency, he would call it in."

From Seely's reaction to this, it is clear that maintaining his church affiliation was as important to him as making his own economic decisions. Church clerks noted that Seely made another trip to Salt Lake to talk with Young. Seely claimed local residents had begged for his merchandise and that he had needed hard cash to return to California. Wrote the clerk, "The President told him that if the coat fits he might put it on, if not he need not say anything more about it. [Young] tried to talk as mean as he felt on Sunday but he could not." Seely departed with his church standing intact but a piece of stern fatherly advice: next time he entered a Mormon settlement, he was to go to the bishop and ask what the policy was for selling goods in that town.

With Young's implied if grudging blessing, Seely returned to San Bernardino and continued to operate his mill until at least 1863. Later he served as a county commissioner. Some of his descendants live there today.

Sources: Montell and Kathryn Seely, *Seely History*, vol. 2 (Provo: Community Press, 1996), citing Journal History compiled by LDS Church historian Andrew Jenson, entry for July 8, 1849, LDS Church Archives.

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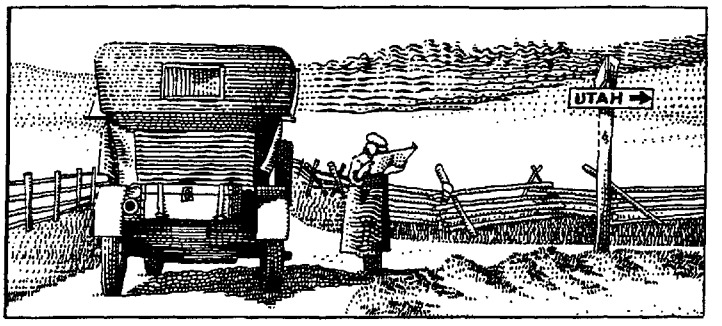

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A Methodist Home Served Young Women in Ogden

AROUND THE TURN OF THE CENTURY the Women's Home Missionary Society, a national Methodist educational and service organization formed in 1880, turned its attention to creating a network of urban boarding houses for single young women. Girls were moving to the cities in droves to work and study. Like the YWCAs, Methodism's Esther Halls provided a safe, Christian environment for every girl who desired it, regardless of religious affiliation or ability to pay.

In Utah two such homes were established: one in Ogden and another in Salt Lake City. During the depression the Davis Deaconess Home attached to the First Methodist Church in Salt Lake was remodeled into a boarding home. Later, in the 1960s, it would be renovated again to serve as the Crossroads Urban Center.

But before either of those events, the Women's Home Missionary Society in 1914 purchased a house at 2322 Jefferson Avenue in Ogden and divided it into rooms and baths sufficient for nine to ten boarders. Mrs. B. S. Potter, director of the Society's Utah Bureau, said the home was intended for use by "the self-respecting, non-resident, wage-earning girl who does not need charity but the comforts of a Christian Home" away from home. Various eastern church groups as well as individual donors furnished the rooms; the library, for instance, was stocked and decorated by the New York State Methodist Conference.

There was sufficient demand for rooms at Esther Hall that within four years a larger building was purchased at 25th Street and Adams Avenue. It actually consisted of two units: an administrative building connected by a covered walkway to the apartment house itself. This hall boasted five apartments in addition to thirteen single rooms, more than doubling the number of girls who could be accommodated.

Over the years Ogden's Esther Hall was guided by nine different live-in supervisors variously titled director, superintendent, and matron. Most of them served two to three years; some stayed only six months, one seven years, and three more than a decade. An indication of the influence of these women on Utah girls is seen in a letter received from a young woman who had come to Ogden seeking work only to find herself without funds or a place to stay. She had turned to Mabel Dunn, director of Esther Hall from 1912 to 1938. Later, after obtaining a good job in Washington, D.C., the girl wrote to thank her benefactress: "I owe to Ogden Esther Hall all that I have and am. You let me work for my room and board and it was your friend who loaned me money so that I could take a business course."

By 1965 use of Methodism's Esther Halls had declined nationwide. A local committee was appointed to determine whether Ogden's hall should continue in existence. The committee

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concluded that a need remained but that unused portions of the building should be shared with other agencies.

So the next year, after minor renovations, a family counseling center opened on the ground floor of the apartment building. Over the next 24 months it provided marriage, child, premarital, and single-parent counseling for over 500 families. Soon the counseling service expanded, opening a Davis County branch and becoming a United Fund agency still operating today. The dormitory function of Ogden's Esther Hall ceased in the 1970s, another instance of a private, volunteer institution filling one of Utah's social needs for as long as the need endured.

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

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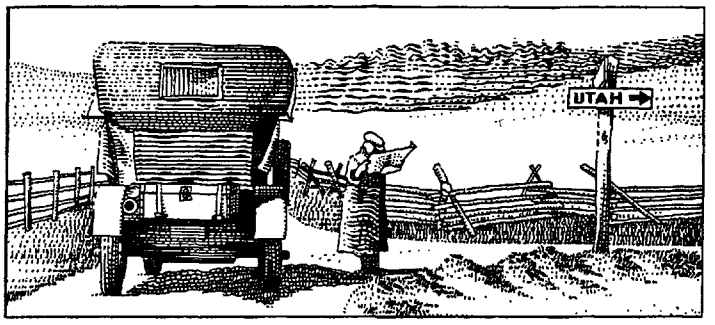

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The Brigham City Tabernacles

ONE OF UTAH'S MOST VISITED TREASURES is the historic Brigham City Tabernacle. Visitors may not know that the creators of this edifice had to pick themselves up, dust themselves off, and start all over again.

In 1850 LDS Apostle Lorenzo Snow and 50 families started a new settlement a day's drive north of Ogden. Their first decade meant preoccupation with subsistence: planting fields, building a fort, establishing mills, and digging irrigation dams and ditches. But by 1864 they were ready for more than survival. That year Brigham City residents formed a cooperative association. Its initial activity was a Co-op general store to market locally produced goods. But soon the flour mill built earlier was ineorporated into the Co-op. Over the next decade a tannery, boot and saddle shop, woolen mill, dairy, cheese factory, granary, planing and molasses mills, and other enterprises were added.

One of the Co-op's ambitions was to build a tabernacle—a religious building that was more than a chapel but not quite a Mormon temple. A site was selected and work began as early as 1865.

That year, on a visit to Brigham City, Brigham Young noticed the excavation and asked its purpose. When told it was for the tabernacle, he grabbed the church surveyor and went hunting for an alternate site. His choice was a modest alluvial ridge called Sagebrush Hill. This selection changed the face of Brigham City.

The tabernacle's architect is not known, but local historians suspect it was one of the Truman Angells—father or son—both of whom were prominent pioneer designers. Once planned, however, the tabernacle waited ten years to be constructed, although field stone was hauled to the site. It was not as if the Co-op construction department had little else to do, what with putting up so many factories and shops. Another delay resulted from the city's division into wards or congregations, each of which was involved in building its own chapel.

In 1876 construction finally began on the tabernacle. It was to be 50 by 95 feet with a tower at each of the four corners. A new stake president, Oliver B. Snow, directed the work. By 1881 the building was sufficiently complete to host a citywide church conference. It would be nine more years before the interior was finished. Official dedicatory services were held March 27, 1890. The hall was packed with 1,200 congregants. Enthusiasm was high, and no wonder—the tabernacle had taken 25 years to complete.

But the tabernacle that stands today as one of Utah's chief landmarks is not the one dedicated that day in 1890. For after only six years of use, on a Sunday afternoon, late in

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winter, a faulty furnace set the original building afire. People gathered from all across town to watch, helpless and dismayed, as their efforts went up in smoke. By next morning only four walls were left.

Undaunted, a new stake president, Charles Kelley, brought in architects and engineers to assess the stability of the remaining structure. The experts pronounced the walls sturdy. Six weeks after the fire, Brigham City residents convened again and voted to rebuild their tabernacle. Fund-raising pleas were answered from as far away as Salt Lake City, 60 miles south. Reconstruction began immediately.

The new tabernacle did not take 25 years to build. One week short of a year after deciding to rebuild, residents dedicated their new masterpiece. This time it was Apostle George Q. Cannon from church headquarters who gave the dedicatory prayer.

The second tabernacle was even more beautiful than the first. Sixteen brick buttresses had been added to the design, each topped with a neo-Gothic steeple. A new tower became the facade. Inside, a vestibule was added, plus space for 400 more worshippers.

Brigham City's Co-op disbanded even before the new tabernacle was finished. One hundred years later it is the tabernacle that stands resplendent to remind Brigham City natives and visitors alike of what persistence accomplished.

Sources: Brigham City LDS Tabernacle Nomination Form, National Register of Historic Places, Preservation Office, Utah Division of State History; Leonard J. Arrington, "Brigham City, Utah: Cooperative Community in the North," *Utah Historical Quarterly* 33 (1965).

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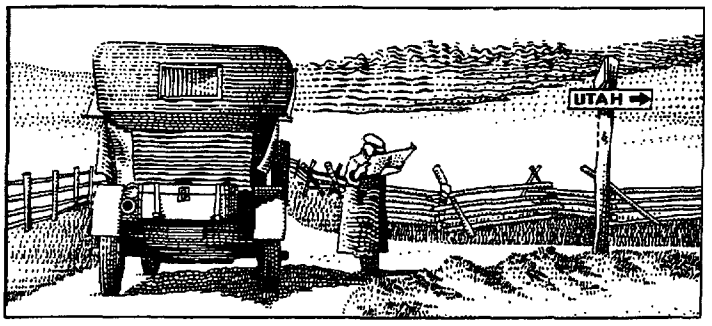

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Samuel Singleton, Product of the Utah Frontier

ON MAIN STREET IN FERRON, EMERY COUNTY, stands a yellow frame cottage whose ornamentation appears inspired by a Victorian house pattern book—as indeed it was. The house was built in 1896 by Ferron cattleman, merchant, and banker Samuel Singleton.

Sam's parents were English immigrants who settled in American Fork. He was born there in 1859, ten years before the transcontinental railroad reached Utah. When Sam was six his father died. As a result, Sam had few chances to attend school but had to help support the family any way he could.

At age 14 Sam hired on as a sheep camp cook, a job that took him to eastern Utah. He earned $25 a month. By saving his wages for a year he was able to cover his mother's tuition for a course in midwifery so that she could be self-supporting.

Sam then began taking his earnings in livestock instead of cash. He switched to working for cattleman Mike Molen who paid him one cow and one calf per month. In a few years Sam had built up a respectable herd of his own.

Until 1876 Emery County's few white residents were sheep and cattle herders like Sam whose real homes were in Sanpete and other counties settled during the Mormons' early colonizing of the Great Basin. But in the church's last great colonizing effort, Brigham Young called a number of young couples to settle the rugged Colorado Plateau.

When Sam arrived in 1878 the first settlers were still living in dugouts and log cabins. Only one family had glass windows. Sam stayed anyway. In 1879 he met Clara Bell Lowry, who had come from Manti to visit her sister. One wonders what Clara Bell thought of 20-year-old Sam. His hair must have been long, his manners a little rough, and his language on the colorful side, even if he was a Mormon. Perhaps it took Clara Bell five years to fall in love, or perhaps they both wanted to get established before starting a family. In any event, Sam and Clara Bell finally married in 1884.

Sam continued to prosper slowly but steadily in the cattle business, even setting a little money aside. Local church leaders must have gotten wind of this, for they asked him to organize an association of stockholders to found a cooperative store. The other shareholders came up with only $250. Sam had to put in $1,600—his entire season's earnings—to purchase an initial stock of goods. But it turned out to be a good investment. The Co-op paid a 35 percent dividend its first year. A few years later Sam was able to buy out his partners and rename the store Singleton Mercantile.

Within six years Sam was able to have the pretty little cottage built for Clara Bell. He hired

(more)

Tom Jones and Will (Mac) McKenzie—two Presbyterians who had been sent from the East to "convert," the Mormons to Christianity—to build it. They may have designed it as well, for it was in the Eastlake style then popular throughout the eastern states but rarely seen in pioneer Utah. It had two gables in the front, attractively tooled shingles, and carved porch columns and spindles. And it had another, rather eccentric feature: every room but one had its own door to the outside.

Sam Singleton and Castle Valley matured together. In 1897 he became one of the principal founders of the Ferron Roller Mill. When Ferron incorporated in 1903 he was elected the town's first mayor. In 1905 Sam and William Killpack, a mill associate, founded another company, a creamery, bringing in a whole carload of Jersey cows that they sold to local dairy farmers for better milk production.

Like other local entrepreneurs, Sam had difficulty getting capital from the bank in Price. Thus he enthusiastically supported the idea of Emery County citizens starting their own bank. In 1906 he and others did just that. Sam served first as vice-president, then as president until his death. He was also a county commissioner for a time.

Sam had arrived as a semi-orphaned sheepherder when Ferron was still a frontier. While helping himself, he helped Ferron become a prosperous community. In 1929, three months before the stock market crash that ushered in the Great Depression, Sam died at age 70. Clara Bell stayed on in the yellow cottage for 26 years and then deeded it over to a grandson anxious to preserve it.

Sources: Sam Singleton et al., *The Lives and Times of Our Singletons* (Spanish Fork, Utah: Singleton Family Association, 1973), as cited in Nomination Form, National Register of Historic Places, Preservation Office, Utah Division of State History; Wanda Snow Petersen, *Ferron Creek: Its Founders and Builders* (Bountiful, Utah: Horizon Publishers, 1989).

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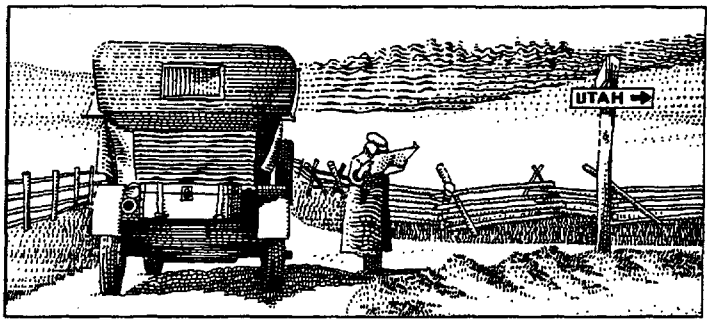

THE HISTORY BLAZER

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

The Lives of Six Pioneer Girls

THE LIFE STORIES OF SIX COUSINS—Clarissa Wilcox, Martha Wilcox, Mabel Wilcox, Luella Hurst, Ida Hurst, and Mary Young—born in three Utah towns between 1863 and 1893 reveal what it was like to be a girl growing up in pioneer Utah.

First memories: Martha was only five years old when someone came to the house to tell her mother that Mormon president Brigham Young had died. Martha remembered that moment all her life.

Clarissa received her first pair of buttoned shoes at age five. Her father, a shoemaker, cut them out of the bootlegs of a man's discarded hightops because leather was so scarce.

As a young girl Luella was afraid of the Indians who went house to house begging. Actually, Utah Indians by that time were friendly, but Luella had heard stories from male relatives about the Indian wars of previous decades, and they filled her with imaginary terrors.

Play: When not helping their mothers, the girls played games they called nip-cat, pomp pomp pull-away, Sister Parute, and rounders (a ball game). They also played hide-and-seek in the sagebrush.

Treats: For treats the girls ate parched field corn and homemade molasses candy. As an old woman Clarissa confessed, "I couldn't stand to eat another bit [of molasses candy] to this day." They also gathered grass and shrubs on which honeydew had condensed during the night and then boiled it down into a sweet syrup. As they grew older and went to community dances; the girls sometimes went at intermission to buy crackers, cheese, and tinned salmon for refreshments.

Clothing: In warm weather small pioneer children mostly went barefoot, especially in towns like Moab where they could not have kept the sand out of their shoes anyway when they went to fetch a bucket of water.

Their mothers made all the families' clothing. In summer the girls wore calico dresses (not slacks or shorts) and in winter dresses made of a homespun material they called "lindsey" (actually linsey-woolsey). One girl's mother would get up early on winter mornings and warm the children's clothes on the stove.

Clarissa somehow got the idea that the only dress appropriate for special occasions was black satin. One year her mother made her a black satin dress, and for the rest of Clarissa's life she always owned such a dress. The year before she died her granddaughter made her a maroon satin dress. It took some persuading before Clarissa agreed to wear non-black.

Work: Martha, when eight years old, was sent on an urgent errand. But on the way she met a friend, and they lallygagged until Martha's mother finally sent someone else. When Martha got

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home, fully expecting to be punished, her mother just told her to go and play. Martha felt so bad she told her mother she needed "a good licking." So her mother sent her to cut a fresh willow stick. Martha brought back a green one, and her mother gave her several stinging lashes. When Martha yelped, her mother asked, "What's the matter? Didn't I give you enough?" Martha answered, "I didn't think you would whip me so hard." "Well," said her mother, "you asked for it."

At age nine or 10 the girls got their introduction to serious work. Mabel, as the oldest daughter in her family, and Ida, because her mother was a midwife and gone frequently, took over most of their families' household duties: cooking, cleaning, scrubbing clothes on a washboard, milking cows, and tending the younger children. Early morning and late evening work was done by the light of coal-oil lamps.

By age 10, especially if there were few boys in the family, the girls began to help in the fields. At first they weeded or dug potatoes, then (for 25 cents a day) gleaned the wheat after the harvesters had gone through. By age 14 they were able to help shock bundles of grain or hire out in other peoples' homes. Since her mother died when Martha was 13, she spent her teenage years cooking and keeping house for her father and older brothers.

Schooling: School was held only a few months a year in one-room, log schoolhouses. The girls started at about age seven and usually quit by 13 or 14 to work. Most did not go past the eighth grade, but they learned the skills needed to survive in their day.

By today's standards these six cousins had hard lives. They could not even go to the store and buy material to make their own clothes. But they had loving families, lots of friends, and games and dances to enjoy.

Source: Histories of Clarissa Jane Wilcox Meiling, Martha Anna Wilcox Westwood Foy, Mabel Wilcox Johnson, Alice Luella Hurst Nielson, Ida Susannah Hurst Patten, and Mary Ethel Young George; in Montel and Kathryn Seely, *Seely History*, vol. 2 (Provo: Community Press, 1996).

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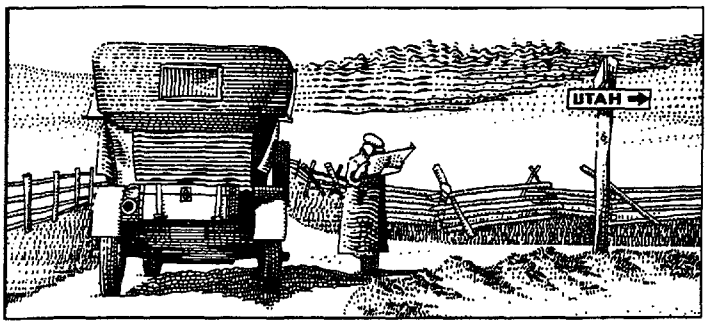

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An Example of Temple-Form Architecture in Utah

IN THE MID-1800S GREEK REVIVALISM was America's national architecture. Reminiscent of ancient Greek temples, it was repeated in homes and public buildings throughout the East and Midwest but especially in New England.

A variation of this style was the temple-form house. This substyle was characterized by Greek Revivalism's low-pitched pediment (gable whose end faced the street). But it omitted the Greek columns and added a symmetrical window arrangement. In addition, a door was often inserted, just off-center of the facade, that led to an interior side passage and stairway.

Mormons brought the temple-form plan to Utah as one of their seven basic housing styles. But they adapted it until three types of temple-form houses can now be seen in surviving 19th-century dwellings in Utah. Only minor differences distinguish the three, but the second type retains the gable facade, an entry door at the center of this gable, no side passage but instead a two-cell room plan, and usually a side wing or even two wings added to the basic rectangle.

Fifteen type II temple-form pioneer homes have been documented in Utah. Five have the single side wing. One of these is the George Jenner house in Beaver.

Actually, it is not certain that the house belonged to George Jenner or was even built by him. But its construction material—locally fired red brick—and design suggest it was built in 1875. Jenner was one of several brickmakers in town at that time and is known to have owned the property.

In 1880 Fred Bellows bought the house. After six years he sold it to Mary Carter, wife of a local grocer and butcher. The Carters probably added a second wing and the stone kitchen at the back.

In 1895 yet another new owner performed major remodeling on the house. He added another brick wing, wide Eastlake-style porches with ornate wood trimming, and shingled siding above the brick. The result was more living space and a simple design turned to more elaborate effect.

In 1907 the home again changed hands. The new owner, probably discovering deterioration in the soft pioneer brick, had the house stuccoed. Since stucco was rather a poor man's material, he had it scored to resemble cut stone. The result was as substantial as brick and matched the kitchen addition. The owner apparently liked what he had accomplished, for he remained in the house forty years. Later he sold it to his daughter, who has owned it nearly fifty years.

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Source: George Jenner House, Nomination Form, National Register of Historical Places, Preservation Office, Utah Division of State History.

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