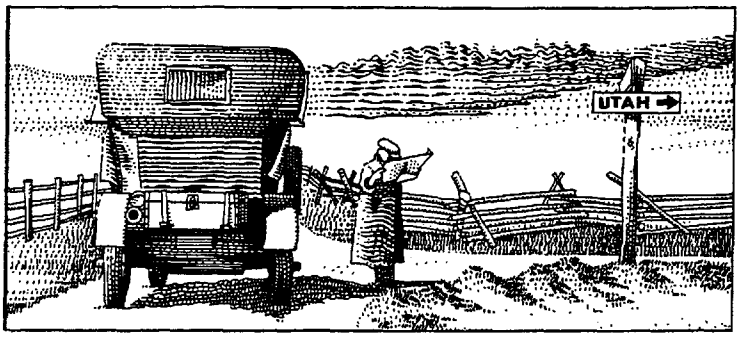

THE HISTORY BLAZER

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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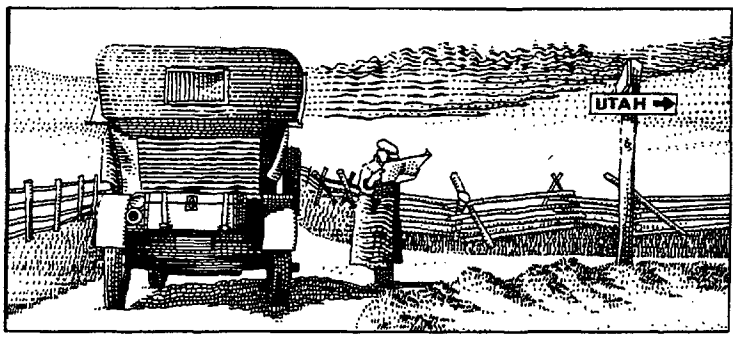

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Provo's Electric Municipal Fountain

ONLY A FEW RESIDENTS OF PROVO REMEMBER that April 25 day in 1917 when water was first turned into the new municipal fountain in the middle of the intersection of Center Street and what was then Academy Avenue. This was no ordinary fountain; it was an electrified fountain—perhaps the only one in Utah and one of the few in the western United States. That evening, the red, white, and blue lights that adorned the fountain were turned on. Most people agreed that it was an impressive sight, and everyone agreed that William M. "Billy" Wilson was chiefly responsible for planning, financing, and erecting it. The *Provo Herald* even called it "Wilson's Fountain."

In 1916 Wilson, a former Canadian, was a sales representative for Portland Cement Company, a member of the Provo Commercial Club, and one of the foremost promoters of Provo and Utah Lake. As Provo moved out of the horse-and-buggy age and into the automobile era, Wilson and other Commercial Club members wanted to present their city as a clean, progressive community on the cutting edge of technological advancement. They were fiercely proud of the fact that the only eight blocks of concrete road in the county were all in Provo's business district.

That summer the Commercial Club met in a brainstorming session to determine how to further Provo's progressive image. The city needed an initial civic project that would inspire similar projects. Billy Wilson envisioned a municipal fountain in the middle of town where it would form the hub of the business district. It would be made of concrete like the recently completed roads. Money for the project could be raised by public subscription. Wilson's plan was eventually approved, and he was selected to head a four-man committee to implement it.

Following several months of fund raising the committee contacted R. T. Woodward, a cement sculptor of national prominence whose creations had received favorable comment at the Panama-Pacific Exposition. After viewing photographs of his work, the committee chose him to supervise the construction of the fountain. He promised that the finished work would be a valuable advertising tool for the city. The Commercial Club hope it would add to the attractiveness of Provo as a place of residence and show that it was a progressive business center. The exciting news of the fountain project was officially announced by the *Provo Post* on February 9, 1917. A small shelter was constructed to protect those laboring on the fountain from the cold. It may have served a dual purpose. The curiosity of the public could be stimulated by a certain degree of secrecy. At any rate, the work progressed without major complications until March 5 when a fierce windstorm blew down the temporary building covering the fountain. Luckily the workmen saw the danger of their situation soon enough to run for their lives. Nobody was injured but the fountain was slightly damaged. A portion of the rim of the middle basin was knocked off. This was soon repaired, but the building

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was not reconstructed since the parts of the fountain were finished and ready to assemble.

In mid-April the *Post* announced that the fountain was assembled and the molded decorations were being added to its edges. The brackets for the lights were in place. Two air-tight containers holding current newspapers, historical data, and a letter were prepared for use as time capsules. As a final touch, a bottle of first-class Scotch was put into one of the boxes before they were sealed up in the fountain's base. The fountain's debut, reported in the Provo and Salt Lake newspapers, attracted a large number of people. The fountain was truly imposing: an impressive 18½ feet tall and 12 feet in diameter at the base. Water spilled in veil-like sheets over two bowls or basins above the base. On the bottom of each basin rows of red and blue colored lights illuminated the falling water. The top of the fountain was crowned with a cluster of five white-globed lights.

For many years the fountain was the focal point of July 4th and other celebrations. Local parades and bicycle races started at or near the fountain, street dances and Veterans Day celebrations were held around it, and Maypoles were decorated in the street nearby. Provo High students dunked boys in the fountain who refused to help in cleanup projects. The community was proud of its symbol of progress.

Although many people enjoyed the fountain, serious problems associated with it eventually led to its removal. As Provo grew, so did the traffic at that main intersection of the business district. At first the fountain was praised as "an excellent traffic regulator," but in time people realized that it obscured the view of passing motorists. Many accidents occurred there and officials tried several methods of preventing them. Stop signs were installed. In 1929 the top lights on the fountain were removed to make room for Provo's first traffic signal above the intersection, but accidents continued. The fountain was particularly dangerous in the winter when it became encased in ice. This solid mass really obscured the view. The water overflowed onto the street, causing the roads to become very slick. Everyone agreed that the fountain was particularly beautiful in the winter, but they also agreed that it was a traffic hazard.

In 1930 and 1931 the *Evening Herald* wrote editorials asking for the fountain's removal, suggesting that it could possibly be moved to a city park. The city turned off the water during the winter but hesitated to remove the fountain because of the cost. Since it was in the middle of a state highway, the state road department finally offered to remove it. At 10:00 P.M. May 28, 1931, chains from two large state trucks were attached to the fountain and it was slowly but steadily toppled, jackhammered into smaller pieces, and hauled away. The symbol of Provo's enterprise had, itself, become a victim of progress. The next morning the town woke up to an unobscured view of the intersection. Billy Wilson must have been unhappy when he discovered the fountain was gone, but his first words on learning of its destruction disguised his feelings: "Who got the bottle?"

Sources: Billie Woodrow Wilson, "William Mercer Wilson (Billy Wilson) 1865-1948;" *Provo Post*, 1917-1923; *Provo Herald*, 1917-1931; *Deseret News*, April 27, 1917, May 19, 1931; *Salt Lake Tribune*, April 27, 1917, May 19, 1931.

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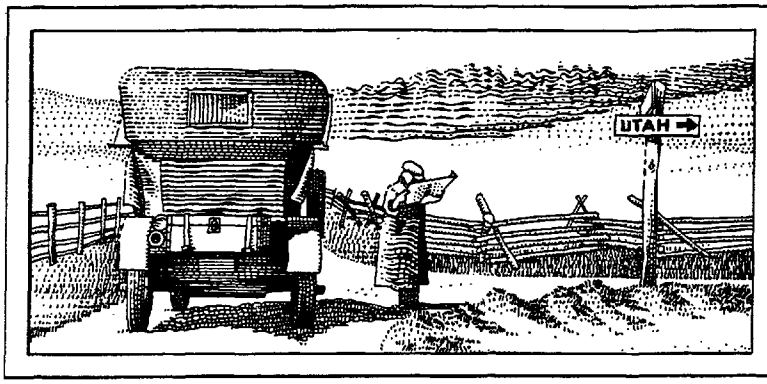

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African Americans Built Churches in Utah

WHEREVER AFRICAN AMERICANS GATHERED in sufficient number they soon organized a church. That was true throughout the West, including Utah. Although blacks first settled permanently in Salt Lake City in July 1847, a black community did not really evolve until the 1890s when the territory's African American population reached 533, a majority of whom resided in the capital city. That set the stage in November 1890 for a group led by Reverend James Saunders to organize an association to build an African Methodist Episcopal Church. Trustees for the new church included L. Steele, J. C. Steinbeck, P. H. Robinson, B. B Nesbitt, L. F. Fulkerson, J. M. Cook, H. Grider, M. Dent, and L. F. Blanchard. A fund-raising campaign was begun with enthusiasm, and Mrs. B. B. Nesbitt, who called upon LDS President Wilford Woodruff, secured a pledge of $50 from him for the project. Mrs. Nesbitt was listed in the city directory as the proprietor of the Manitou Dining Room. During its first decades the church met in several different locations under several ministers and evolved into the present Trinity A.M.E. Church.

In the mid-1890s the Baptist Prayer Band, a group that first met in the home of Emma Jackson for prayers and Bible study, grew too large to gather in private homes and began to meet for worship services in a small building at 37½ South West Temple. From this beginning came the Calvary Baptist Church. The church's first pastor was Reverend J. W. Washington who served from 1899 to 1904. One of Calvary's memorable fund-raising events, an old-fashioned "Possum Dinner" staged in 1902, was reported in detail in the *Salt Lake Herald*. According to the newspaper, Mrs. Lloyd Blanchard, who had come from Kentucky 19 years earlier to "preside over Governor Murray's kitchen, parboiled the 'possums [imported from Missouri] and roasted them, her face aglow with smiles, telling the while tales of before the [Civil] war to her assistants, Mrs. Fannie Barker, Mrs. Emma Jackson and Mrs. Nellie Johnson." The feast, which ran from 2 to 10 P.M., attracted all of the black community, the *Herald* claimed, and many white visitors—especially those from the South. The menu included yams, hoe cake, tomatoes, corn, hot biscuits, coffee, ice cream, and cake. On Sunday, June 29, 1902, Reverend Washington and his congregation welcomed visitors at a reception in the new chapel at 472 East Second South.

Historian Ronald G. Coleman described the role of churches in the African American community: "The church was often the center of social activities as well as the meeting place of church-sponsored auxiliaries, literary societies, and other organizations. The ministers of the congregations often served as community leaders and spokesmen. In addition to serving the spiritual and secular needs of the local Afro-American community, the church, along with fraternal organizations and newspapers, provided an important psychological link with the national black

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community." This was true of Trinity A.M.E. and Calvary, both of which sponsored a number of auxiliaries and whose pastors participated in the city's Ministerial Association.

Coleman noted the close cooperation of the two churches. Each congregation on occasion attended functions at the other church, and "they jointly supported a chapter of the Christian Endeavor Society." During the century since their founding the two churches continued to grow and evolve under the leadership of their ministers and lay people.

The development of black churches, fraternal lodges, and social clubs at the turn of the century gave Salt Lake City's African Americans a sense of community. Although "prohibited from full participation in the social and cultural activities of the state, they, as Afro-Americans elsewhere, created and supported institutions that gave greater meaning to their own lives and brought them closer to the national black community," Coleman concluded.

Sources: Ronald G. Coleman, "A History of Blacks in Utah, 1829-1910" (Ph.D. diss., University of Utah, 1980); *Calvary Missionary Baptist Church, 1899-1976* (Salt Lake City, 1976).

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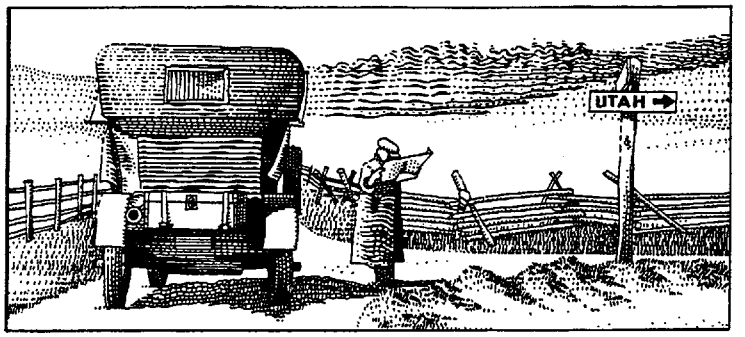

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Hogup Cave and Great Salt Lake's Prehistory

A FEW MILES INTO THE WEST DESERT beyond the shores of the Great Salt Lake is a limestone cavern. It has two chambers, the outer one being about the size of a large house. The second chamber reached by a low, debris-filled passageway, is half that size. Careful study of the first chamber by University of Utah archaeologists in 1967 and 1968 added greatly to our knowledge of Utah's prehistory. This excavation revealed that the cave had been used by four different cultures over a period of 8,000 years as their western outpost for seasonal harvesting and hunting.

The first culture, called Early Archaic, was extant between 6400 B.C. and 1200 B.C. How these people used the cave is revealed in artifacts found in the bottom eight layers of soil: projectile points; stone blades, scrapers and awls; milling stones; cord, baskets, and netting; and even an atlatl with darts that differ from artifacts found in more recent layers. In addition, pickleweed seeds were found. The pickleweed (*Allenrolfea kuntze* of the Goosefoot family) is a wild herb that grows in salt marshes and was probably used for preserving. These seeds were so predominant as to suggest Early Archaic tribes used the cave primarily to harvest this plant.

The second culture, Late Archaic, used Hogup between 1200 B.C. and A.D. 400. While these people continued to harvest pickleweed, they spent more time hunting bison and antelope as indicated by the types of tools and weapons found in more recent soil layers, including a bow and arrow. They used Hogup Cave as a seasonal hunting camp. But even more interesting are the first findings of certain corner-notched arrowheads. These reveal that a Fremont-like culture began to use the cave before A.D. 400. For the first time archaeologists had evidence that the transition from Archaic to Fremont civilization was smooth and gradual.

A third distinct culture was that of the Fremont Indians. Three radiocarbon samples taken from upper soil layers have been dated to A.D. 420, 740, and 1330. This range suggests the Great Salt Lake Fremont used Hogup Cave throughout their existence as a separate culture.

If the Fremonts made greater use of the cave than earlier peoples, they still used it as a temporary hunting/gathering camp. But they left new kinds of artifacts: moccasins, jewelry, different arrowheads, and several styles of skilled pottery.

Toward the end of the Fremont period, a fourth culture began to share the cave: the Shoshoni. These people also left pottery as well as items made from animal hides. From about A.D. 1350 they were the main users as indicated by the increasing number of Shoshoni artifacts found beside Fremont objects. This again suggests a gradual transition between the two cultures. The Shoshoni remained until 1850 when European settlers arrived en masse.

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Archaeologists immediately recognized Hogup Cave as one of the state's most important prehistoric sites. Thus its complete vandalism in 1970 was a tragedy. Fortunately, the cave had already yielded an extraordinary amount of data about Utah's first citizens.

Sources: Jesse D. Jennings, *Prehistory of Utah and the Eastern Great Basin* (Salt Lake City: University of Utah Anthropological Papers, 1978); Hogup Cave Nomination Form, National Register of Historic Places, Preservation Office, Utah Division of State History; Stanley L. Welsh and Glen Moore, *Utah Plants* (Provo, Utah: Brigham Young University Press, 1973).

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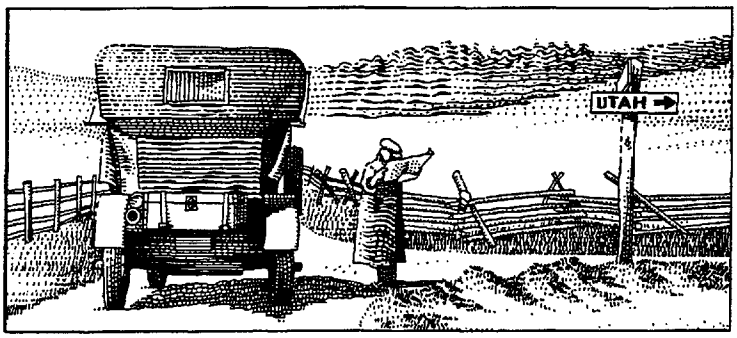

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The Beginning of Public Support for Libraries

DURING 1900-30 PRIVATE GROUPS AND INDIVIDUALS in Utah still attempted to establish and operate public libraries as they had in the 19th century. Gradually they realized that enthusiasm and idealism were not enough. A steady and substantial source of funds was necessary for success. Most private groups could not provide this. As a result, library funding became accepted as a legitimate function of local government. Many of Utah's present public libraries were established during the period when government support first became important.

The library act of 1896 provided the legal basis for tax-supported libraries in first- and second-class cities. Later, third-class cities received the machinery to establish libraries. Private support did not abruptly cease, however. Clubs, church groups, and library associations continued to establish and maintain public libraries, and many of these groups began to work with public agencies. During 1900-30 many new public libraries were permanently established. For example, in 1903 a book club in Provo started a library. By 1906 the city had appointed a board of trustees and provided the group with space in the courthouse, but the books were furnished by donation and not from tax funds. A group in Tooele also established a public library; the Tooele Lyceum Company purchased the Old Opera House in 1904, in part to house the company's public library.

By 1915 libraries without tax support operated in at least seven Utah towns, including Moroni, Mount Pleasant, Orangeville, Panguitch, Huntington, Grantsville, and Vernal. By 1918, 16 towns had such libraries. Most would become tax-funded institutions. In Lehi, for example, the Mutual Improvement Association of the LDS church operated the public library until 1910 when the city began to levy a tax for its support. The Brigham City library began in the same way; in 1913 the local "MIA Library and Reading Room" was given to the city. Kanab provides perhaps the best example of a total community effort. Although the Ladies Literary League took the lead, the whole town supported their effort. The Kanab library received money and books from dances, book showers, operettas, and plays. A local bank loaned money to the library, and in 1918 Kanab City assumed total responsibility for the library.

Private groups in Tremonton and American Fork also turned their libraries over to city government in the 1910s, and a women's group in Spanish Fork operated a public library for four years until the city voted a tax for it in 1925. The local American Legion post in Fillmore sponsored the first library in that city. People in Monroe, Delta, and Park City established libraries without tax support in the 1920s and 1930s. Libraries operated in Sandy, Magna, and Bingham Canyon without tax support until 1939 when the new Salt Lake County Library absorbed them. Even after legal

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provisions for library support had been made, groups continued to organize public libraries. In the little town of Alton, 40 miles east of Cedar City, a library was established in 1950 as a 4-H project.

One of the most important things done to encourage the library movement was a 1907 act of the legislature establishing a Library-Gymnasium Commission and giving cities the authority to raise taxes for the construction of a library or a library-gymnasium combination. The act also created the post of secretary, whose job it was to travel the state and encourage cities to develop libraries. The first secretary, Howard R. Driggs, was an energetic propagandist for the movement. He envisioned the library-gymnasium as the center of community culture, recreation, and education. He thought it would complement the temperance movement, serve as an alternative for saloons, and create "a home for street boys." As a result of this legislation, professional help at the state level, and the work of local groups, many towns, including Eureka, Garland, St. George, Cedar City, Tooele, and Vernal, "voted to tax themselves for library purposes."

In 1911, however, Governor William Spry recommended that the commission's work be absorbed by the state school board. The legislature agreed. The school board retained Driggs to direct the program and hired Mrs. K. M. Jacobsen as a library organizer; she was succeeded in 1914 by Mary E. Downey. Their job was to encourage and help community libraries. In 1912, for example, the people of Richmond asked Driggs to come and explain the library legislation. An election was then held and a public library approved. A building was constructed and the library opened in the fall of 1914. Mary Downey spent two days in Richmond that spring to help prepare for the opening. By 1920 there were 43 tax-supported libraries in Utah. Still, private efforts remained significant. Industrialist Andrew Carnegie gave Utah communities from Richmond to St. George $255,470 to build 23 libraries during a 17-year period. Unfortunately, some towns had too small a tax base to support a library. Building maintenance often used up most of the annual $1,000 that Carnegie required cities to allocate to their libraries, leaving little or nothing to buy new books. On the whole, however, a Carnegie library benefited most towns that had one. Salt Lake City had its own philanthropist, John Q. Packard, who in 1900 deeded a lot south of the Alta Club to the city and gave some $75,000 to construct a library there. It opened five years later.

The Utah Library Association (ULA) was also founded during these formative years. In 1912 Esther Nelson of the University of Utah Library, Joanna Sprague and Julia T. Lynch of the Salt Lake City Public Library, and Howard Driggs invited librarians from around the state to a meeting. Forty-six responded and formed the ULA "to promote the library interest of the State of Utah" and, more specifically, to establish American Library Association standards.

The period from 1900 to 1930 was an era of expansion in the number of public libraries in Utah. Legislation, which provided legal authority and taxation for libraries, and philanthropy, which provided physical quarters, were responsible for this proliferation. The number of libraries has never since grown so rapidly. Although the ULA was organized during this period, concerted efforts to improve library quality would not occur until the depression and war years, 1930-45.

Source: Max J. Evans, "A History of the Public Library Movement in Utah" (M.S. thesis, Utah State University, 1971).

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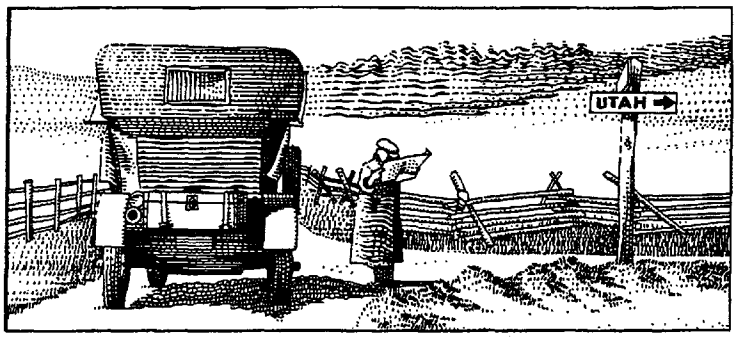

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"Tieing" Utah Together: Railroad Tie Drives

WHEN THE TRANSCONTINENTAL RAILROAD CAME TO UTAH and again as branch lines spread through the territory, a tremendous need for wood to tie the rails together emerged. Suitable wood was sparse, except in the Wasatch and Uinta mountains. Roads to the timbering areas were difficult to build and dangerous to use. Many accidents occurred when ox or horse wagons lost control on the narrow, steep dugways. Ice and snow slides were sometimes made on mountain slopes in winter to get the logs to where they could be loaded onto sledges or wagons. Some contractors used an easier, but no less exciting method—tie drives down the Bear, Provo, and Weber rivers.

During 1868-69 tie contractors worked crews on the north slope of the Uinta Mountains to supply ties for the Union Pacific in western Wyoming and in Utah's Echo Canyon. The demand continued into the 1880s when the Union Pacific, Utah Northern, Oregon Shortline, and other branch railroads spread over northern Utah. Various small outfits cut trees, dragged them to the river bank, hacked them into tie length and shape, branded them with their own special hack marks, and stacked them. Then, during spring runoff, the ties were floated down the Bear River as near as possible to the construction site or a rail line. The ties were pulled from the river and transported to the crews laying track. Ties could be floated over 100 miles down river, with tie drives lasting from a few weeks to two months, depending on how long high water lasted. Occasionally the river banks had to be built up to keep the ties from going into the meadows where they could be stranded, or the river bed might have to be grubbed out to prevent the ties from hanging up en route.

This same process was carried on later on the south slope of the Uintas using the Provo River and to a lesser extent the Weber River to transport the ties. The headwaters of the Provo were especially good for logging. Samuel Stephen Jones of Provo had contracts with the Denver & Rio Grande Western Railroad to supply ties for the line from Provo to Price and delivered 140,000 ties in one season. Jones supplied ties through the 1880s and 1890s. He would send men to the headwaters of the Provo River in the Uinta Mountains to cut, haul, and stack the ties on the banks of the river and its tributaries. The camps would be supplied from S. S. Jones's store. In the spring tie drivers would be sent to throw the ties into the rising river. Men went in advance to "wing" off the side steams so that the ties would stay in the main channel. As the ties floated downstream, other men followed to bring up the camp and free ties caught on the river banks. The drivers used light poles with sharp iron spikes and hooks to loosen ties that jammed up. Sometimes the jams would be so tightly wedged together and so extensive that a man could walk on them for as much as a mile. The drivers wore hip boots, and often worked in the water up to their waists and even armpits to dislodge the log jams. It was hazardous and exciting work. The long drive was made down to the mouth of Provo Canyon where great care had to be taken by the drivers to keep

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the ties from going into irrigation canals. A curb dam near the city would hold back the logs as they were snared from the river and hauled to the depot in Provo for transporting by rail to the construction site.

Henry Goddard remembered logging on the Weber and Provo rivers. In about 1882 he worked at the head of Weber River for the Johnson and Liddiard Company who supplied ties for the Union Pacific. The ties were run down the Weber River to Wanship for the line from Coalville to Park City. He also recalled other drives. In 1884 the Jones and Williams outfits were driving ties down Provo River to be used by the Utah Southern Railroad, standard gauge, and the D&RGW, narrow gauge. The largest drive was in 1886 or 1887, with 350,000 ties from various companies going downstream. Although each company used different hack marks on their ties, many became mixed, causing some disputes. Goddard described how the logs would be held behind a dam at the junction of the north and south forks of the Provo until ties from various tributaries had made their way down. Then all the ties would start down the main river. At times ties would be backed up all the way from the railroad bridge in west Provo to Hailstone Ranch near the present Jordanelle Dam. The 15 to 18 days of the tie drive coincided with high water. Sometimes all the ties did not make it down before run-off ceased, leaving some ties stranded near Midway and Heber. Contractors would have to wait until after irrigation season to get the rest of their ties down the river.

A most unusual tie rafting occurred near Tooele during the construction of the Utah Central Railroad from Ogden to Salt Lake City, according to Alexander Bevan, a member of the crew. Thomas Lee and William Jennings contracted to supply several thousand ties from Dry and Pine canyons on the east side of Tooele Valley. During the winter of 1868-69 the ties were cut and hauled down the mountain to the Great Salt Lake, 12 miles from the canyon. A corral, called a boom, was made at the edge of the lake and the ties thrown in. Some of the ties were double-length. By pinning the double-length ones together the crew made several "cribs," that were chained together to make a long raft. The 8-foot single-length ties were piled four feet high onto the cribs. A runway was left on each side of the raft for the men to walk along as they poled the raft across the lake. Eighteen to 20 men worked aboard the raft, pushing with the poles to propel the craft. For three days and nights the men lived on the raft as they took the ties 30 miles from the loading area to Farmington. They drove the raft close to shore at Farmington, maneuvered the end sections to reshape a corral, unloaded the ties into the water and worked them to the beach. There they were pulled out by horses, loaded onto wagons, and hauled to the grade three-quarters of a mile away. Cutting and driving ties were occupations for the hardy. It was adventurous and hard work that provided employment for Utah men during the heyday of railroad construction.

Sources: Alexander Bevan, "Early History of Tooele," in the Joel E. Ricks Collection, Merrill Library, Utah State University, Logan; "Recollections of Henry Goddard about Logging in Provo and Weber Rivers," microfilm, Utah State Historical Society Library; Samuel Stephen Jones Papers, Special Collections, Harold B. Lee Library, Brigham Young University, Provo; Charles S. Peterson and Linda E. Speth, *A History of the Wasatch-Cache National Forest, 1903-1980* (Logan: Utah State University, 1980).

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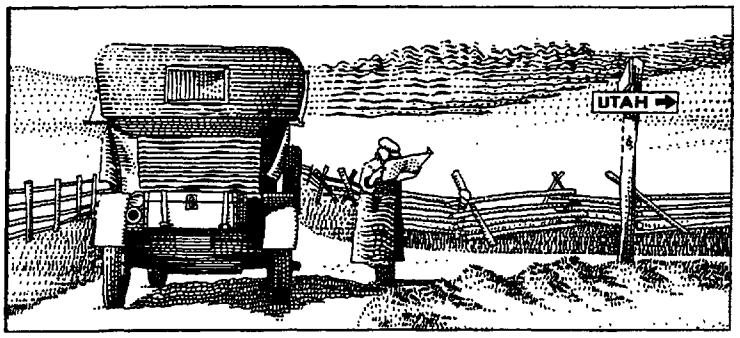

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Sheep Fueled Sanpete's Economy in the 1920s

DURING THE 1920S SANPETE COUNTY'S SHEEP HERDS were the largest in Utah, and woolgrowers were the kings of the local economy. Quality as well as quantity brought economic rewards. In 1918 John H. Seely of Mount Pleasant had sold a two-year-old ram for a record $6,200 at the National Ram Sale in Salt Lake City. It was a Freneh Merino type sheep known as Rambouillet, and Seely had introduced the breed to Utah and Sanpete County.

Born in 1855 in San Bernardino, California, Seely moved with his family to Mount Pleasant in 1859 where he grew up on a farm and attended local schools. At age 21 he hauled mine timbers in Bingham, but his future lay in stockraising. According to historian John S. H. Smith, Seely managed a cooperative flock and "dramatically improved the quality of the sheep by selective breeding. When he established his own herd in 1888 he continued his interest in improving bloodlines." He liked the huge French Merino and in the late 1890s "began introducing Rambouillets from California into his breeding program." The results were so impressive that "he sent his assistant breeder on a buying trip to France and Prussia. By the time of statehood in 1896 Seely had a herd of some 6,000 Rambouillets. He was also known for breeding Durham cattle, Berkshire hogs, Scotch collie dogs, and Plymouth Rock chickens.

By 1920 Utah had the largest number of Rambouillets in the United States and "was the leading source of rams and ewes for flock improvement....their value lay in the large frames which they could impart to the smaller specialized breeds. Fleece yields from their progeny, when bred for wool, were quite exceptional and widely admired for uniformity and a fine, crimpy texture." Woolgrowers in Sanpete County raised the average weight of a fleece from six pounds in 1900 to ten pounds in 1930. The Rambouillet breed also had the advantage of being relatively docile and adaptable to climatic extremes.

Although a few Sanpete woolgrowers had flocks in the thousands, many families kept small flocks that were part of cooperatively managed herds. Such was the case in Ephraim, a town of some 2,000, where income from sheep amounted to $125,000 one year. Wool prices were good throughout the 1920s, with 1923-25 "especially good years." Smith reported that wool "prices in Sanpete County were much better than the state averages, which were in turn better than national averages. Utah wool commanded higher prices than wool from surrounding states because Utah fleeces had a shrink factor 10-15 percent less that other fleeces. Sanpete wool was all this and more. Most of the Sanpete sheep were part of the Jericho pool, a marketing arrangement, whose clip set quality standards for the entire United States and always fetched premium prices"—on occasion more than three times the price of other Utah wool.

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Along with the annual wool clip, Sanpete sheep owners also derived income from breeding stock. After selling to Mormon colonists in Mexico, they began looking farther afield to markets in Australia, South Africa, South America, Japan, and Soviet Russia. In 1921 about 50 yearling Rambouillet ewes were sold at $50 a head to agents of the Japanese Department of Agriculture. Two years later the Japanese bought 160 ewes, and in 1924 a Japanese commissioner visited Sanpete to make additional purchases of Rambouillets. During the 1920s Sanpete stockraisers sent 1,250 head of sheep to Japan and Japanese Manchuria. Smith noted that "The Russians bought Sanpete breeding stock on an even larger scale, but only the purchases from the Seely flocks have been recorded—1,164 in three exportations. Larger numbers of sheep were bought from other breeders in the county...."

With its high, dry climate, abundance of bunch grass, excellent breeding program, and "near-perfect transhumance cycle," Sanpete County had proved an ideal place to raise sheep. Unfortunately, the worldwide depression that began in 1929 sent wool prices tumbling. On May 31, 1929, the *Manti Messenger* had reported that wool was selling at the highest price ever—about a dollar a pound. Then things suddenly changed. Rudolph Hope "related a story of two men who were dickering with a commission man after the peak of the season. Not content with a dollar they were trying for more, but during the bargaining a telegram arrived for the commission man who promptly refused to buy at any price and left. This was the start of the slump and soon wool was fetching as little as 5 cents a pound, irrespective of quality." The industry would never fully recover.

At the turn of the century Utah had some 2.7 million sheep, and Sanpete was the heart of sheep country. By 1994 the state had only 445,000 sheep and lambs and a wool clip of only 3.8 million pounds. Sheep remain an important element in the state's and Sanpete County's agricultural economy, but the glory days of the 1920s are gone forever.

Sources: John S. H. Smith, "Localized Aspects of the Urban-Rural Conflict in the United States: Sanpete County, Utah, 1919-1929" (M.A. thesis, University of Utah, 1972); *History of Sanpete and Emery Counties, Utah* (Ogden: W. H. Lever, 1896); Wayne L. Wahlquist, ed., *Atlas of Utah* (Provo: Weber State College and Brigham Young University Press, 1981).

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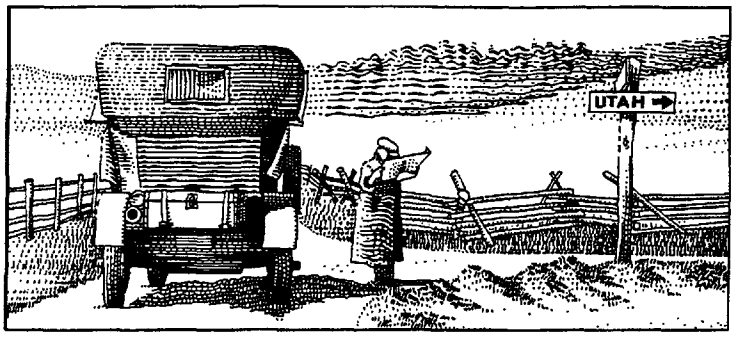

THE HISTORY BLAZER

NEWS OF UTAH'S PAST FROM THE

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The Development of Brighton Resort

IN 1871 WILLIAM STUART BRIGHTON, A NATIVE OF SCOTLAND, preempted 80 acres at the top of Big Cottonwood Canyon east of the Salt Lake Valley. He, his wife Catherine Bow, and their children spent the summer living there in a tent. The horses, cows, and other farm animals they brought with them found plenty to eat in the meadowlike areas around the lake. The following summer William built a one-room cabin, adding to it over time. Because of booming mining activity in Alta and Park City, men traveled over the mountains on foot or horseback between the two camps. They found the Brightons' place a convenient halfway point to rest and eat. Catherine, an excellent cook and fisherwoman, served them fresh trout she had caught in Silver Lake or mutton obtained from a sheepherder and hot buttermilk biscuits with freshly churned butter. Such food, plus the pristine alpine scenery, proved irresistible. After sampling her hospitality one sojourner, Joseph R. Walker, suggested that the Brightons open a hotel for summer guests. He said he would like to bring his family to stay in such a place.

The first Brighton Hotel, built in 1874, was a two-story wooden structure with seven small bedrooms, a dining/sitting room, and a lean-to kitchen. White muslin covered the raw lumber of the bedroom walls. To keep livestock away from the guests William built a fence around the hotel. Eventually, several one- and two-room cabins were built for vacationing families, according to granddaughter Stella Brighton Nielsen, to keep the children from disturbing the hotel guests. Each cabin had a wood-burning stove, and lighting was provided by a kerosene lamp or candle. Lanterns using candles were crafted from lard buckets or large tomato cans.

As more people sought escape from summer's heat in the Salt Lake Valley, the Brightons, urged on by friends, built a larger facility. A three-story wooden hotel of rustic design was erected in 1893. William Brighton hired the lumber and mill firm of Taylor, Romney, and Armstrong to build the 30 by 100 foot structure. It was to be completed by mid-June and would be "modern throughout." Nielsen remembered watching its construction. Her "uncle, Jack McCarthy, was throwing bricks to a man on the second floor who caught them, when the sitting room fireplace chimney was being built on the east wall of the hotel." She said only the first two floors of the hotel were finished, and the third floor was used to house the help.

An 1895 brochure advertising the resort described the hotel as a "new and commodious structure...[with] fifty light and airy rooms" available for $2.00 a day. That year the hotel was under the management of a Major G. S. Erb, Catherine and William Brighton having died in July 1894 and April 1895 respectively.

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Travelers to Brighton could take the stage from downtown Salt Lake City, a trip of about seven hours, or ride the Utah Central Railroad to Park City and then transfer to Kimball's Stage Line for the rest of the journey—about five hours total time. Erb advised his guests to bring their "flannels, overcoats and wraps" for the canyon's cool nights. And in the resort's casual atmosphere old clothes were the perfect daytime attire for hiking, horseback riding with a guide, picnicking, and fishing. The brochure touted the beauties of Lakes Mary and Martha and Twin Lakes. To reach the latter one could follow the trail to Alta or "go south from the Hotel, past Sunrise Lodge, the summer home of Judge Powers, and take the old trail above Mistletoe Lodge, the residence of Harry Haynes, and follow the trail westerly...." Wildflowers and songbirds added to the beauty of the lakes, rugged peaks, and wooded slopes. Here the "toilers of the valleys" would find health and rest. One thing they would not find, according to Erb, was rattlesnakes. None had ever been seen in Brighton, he said.

Sometimes bonfires were built in a large open area and residents and guests would gather round in the evening to sing and play music. Stella Nielsen remembered roasting potatoes in the bonfires, taffy pulls, and dancing in the hotel dining room to the music of a fiddle and an accordion. Anyone in the canyon was welcome to join the fun. By the 1890s the Brighton area was dotted with the summer cabins of city dwellers. The resort also had a store that stocked canned goods and other supplies. William Brighton had opened the first store in his original cabin. Later amenities would include a larger store, post office, and telephone.

Summer residents and visitors still find beautiful alpine scenery in Brighton and catch fish in the lakes. It is doubtful, though, that present-day anglers enjoy the success of Catherine Brighton who landed many a trout in her apron to feed family and guests or the record 1895 haul of 63 in a day by one fisherman that Erb reported.

Sources: Stella Brighton Nielsen, William Stuart Brighton and Catherine Bow Brighton Histories, MS, and *Beautiful Brighton at the Head of Big Cottonwood Canyon*, pamphlet, both in Utah State Historical Society Library.

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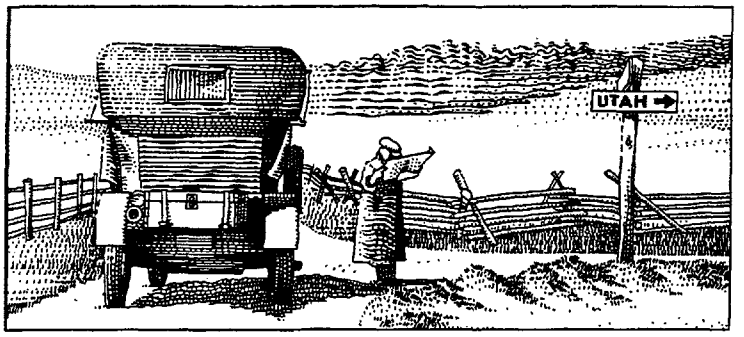

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NEWS OF UTAH'S PAST FROM THE

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An Early Boating Tragedy on Utah Lake

THROUGH THE YEARS UTAH LAKE HAS BEEN THE SCENE of many fatal accidents resulting from such antiquated activities as ill-timed trading trips over thin ice to the space-age technology run amuck of airplane accidents. Swimming accidents have caused the most fatalities on the lake, but boating accidents are a close second. Thirty-nine people are known to have died in boating accidents; more than half of these fatalities have occurred on Sunday. The victims of one of the earliest recorded boating accidents and one of the most poignant tragedies ever to happen on the lake were residents of Benjamin in south Utah County. All are buried in peaceful Benjamin Cemetery which is beautifully located on a prominent mound surrounded by fertile green fields.

During the 1870s the popularity of recreational boating on Utah Lake increased, and since most people worked six days a week, one of the most popular times for boating was Sunday, often after church meetings had been attended. By the 1880s a bantam fleet of rowboats and sailboats plied the lake. A small cluster of these boats was kept for the benefit of pleasure seekers at Lincoln Beach on the south end of the lake.

One Sunday, June 10, 1883, a group of nine young people from the Benjamin area set out for West Mountain on what they hoped would be an evening of light-hearted fun. As they approached Lincoln Beach, Thomas Yates, one of the oldest boys present, offered to take the group for a boat ride. All nine of them got into one boat and rowed northward out into the lake. At about 6:00 P.M., when they were still within view of the shore, something happened that caused the boaters to rush to one side of the craft. The boat may have sprung a leak or several passengers may have lurched to grab a hat that had blown off. The reason for the sudden movement is unknown, but the result is documented; the boat overturned. The young people struggled and thrashed about in confusion in water approximately five feet deep.

One young man saved his nine-year-old brother by helping him get onto the boat. Thomas Yates had also managed to get onto the overturned boat. Then he spied his sister floundering in the water. He jumped back into the lake in an ill-fated attempt to save her life. Both were drowned.

On the shore young Benjamin Shepherd witnessed the catastrophe and vaulted into action. With a sudden burst of vigor he tore a boat loose from its moorings where it was chained and locked in with a group of other vessels and rapidly rowed to the rescue. Emma Clayson, age 13, had been one of the occupants of the capsized rowboat. She worked at the home of George Hone, helping with the housework and had been asked to join in the excursion. After the boat turned over, she lost consciousness and nearly drowned. As Shepherd neared the scene of the accident, he noticed Emma's hair floating on the water, grabbed the long braids, and pulled her into the boat.

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She revived. With the help of others, Shepherd managed to save three more people. Five were lost.

The weather had been calm and clear, but the wind began to blow and a thunderstorm developed. This hampered the search for the bodies, and it was nearly midnight before all the victims were recovered. The dead were Thomas Yates, age 18, and his sister, Mary Yates, age 12, both children of Richard Yates; Minnie Eddy, age 13, daughter of William Eddy; Lottie Hawkins, age 13, daughter of John Hawkins; and Mary Ann Reese, age 23, daughter of Isaac Reese.

Luther Kimball Stewart held an inquest, and the owners of the boat were entirely exonerated from blame. The bodies were taken to the homes of their parents and prepared for burial.

A joint funeral was held on Tuesday, June 12, 1883, in Stewart's grove near the house of LDS Stake President Benjamin Franklin Stewart. It was anticipated that the schoolhouse would be too small to hold the large number of mourners. President Stewart, incidently, was struck by lightning just two years later on June 22, 1885, and was himself buried in the Benjamin Cemetery.

The funeral cortege began at the house of Richard Yates, four miles from the grove, and moved past the residences of William Eddy, Isaac Reese, and John Hawkins, where numerous mourners and the wagons carrying the other bodies joined the doleful procession. It was estimated that 75 to 80 carriages and wagons transported between 400 and 500 people to the site of the funeral. The five coffins were placed in front of a previously constructed stand. William Clayson's choir from Payson provided the music. The five speakers, Isaiah M. Coombs, R. P. Snell, Lorenzo Huish, Alonzo Argyle, and Benjamin F. Stewart, spoke for approximately fifteen minutes each. After the service the funeral procession traveled the short distance to the Benjamin Cemetery for the burial. The five graves were close to each other. All the coffins were lowered into the graves simultaneously, and one dedicatory prayer was offered for all.

The tragedy culminated in the largest joint funeral and burial ever to take place in Benjamin. The ceremony and burials were, perhaps, most somber for Richard Yates and his wife who lost two children in this tragedy. To add to their burden, only two weeks earlier, they had buried their youngest child in this same cemetery.

Sources: *Deseret Evening News*, June 11, 1883; *Provo Territorial Enquirer*, June 12, 1883; Isaiah Moses Coombs, *The Journal of Isaiah Moses Coombs*, June 11-12, 1883; Mary A. Clark and Inza A. Brown, *Pioneer Histories*, vol. 3, 1953, compiled by Camp Lake Shore Daughters of the Utah Pioneers, "Biography of Samuel Ashby and His Wife Emma Clayson Ashby."

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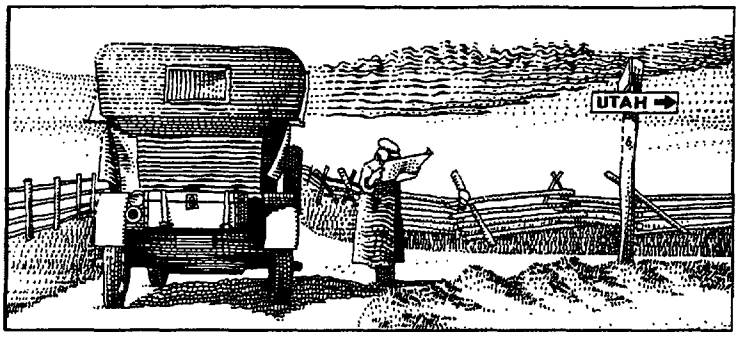

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Howard Hotel Reflects History of Brigham City

THE FORTUNES OF THE HISTORIC HOWARD HOTEL have been tied to those of Brigham City itself since 1903. That was the year the hotel, then known as the Utah-Na, was built. Actually, the Utah-Na had opened a year earlier a few doors down the street in a commercial block whose second-floor offices had been converted to guest rooms. But for over a decade city business leaders had recognized the need for "a great, big hotel" in addition to the small boarding houses that had been around for years. In 1904 the new Utah-Na opened at 33 South Main Street.

The new hotel had a gracious main floor lobby and a dining hall. The second floor held 25 guest rooms, all with solid maple floors and doors and bathrooms of tile, brass, and porcelain. The hotel's Neoclassical Revival facade was of red brick with a great, decorative arch over the second story. The side walls were of less-expensive adobe. Brigham City had had telephones since 1889, electricity since 1890, and a water system since 1892, so the hotel offered up-to-date comfort.

From its beginning the Utah-Na attracted a large clientele. For some years before 1904 Box Elder County had been developing a large-scale fruit industry. Agricultural successes spilled over into other economies so that between 1900 and 1928 the town's number of small businesses doubled from 175 to 350. Soon these local business groups and clubs were using the Utah-Na as a meeting center. They had to stop in each day anyway since the post office was located on the first floor. In addition, Brigham City lay at the upper end of the busy, 120-mile Wasatch Front. This assured the hotel a steady stream of both commercial and private travelers.

After a decade somebody determined that the Utah-Na could use competition. Two other hotels opened. The one that became the Utah-Na's chief rival stood just across the street at 13 and 17 West Forest, in a busy new commercial block. Besides the 50-room Hotel Brigham, this block housed a bank, beauty and barber shops, a jewelry store, billiards parlor, drug store, offices of a weekly newspaper, and suites for abstractors, attorneys, and accountants.

To keep up with the competition, the Utah-Na changed its name and remodeled. It was known as the Wasatch for a time and received a third story, 25 additional guest rooms, a pleasing wooden balcony that created a gently dramatic entrance canopy, and new architectural touches. For the next several decades the Wasatch (soon renamed the Boothe) and the Brigham served as Brigham City's leading hotels.

In 1923 and 1925 a new owner, J. E. Ryan, enhanced Hotel Boothe's status as a local eatery. He added a banquet hall and installed a street entrance to the cafe for better access by day-only guests. The latter years of the 1920s were the hotel's prime.

In 1931 the Howard family bought Hotel Utah-Na/Boothe and renamed it the Howard. The

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Great Depression had begun, and the period of growth for Brigham City, as for nearly every other small town in America, ceased.

But a clean, modest-priced hotel was still needed, and the Howards stayed in business throughout the depression and for three decades beyond. Not that survival came easily. The Howard's days as a social and civic center had ended. In 1938 the gracious balcony was replaced by a plain marquee, and in 1946 the ground-floor lobby and banquet hall were converted into a Greyhound bus depot.

What finally killed the Howard, though, was the 1969 completion of Interstate 15, which bypassed Brigham City. The hotel turned some of its spaces over to small businesses, but its upstairs rooms remained available for overnight or monthly lodging into the 1980s.

In the 1990s Brigham City is seeing another boom along with the rest of the Wasatch Front. Interest in the old Howard Hotel has rekindled. The marquee has been removed and the building has been listed in the National Register of Historic Places. Once again the fortunes of the Howard and Brigham City go hand in hand.

Sources: Lydia Walker Forsgren, *History of Box Elder County* (Brigham City: Daughters of the Utah Pioneers, 1937); Howard Hotel Nomination Form, National Register of Historic Places, Preservation Office, Utah Division of State History.

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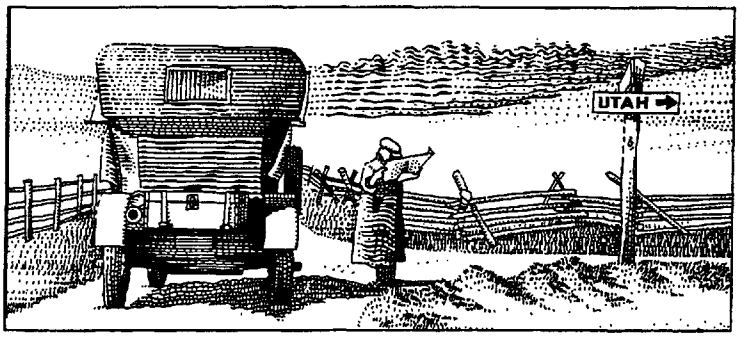

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Frontier Conditions Prevailed in Enterprise until 1910

IN HIS NOW FAMOUS 1893 ADDRESS, "The Significance of the Frontier in American History," historian Frederick Jackson Turner asserted that as of 1890 America's western frontier was "closed." There were no vast tracts of land remaining for American conquest; "the frontier has gone," Turner said. Certainly, exploration, fur trade, overland migration, and town founding had, for the most part, ended by 1890. But as more recent historians have contended, well after 1890 there were thousands of independent-minded Americans still facing the challenges of the frontier, intent on wresting a living from the semiarid West. The Enterprise, Utah, experience in the southwestern corner of the state is a prime example. To the town's pioneers the sagebrush flat on the fringe of the Escalante Desert *was* the frontier and they were intent upon taming it.

In 1896, the year of Utah statehood, the first people to live in Enterprise, the John Bernard (Ben) Morris family, bore the brunt of that struggle. The wildlife at the mouth of Shoal Creek far outnumbered Enterprise's human inhabitants, making life both "lonely" and adventurous for the initial townsfolk. Transforming the untamed desert into farms and home proved challenging and all too frequently created confrontations with rabbits, coyotes, and snakes.

Not long after moving to Enterprise the Morrises settled into a fairly common routine. Ben was often away from home working at the Delamar mines in eastern Nevada, busy clearing farm land, or working on the nearby Enterprise Reservoir. Sarah kept equally active attending to a plethora of daily tasks that included caring for her small family. One day young Mary Jane Morris, Sarah and Ben's infant daughter, played innocently on the floor in the family's small Enterprise home. Unbeknownst to the busy mother and happy child, a deadly rattlesnake had slithered in and coiled next to Mary Jane. Sarah did not notice the "huge" snake until she stopped to check on her child and saw it curled there. Sarah almost panicked; her first impulse was to scream and make a "mad dash" for the infant. Fortunately, she held her scream and managed to control her anxiety long enough to creep "quietly and slowly across the floor, pick up the baby, and carry her to a place of safety." Once Mary Jane was clear of danger, Sarah grabbed her husband's shotgun and blasted the deadly rattler.

On another occasion, a friend, Sarah Alydia Terry Winsor, came to visit the Morrises, but before she could make it to the house a rattler slithered into her path. Winsor immediately stopped and called for help. Luckily, Sarah Morris heard her cries: "I took a stick and there curled up in the path was a big rattlesnake," Morris said. "I killed it and she came on up to the house."

The numerous coyotes that populated the Shoal Creek region were also a threat. "Our dogs were always fighting off coyotes," Sarah wrote. "The coyotes would come into the yard and steal

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the little pigs or anything they could find. Once when I was feeding the hens one coyote was so brave it came right up and tried to get a hen...[but] I chased it off with a stick."

On one occasion, young Bernard Morris, Jr., was driving the family wagon when his dog began barking and ran after a coyote. Not intimidated by the dog's advance, the coyote turned and chased the dog under the Morris wagon where the two animals fought violently. It looked as if the fierce coyote was going to kill the family dog, but Bernard took a stake from the wagon rack, jumped to the ground and waited for an opportunity. When he saw an opening he beat the coyote with the stake until the dog could get loose and kill it. Although badly shaken, the dog survived the bloody encounter only to face future battles with other coyotes.

Though less dangerous than the snakes and coyotes, the abundant rabbit population at the mouth of Shoal Creek also created problems. Sarah Morris reflected: "Looking back on those first years at Enterprise, it seems to me that the worst menace we had to fight was the jack rabbits.... There were hordes of them; thousands of them. Until we could build rabbit tight fences it was impossible to raise a garden, or even a stalk of grain. She recalled one spring when the family bought fruit and shade trees from a nursery at Provo: "All summer long we tended the little whips as carefully as babies, saving every drop of our waste water and carrying it to them in buckets. They grew well and we were proud of them...but that winter, every tree was killed by the rabbits." Some early residents used the abundant rabbit population as a food source, but even with frequent hunting and periodic large scale slaughtering, the hungry creatures continued to fight for control of their once peaceful habitat.

Eventually, the rabbits, coyotes, and snakes were forced to retreat. In 1900 over 100 people lived at Enterprise; and by 1910 the town's population had grown to 350. By then the frontier, at least at Enterprise, was truly "closed."

Source: W. Paul Reeve, *A Century of Enterprise: The History of Enterprise, Utah, 1896-1996* (Enterprise, Utah: The City of Enterprise, 1996).

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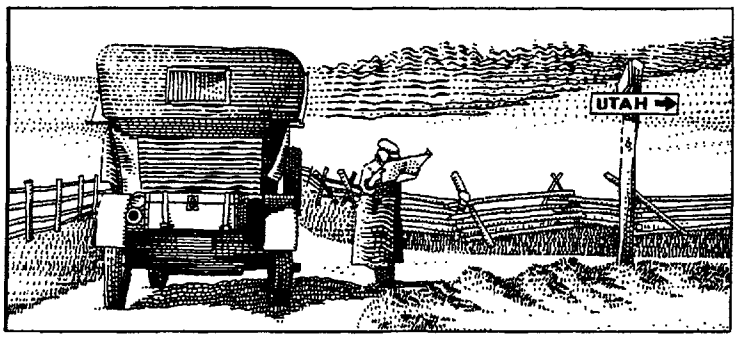

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Bridge Parties in Jensen, Utah

COMMUNITY GET-TOGETHERS HAVE ALWAYS BEEN POPULAR IN UTAH. In Jensen, Uintah County, two bridge parties brought residents from town and county together for elaborate ceremonies and all-out celebrating. On July 24, 1911, the first bridge party drew most residents of the area to the dedication and formal opening of the first bridge across the Green River at Jensen. The idea for a bridge had originally surfaced in the spring of 1905 when ice still blocked the ferry crossing but was too "rotten" to support men and animals. As a crew worked to open a channel across the river, Henry Chatwin remarked that a bridge would be a great convenience. Hugh Snow suggested that they ask the legislature for help. A petition was circulated in Jensen, and Representative John N. Davis threw his support behind it. Finally, in 1909 the legislature appropriated $19,000 for a bridge across the Green River at Jensen. Rival Vernal's attempt to have the bridge built at the Alhandra ferry crossing had delayed approval for four years.

Actually, the grand celebration of Bridge Day in 1911, which coincidentally was Pioneer Day, began in Vernal where M Troop of the 1st Cavalry from Fort Duchesne led a procession toward Jensen. The formal program began there at 10:30 A.M. with an invocation, musical selections by Hanson's Band, the Manwaring Quartet, and Mrs. Bassett, and talks by Don B. Colton (then the U.S. Land Office receiver in Vernal) and Mrs. F. P. Amo.

Nothing had been left to chance. In anticipation of a huge crowd, workmen had fenced "the entire grounds with woven wire so that the children may romp with perfect safety" and not fall in the river. A "mammoth bowery" gave thousands of spectators an unobstructed view of the performers and housed the refreshment booths. It was connected to "an ample grove just south of the bridge which with the improvised shade will accommodate half the population of the county." After the formal program the fun began with a rifle contest between marksmen from Vernal and Fort Duchesne. Then came the grand barbecue at 1 P.M. with plenty of time allowed for all to eat and relax before a baseball game at 3:30 featuring Vernal vs. Soldiers. Roping and bronco riding contests with prizes closed out the afternoon. In the evening couples danced on the bridge. Charlie Neal had set up an electric generator near the bridge which blazed with electric lights through the summer night.

Some 20 years later the Jensen bridge was considered "unsafe for heavy loads. The gross limit now being eight tons. Three special deputy sheriffs are guarding the bridge day and night to prevent heavy loads from crossing." The bridge had seen a lot of heavy traffic with the construction of U.S. 40. In February 1933 the old bridge was moved south onto temporary pilings, an engineering feat that drew crowds to Jensen. A new bridge was scheduled for completion no later

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than July 1, but that date was not achieved. The next big bridge party in Jensen did not take place until Armistice Day, November 11, 1933.

On that beautiful fall day, following "a sumptuous turkey dinner at the Hotel Escalante," throngs gathered at the new $100,000 steel bridge over Green River for impressive dedication ceremonies. A highlight of the celebration was a historical parade and pageant sponsored by the Jensen school. It featured horsemen representing members of the Dominguez-Escalante expedition of 1776 and trappers and traders such as William H. Ashley; miniatures of historic log cabins and homes and a ferry boat; and models of contemporary structures like the Hotel Escalante, the school, and the new bridge. The miniatures and models were placed on wagons pulled by the children. The members of the Uintah High School Band, in the opinion of many, outdid themselves in performing a splendid selection of musical numbers.

At the formal dedication H. S. Kerr, engineer with the State Road Commission, emphasized the importance of the bridge to the early completion of U.S. 40—the Victory Highway. He reported that the highway was paved from western Kansas to Atlantic City and from Oakland to Heber City. W. D. Rishel, executive secretary of the Utah State Automobile Association, closed the program by stressing the need for "concerted action by committees in every town along the Victory Highway to secure the immediate completion of U.S. 40"—the "Main Street of America." It would be the "greatest highway in the world," he said, and as the shortest route coast-to-coast it would carry the most commercial and tourist traffic and be a boon to local economies.

As successful as the 1933 bridge party was—"an outstanding...event in the annals of Uintah county history and in the lives of the Jensen folk"—it could not match Bridge Day 1911 which drew more than double the number of people.

Source: Ila W. Cowan, comp., *Jensen, Utah: Where Is It? Who Are Its People?* (Jensen, 1979).

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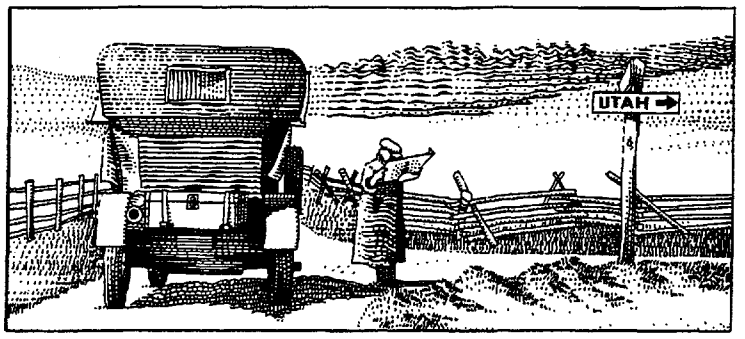

THE HISTORY BLAZER

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

Courageous Thomas Dobson Faced Many Challenges

THOMAS DOBSON WAS NOT A GREAT BUSINESSMAN, politician, soldier, or intellectual, but his life was anything but ordinary. Though never really famous, his renown rested on his feet. Tom Dobson danced, walked, and, once with his feet in stirrups, rode his way into history. At age 19 he came to Utah the hard way in 1856 by pushing a handcart with his mother and a younger brother and sister in the Martin company. When he wore out his shoes, he continued on bare feet. When early winter snows trapped this company, his feet became badly frostbitten. Even after relief came from Salt Lake City there were still no shoes for Tom. As they struggled westward in the cold and snow his feet worsened. Farther along the Sweetwater River the company met frontiersman Eph Hanks who promised Dobson the first available shoes. Unfortunately, his toes had swollen so much by the time they reached Fort Bridger that no shoes would fit. He feared he would lose his badly frozen toes. Feeling great sympathy for the young man, Hanks wrapped his feet in cotton and promised him if he stood up and sang the handcart song his toes would be saved.

During the night Dobson was awakened by the sound of fiddling. The immigrants and their robust rescuers were dancing to ward off the cold and revive their spirits. A wagon endgate had been dropped down as a stage. At a handcart reunion in 1907 Dobson described what happened: "I hobbled out to the fire and stood there listening to the music. 'Tommy,' said one of the brethren in a joke, 'why don't you get up there and give us a jig.' Now, I come from Lancashire, and maybe you know what that place is for dancing. I'd known how to clog dance ever since I could remember, and when that man told me to dance I got out there and danced as I never had before. That was the last of my lame feet." His toes never bothered him again.

According to a *Salt Lake Herald* article in 1897, Dobson worked for Chorpennning and Co. in 1860, driving a 6-mule team carrying supplies to the mail express and stage stations. He also got his chance as a Pony Express rider. The regular rider between Ruby Valley and Deep Creek became ill and a volunteer was needed. Dobson carried the express for 237 miles without resting, doing a 60-mile stretch on one horse. Addie Quigley Williams wrote of another incident. The Indians were hostile the summer of 1860 in Nevada. An encounter between soldiers and Indians near Egan Canyon made things red hot for Dobson and James Cumbo who passed that way later. The Indians pursued them, their arrows flying close to them. For 20 miles they fled until darkness fell. Dobson was transferred that fall to the stage line on the eastern road between Salt Lake City and Pacific Springs near South Pass in Wyoming. In 1862 this assignment also proved very dangerous due to Indian troubles. Later in 1862 Dobson left that company and was employed by George Crismon to drive a mule team to Los Angeles. The dangers and hardships of that trip cured his

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appetite for excitement. The *Herald* praised his years on the stage lines, saying that he always came through uninjured. He was known widely as "The Mormon Messenger." He earned the reputation of being one of the bravest and most trustworthy of the men employed in this perilous occupation.

Dobson joined the Salt Lake City Police as a night watchman. During his 26 years on the force his two feet reportedly walked 21,353½ miles. Affectionately called "Uncle Tom," he walked a beat in the area of Main and Commercial streets and along First South. This job, too, tested his courage. One Christmas Eve in the late 1880s, he stopped to check Madam Button's Millinery Shop as usual. Through the front window he saw two men breaking into the safe at the back of the store. He cut through the saloon next door where he met two policemen whom he sent to guard the shop's front door. He quietly slipped in the back door of the shop, which was ajar, and totally surprised the burglars with his shout of "Throw up your hands, boys." He covered them with his six-shooter while the police officers came in and made the arrest.

Dobson also witnessed the murder of "Dutch John" by a man named Wiggin. One evening the two men had an altercation in a saloon, and the totally inebriated "Dutch John" left. Later, Wiggin left the saloon just as Dobson was passing by. Wiggin walked with him until they came upon the drunken "Dutch John" sitting on a carriage stoop. Wiggin asked Dobson to wait, drew his gun, and shot "Dutch John" through the heart. Immediately, Dobson arrested the murderer. On another occasion he thwarted three "hobos" robbing a man in the alley between Main and Commercial. He ran to assist the "citizen" and was assaulted by the thieves, who, after a brief scuffle, escaped. Dobson had a close encounter with death while walking his beat when he responded to a call of "Stop, thief!" As Dobson ran toward him, the suspect raised his pistol. Dobson grabbed the weapon as it discharged so near his face that powder burned his cheek. The two men fought desperately, rolling into an open water-main ditch under excavation. Patrolman Charley Livingstone, who had heard the shot, came running up and made the arrest. Not all encounters were physically violent. One time a traveling salesman Dobson did not know stopped him to discuss war and politics. Dobson being a Democrat and the other man a Republican, the discussion became heated. The drummer heaped such loud verbal abuse on the watchman that Dobson had to send for the police wagon to take him away.

By the time Dobson retired in 1903 at age 66, he was a very well-known figure in Salt Lake City. From 1906 to 1910 he served on the committee for the handcart reunions. Because of his wit, humor, and energy, he was highly visible at these gatherings. As he aged Dobson never lost his love for dancing. On August 20, 1894, when Salt Lake's senior citizens gathered for a pioneer celebration at Saltair, Dobson danced the "Fisher's Hornpipe," the very dance he had performed on the wagon tailgate in 1856. After all those years, his feet were no worse for wear.

Sources: *Salt Lake Herald*, April 29, 1897, May 21, 1899, March 19, 1900; *Deseret Evening News*, September 1, 1906, October 4, 1906, October 4, 1907; Addie Quigley Williams, "Captain Thomas Dobson," in *Heart Throbs of the West*, vol. 10, Kate B. Carter, comp., (Salt Lake City: Daughters of Utah Pioneers; 1948); *Chronicles of Courage*, vol. 6, (Salt Lake City: Daughters of Utah Pioneers, 1995).

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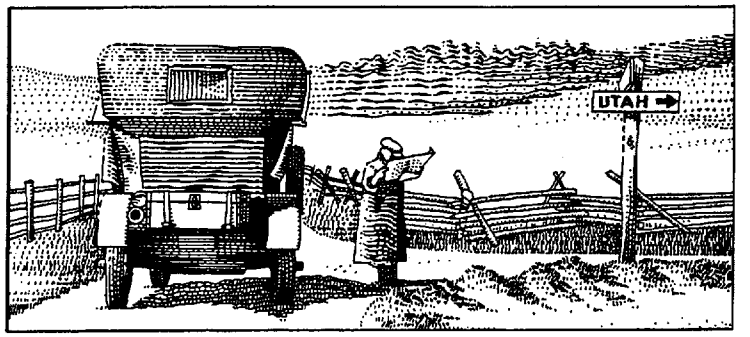

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Ogden's Dynamic Mother-Daughter Duo

BETWEEN HER BIRTH IN 1857 IN SOUTH AFRICA and her death in Ogden, Utah, in 1938, Hannah M. Green Williams worked hard, married, raised five children, and ran a small grocery store. As a businesswoman she must have been a role model for her daughter Ada Williams Quinn who founded a clothing factory in Ogden in 1926 and in 1940 was an unsuccessful candidate for governor.

Hannah told her own life story in 1934 to a reporter from the *Ogden Standard-Examiner*. In 1863 her parents, John and Margaret Kirkman Green, pioneers in South Africa, were converted to the Mormon faith and decided to emigrate. Margaret with her seven children and one grandchild set sail for America while her husband remained behind to look after their considerable property. He never left Africa. The family made its way by train, steamboat, and wagon to Utah. Hannah described their first days in Utah:

"Arriving at Salt Lake we started for Kaysville and near Hot Springs a wheel broke. Mother and one of my brothers took the wheel back to a blacksmith for repairs. She looked for her $500 [in gold hidden in the wagon] and discovered it was missing. She had to trade four yards of fine dress cloth that had cost $4 per yard to pay the blacksmith and we finally got to Kaysville where there were friends from Africa.

"We had left a fine ten room house in Africa and in Kaysville eight of us had to live in a tiny one room adobe shack. We were very poor and I recall how jubilant we were one day when Mother happened to find that missing $500 hidden in a canvas pocket in the covered wagon."

Like all girls and boys of that time, Hannah did "all manner of farm work," such as raking hay, feeding the pigs, hoeing corn, gleaning grain, and carding wool.

In 1867 the family moved to Morgan County where they lived for some 30 years. Sometimes grasshoppers ruined their crops. When that happened her brothers would head for the mining camps in the Tintic or Stockton areas to make charcoal to sell to the mining camps. Hannah recalled how the family could predict a plague of grasshoppers even before winter was over "by going out in March while the snow was on the ground and digging up some top soil. This soil was placed in an oven and if the hopper eggs hatched in any number we knew there would be poor farming the next season." Game was plentiful in the area through the 1880s, she recalled, especially trout and deer, and "once we trapped a silver fox that brought $25 which was high for those times."

In 1877 Hannah married Joshua Williams, the owner of a lumber yard and sash and door factory in Ogden. They later moved to Ogden, but Joshua died in 1900. For most of the rest of her life Hannah supported herself by running a small grocery store at 330 27th Street. In 1906, she said,

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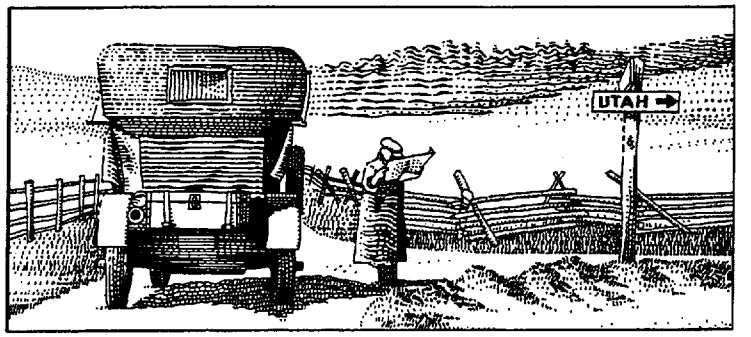

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she won a year's subscription to the Ogden newspaper and a blue ribbon in a bread-baking contest. She also received 200 pounds of flour from Peery's flour mill.

Hannah's daughter Ada seems to have inherited a pioneering spirit from her parents and grandparents. Born in Peterson, Morgan County, in 1878, she earned a teaching certificate from the University of Utah and taught school in Morgan and Ogden. She married Edward N. Quinn, a school principal, and reared two sons and a daughter. In 1926 Ada opened a small apron-making business that employed widows. This small operation soon evolved into the Quinn Garment Company that employed some 200 workers in a factory at 343 28th Street in Ogden—just through the block from her mother's home and store. By 1930 Ada had opened an office and sample room in New York City and was selling her clothing in the United States and abroad. By 1940 the factory's monthly payroll amounted to $10,000 plus sales commissions. Concerned about the nation's economic future and social problems, Ada announced her candidacy for governor of Utah in 1940 on a platform that emphasized jobs and job training, help for the aged and blind, economy and efficiency in government, and universal military training for men age 18 to 60. Democrat Herbert B. Maw won the governorship, defeating Republican Don B. Colton by some 11,000 votes. Independent candidate Ada Quinn, years ahead of her time, failed to find much support. She died in 1945 of pneumonia and is seldom remembered today, even in a footnote, in the history of Utah business and politics.

Sources: *Ogden Standard-Examiner*, June 28, 1934; "Ada Williams Quinn" in *Beehive History 17* (1991); Ada Williams Quinn campaign brochure in Utah State Historical Society Library.

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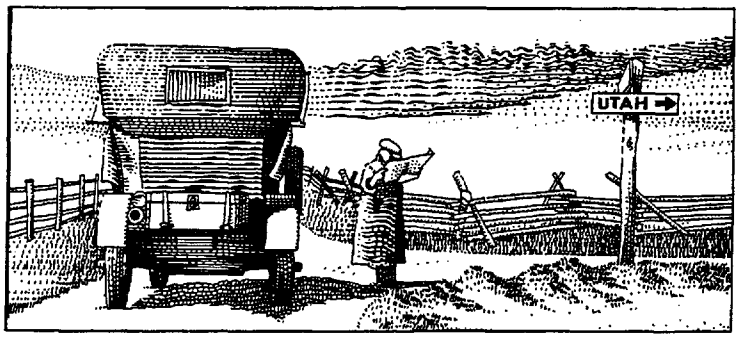

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Fort Cameron Was a Windfall for Beaver City

IN UTAH THE BLACK HAWK WAR OF THE 1860s caused 70 white deaths, over a million dollars in property damage, and evacuations of some 25 towns. In the early 1870s Indian raids on white Utah settlements resumed. There was even suspicion that the Utes might be planning a war of extermination on whites.

The House Committee on Territories was finally convinced that protective forces needed to be beefed up in Utah. Since the raids were taking place near Beaver, this seemed a logical site for a new army post. At least that's what one federal appointee to Utah, Associate Supreme Court Justice Cyrus Hawley, argued, adding that Beaver was strategically positioned so that troops could march anywhere in southern Utah it was necessary to enforce the law. With the Mountain Meadows Massacre on congressional minds, this contingency seemed not so far-fetched.

Hawley asked for five companies. Congress sent four and appropriated $120,000 for construction of an outpost. In mid-1872 Colonel Wilkins led 181 soldiers to the end of the railroad line at York, Juab County, and from there by oversized army wagon to the outskirts of Beaver.

For a month the army camped a few miles north of town while reconnoitering a building site. At the mouth of Beaver Canyon they found a ten-acre meadow with a flowing stream and shady cottonwood trees.

The fort's construction involved every available mason, carpenter, and craftsman from miles round. One of the contractors was Thomas Frazer, who a few years earlier had been asked by Mormon officials to relocate from Lehi to help reenergize the Beaver area. A master craftsman, Frazer had discovered the black basalt (lava) rock readily available in the foothills, having used it on his own house in 1870.

The fort walls were constructed of basalt. Next, the black stone was used for the two large barracks, six officers' quarters, a two-story twelve-bed hospital, and headquarters and laundry buildings. Most of these structures were then plastered over with varying degrees of finish. The entire fort, including aqueducts, a stable, and outbuildings, took two years to complete.

Fort Cameron was not a coveted assignment. Not only was it remote, but throughout its eleven-year existence its soldiers did virtually no Indian fighting and in fact had little to do besides target practice and vegetable gardening.

In its second year a Methodist school was established on post, with two officers on its governing board. Relations with local citizens were at first cool—the Mormons disapproving of the inevitable weekend drinking and boisterousness and the military personnel no doubt having heard stories of Mormon polygamy and atrocities. In 1874 Beaver residents refused an invitation to

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participate in the post's Fourth of July celebration.

But in 1876 a joint town-post patriotic celebration was held, and Fort Cameron continued to be an economic windfall for the little town. Families of officers and enlisted men alike rented its houses, boarding rooms, and milk cows; perishables such as beef and corn were furnished locally; and the post employed a fulltime blacksmith and carpenter from among local ranks, paying each an excellent frontier income.

Fort Cameron's contingent averaged 9 officers and 116 enlisted men. The first three years upwards of 200 men were stationed there, but after that the total fluctuated between 43 and 150. It was becoming clear to army superiors in Omaha and Washington, D.C., that a Mormon rebellion was not going to materialize and that the Utes were not out to exterminate whites.

These facts were reinforced by the 1880 extension of the railroad to Milford, only 36 miles from Fort Cameron. Should a military response now be needed, Fort Douglas could readily supply it. As a *Deseret Evening News* editor sardonically phrased it, "Eventually it got to the ears of the powers that be that a good deal of money was being paid out by them in Beaver County for services which amounted to nothing. Presently or prospectively...a general evacuation was ordered."

In 1883 Fort Cameron's remaining staff was reassigned to Fort Douglas and the post was abandoned. Almost immediately John R. Murdock, a Beaver church leader, bought part of the site with the intention of donating it to the Mormon church. From 1898 to 1922 the buildings and grounds were used for a church academy. The academy closed upon the creation of Beaver High School. Of Fort Cameron's stone buildings, only the laundry remains today.

Sources: Fort Cameron Nomination Form, National Register of Historic Places, Preservation Office, Utah Division of State History; Thomas S. Alexander and Leonard J. Arrington, "Utah's Military Frontier," *Utah Historical Quarterly* 32 (1964); Metta Hutchings White, "Fort Cameron," in *Heart Throbs of the West*, vol. 3 (Salt Lake City: Daughters of Utah Pioneers, 1941).

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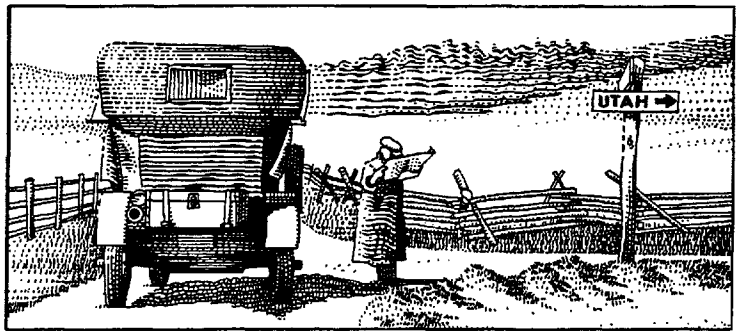

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Maria Jorgensen Was a Resourceful Girl

LIFE WAS HARD ON UTAH'S FRONTIER. Without the help of children it is difficult to imagine how farms, ranches, and towns could have succeeded. The Hans and Dorthea Anderson Jorgensen family left Logan and settled some three miles west of Smithfield in 1869. Years later a small town would develop around them and be called Amalga after the Amalgamated Sugar Company factory. The land the Jorgensens chose was on a sagebrush plain not far from the Bear River. The river banks were high, though, so the family built a rough lumber dwelling near a spring and used that water, carried by the bucketful, for home and garden. Long, snowy winters, frosty springs, and hot, dry summers made survival challenging. Bears, wolves, and coyotes roamed the area, and livestock had to be "watched continually." The Jorgensens had no neighbors nearby and had to be self-sustaining. Often they dug roots along the river banks for food.

There was a lot of work to do, and the eight Jorgensen children, five boys and three girls, helped with much of it. The family raised sheep. The wool was sheared, "washed, carded, and spun into yearn, then hand-knitted into socks, caps, sweaters, and mittens; also woven into cloth, and the clothing sewed by hand." Keeping the family in shoes was more difficult: "In summer the children, and sometimes the parents, went barefoot or wore moccasins made by the Indians."

With no bridge across the Bear River at that time, "the Jorgensen children soon learned to handle a rowboat skillfully on the swollen stream. One day William Pitcher of Smithfield came seeking assistance in crossing the river. Maria, then about nine years old, said, 'I can take you over.' The man seemed very frightened but in a great hurry to get across. Maria instructed him to remove his saddle and place it in the front of the boat for balance, then tie his horse to the rear of the craft and sit in the back to keep the animal from striking the boat with his feet while swimming. The little girl rowed northward around the bend for some distance, keeping near the bank and away from the main current of the stream, until she reached a sandbar, from which the man was able to make the landing safely. Back again at home, Maria rushed into the house exclaiming: 'O Mama, see what I have! I took a man over the river and he gave me fifteen cents. I know it is fifteen cents; I can see the five on it.' The mother said, 'It is *fifty* cents!'"

Maria used the money to buy a bright calico print with a leaf design to make her first "store" dress. Her clothing was usually made of a homespun fabric. She remembered wearing the new dress when the Sunday School children lined up along the road to Logan to welcome Brigham Young to a church conference in Logan. They threw flowers in front of the venerable leader's carriage, and he nodded and smiled at them.

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Once when her father and brothers were away from home, Maria's mother discovered a break in the fence and decided to sleep on the roof of a small shed in the corral to protect the sheep. In the night the little flock became restless and woke her up. In the moonlight "she saw a large bear standing upright, his front feet resting upon the fence rails, apparently about to jump into the corral." Maria, who had a gun, wanted to shoot the intruder, but her mother was afraid the girl might only wound the animal and enrage it. So they waved their arms and shouted instead, and the bear walked away. When it returned they again frightened it off.

The remarkable thing about Maria's life in Amalga may be that it was in many ways typical of childhood in a frontier Utah settlement. Children worked hard and faced many challenges. They also found joy in small things like 50 cents worth of bright calico or playing hide and seek among the willows and brush along the river.

When she grew up, Maria married William Toombs, Sr., raised a family, and cared for two foster children. She also "officiated at the birth" of over 200 children. She outlived all of her siblings. In 1951 when the town of Amalga decided to compile its history, Maria was 91 years old. In a photograph of the town's elderly residents she looked lovely in a "store-bought" dress and hardy enough to still row a boat across the river.

Source: *Amalga in Retrospect: The Story of Amalga, Utah* (Amalga, 1951).

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