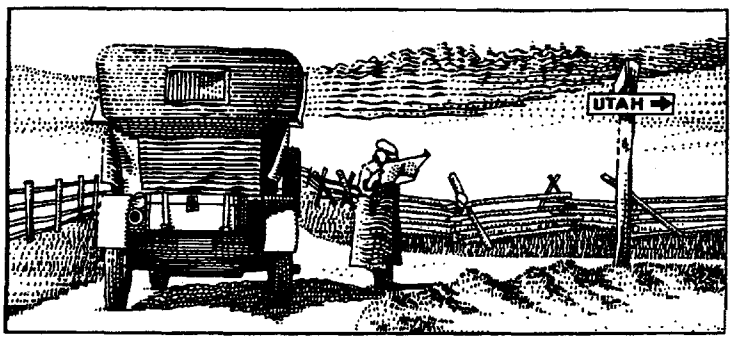
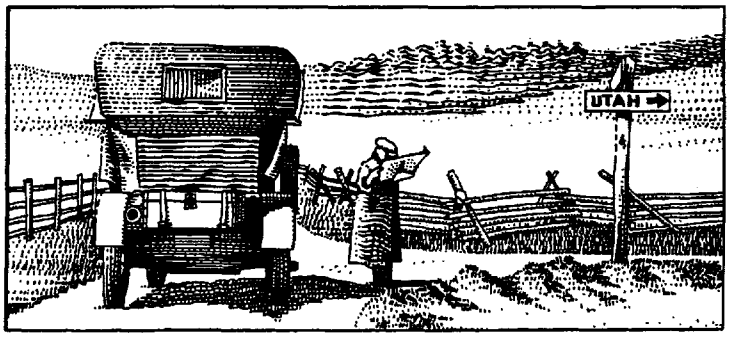


THE HISTORY BLAZER

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

September 1995 Blazer Contents



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A Uinta Basin FFA Group Trekked to the 1933 World's Fair

IN DECEMBER 1932, IN THE DEPTHS OF THE GREAT DEPRESSION, 87 Uinta Basin residents made plans to attend the 1933 World's Fair, *Century of Progress*, in Chicago. They were Future Farmers of America members from the Toyack Chapter, Central Union High School, Roosevelt, Utah, and their goal was nothing less than the longest journey and largest project any chapter of the FFA had yet undertaken. The idea for the trip was born when Harold Behunin, 1932 president of the Toyack Chapter, told advisor Walter E. Atwood that he "would like to do something big for our chapter, something different and worthwhile."

Most Toyackers had never been out of the Uinta Basin. "I was a well-traveled man. I had been to Vernal, Salt Lake City, and the High Uinta Mountains," Walt Redmond, a 1933 Toyack member said. "Most of the kids going on the trip had only been to Vernal, if that far from home."

Each boy had to pay $12.50 for food and transportation and the rest of the money would come from "On to Chicago" fundraisers. These included local dances where the orchestra played for free or a small fee. The Toyackers also put on boxing matches in the various communities. Not too popular with the women of the Basin, the matches—in which Toyackers fought each other—proved popular with the men, however, and Walt Redmond remembered that the group made most of their money that way. "The room would always be filled," he said, "and it cost twenty-five cents to watch."

Group fundraising was the easy part. The $12.50 each individual had to contribute was difficult. It represented a lot of money in the depression years. And the Uinta Basin, an area that had been open to homesteaders for only twenty-three years, was especially poverty stricken. Walt Redmond raised two calves as an FFA project to earn his money. He had to raise two calves in order to keep the profit from one. It was enough to pay his $12.50, buy clothing for the trip, and have $10.00 spending money. Victor Brow, another Toyack member, recalled earning his quota, as did four other Toyackers, by working for his father harvesting hay.

Each boy was required to buy a "ten-gallon hat" as a symbol of coming from the West and also as a means of identification—it made spotting the boys in a crowd easier. J. C. Penney offered the hats for a reduced price of $5.00. Each boy also needed a blanket, a tarp, and a pillow.

The Toyackers and their advisors started the 21-day journey August 11, traveling in two buses and a flatbed truck known as the cook truck. Advisor Atwood, a World War I veteran, ran everything in a military manner, and bugler Fred Gagon sounded his horn every morning at 5:00. Martha Shanks, a former Army nurse, accompanied the group. Her only medical emergencies were boils on the young men's feet and homesickness.

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The Toyackers traveled through six states and saw land they had not known existed. The farther east the boys went, the bigger novelty they became. They performed a special march to the sound of the bugle in towns were the American Legion hosted them. The boys visited two state fairs and a rodeo in their travels. They were awed by the fat cattle, the likes of which they had not seen in the drought-stricken Basin. They repeatedly praised the farming techniques they saw.

Often the boys would have to spend the night in a stockyard. They doubled up to sleep so they could put one blanket under them and cover themselves with the other. "Wood and I spread our beds together," Redmond remembered. "The ground felt like the cobble rocks of Bennett. It was so cold that we shivered up a sweat until we passed into the land of happy dreams."

For three nights the Toyackers stayed 27 miles outside of Chicago at Maple Lake, a resort area formerly owned by Al Capone. When he was imprisoned he gave it to the American Legion. The Legion helped the Toyackers all along the way with lodging, meals, movies, and swimming.

The size of the World's Fair impressed the boys, but these young FFA men, used to entering their livestock in fairs as a form of competition, were surprised that the fair did not include much livestock. It did have exhibits from every country—everything from a Chinese temple to Admiral Byrd's ship. Light from a star turned on the lights at the fair, a wonder sponsored by the electric company. The Chrysler building demonstrated automobile construction. The boys also experienced the city of Chicago, riding streetcars and driving through the black ghetto for miles. Imagine how this opened the eyes and minds of rural farm boys who rarely saw a black person let alone the conditions they lived in. The experience of going to the World's Fair was not only educational with regard to the exhibits, it also broadened the minds of these young men racially, culturally, and economically.

The Toyackers were as excited over the start homeward as they had been at the beginning of the trip. James F. Seeome wrote: "The country over which we traveled was much different than the west. The corn fields of Iowa were a sight to behold. Then there was Kansas with wheat stubble or plowed ground as far as the eye could see. I recall fertile valleys, wooded areas with many trees, huge rivers, but nothing looked as great as the Rocky Mountains as they appeared on the journey homeward."

The Craig, Colorado, American Legion post prepared the final breakfast for the travelers, after which the boys held a chapter meeting and decided to do something special to commemorate the journey—build an FFA chapter house, the first one in the nation.

After the meeting the boys started the final lap of their journey. The last one hundred miles seemed endless, but at dusk the party pulled into Roosevelt where they received a hearty welcome. They marched down Main Street and were invited to a free picture show by the Basin American Legion. Their 3,400-mile journey was over, but a new project—the building of the chapter house—would absorb their youthful energies for the next few years.

See Michelle Miles, "How Utah's Toyackers Made It to the 1933 World's Fair in Chicago," *Utah State Historical Society Newsletter*, August 1992.

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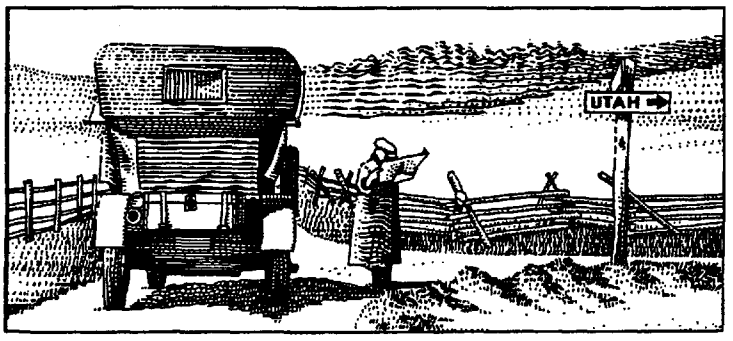

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Utah's Celebration of Columbus Day

WHEN THE WORLD CELEBRATED THE 500TH ANNIVERSARY of the 1492 voyage of Christopher Columbus a few years ago, many communities were asked what the event meant to them. For some, controversy now surrounds Christopher Columbus, but when put in the framework of their time, his voyages and discoveries marked the effective beginning of the interaction between the "old" and "new" worlds. For those of Italian descent in Utah, Columbus Day has become an important holiday in Utah Italian-American history.

It all began in 1917 when Italian Vice-Consul Fortunato Anselmo lobbied the Utah State Legislature to have Columbus Day declared a legal state holiday. That effort failed, but two years later on March 13, 1919, Governor Simon Bamberger signed into law a bill making October 12, Columbus Day, a legal holiday. Anselmo and other Italians had succeeded in having this "Italian-American" holiday made part of the state's calendar.

The first Columbus Day parade traversed the streets of Salt Lake City seven months later on October 13, 1919. What a day! This procession in honor of Christopher Columbus, labeled by the *Salt Lake Telegram* as "the herald of Liberty which our people [all Americans] now enjoy," marked the largest such celebration in Utah history. The *Telegram* reported the festivities: "This afternoon one of the most pretentions pageants ever held in the city is traversing the streets. It marks the first of what will hereafter be an annual event in connection with Columbus day." According to the newspaper, Christopher Columbus lodges from Carbon County and Pocatello as well as "almost the entire local Italian and Greek colonies" took part in the parade. Local Italians created an elaborate float for the Sons of Liberty, "presided over by Miss Fannie Farrari of Magna, as queen of the Columbus day festivities." The Knights of Columbus and the Elks, Moose, and Eagles lodges formed units in the parade, and "the Italian Mothers' club of Salt Lake ha[d] two floats." Sunnyside's Italian band traveled to Salt Lake City to participate in the festivities. The *Salt Lake Herald* said that "thousands of children" marched in the parade, a highlight of which was a float representing the *Santa Maria* on which Tony Leone portrayed Christopher Columbus. Among the dignitaries featured prominently in the parade were Governor Bamberger, Salt Lake City Mayor W. Mont Ferry, Catholic Bishop Joseph S. Glass, LDS President Heber J. Grant, and Vice-Consul Anselmo.

One important aspect of this celebration was that it united Italian-American groups within Utah and gave them a link with those of Italian heritage beyond the state's borders. The *Price News Advocate* ran a headline in its September 23, 1919, issue stating, *Il Columbus Day A Salt Lake City*, followed by an article written entirely in Italian that described the excitement generated

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in Carbon County by the statewide celebration to be held in Utah's capital. Italians from Helper, Price, Sunnyside, Hiawatha, and Castle Gate joined with others from Salt Lake City, Bingham, Magna, Tooele, Ogden, and even Idaho and Wyoming for the festive occasion.

In a state and region where pioneer history was and is deemed extremely important, the Italians of Utah and the Intermountain West came to view Columbus as "their pioneer." Thus the Italians had a link with and claim to pioneer history. This became specifically evident during the Days of '47 Parade of July 13, 1931, when the Società Cristoforo Colombo of Salt Lake City won first prize for its float entry "Columbus First Pioneer of America."

Large parades such as that of 1919 no longer wind along the streets of Salt Lake City on October 12. However, Columbus Day remains a day of celebration especially for Italian-Americans. In Utah people of Italian descent remember that for them, as for Columbus, America provided a land replete with opportunities. The Italian immigrants of the past believed in and dreamed of a better future for their children. The spirit of Christopher Columbus as a symbol of discovery, adaptation, and change remains a part of the immigrant past, present, and future.

See Philip F. Notarianni, "The Columbian Legacy: Utah's Celebration of Columbus Day," copy in Museum Office, Utah State Historical Society.

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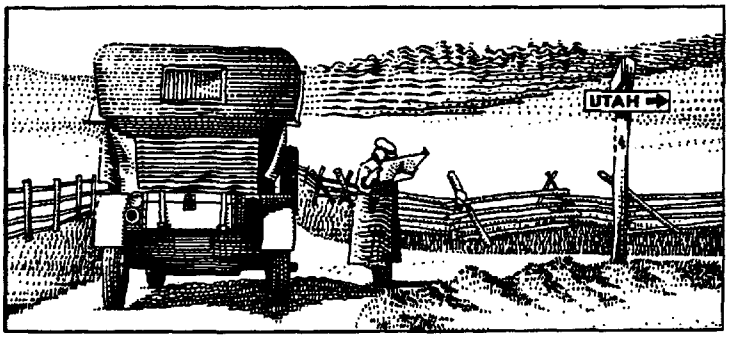

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"Election Fraud!" Newspaper Headlines Blared in 1895

"FRAUD—HOW THE ELECTION RETURNS WERE DOCTORED." So read the headlines of the *Salt Lake Tribune* on January 5, 1895, exactly one year before the newspaper would carry the announcement of Utah statehood. The charge was made against the Democratic party for tampering with the election of delegates to the constitutional convention to steal control of the convention.

In November 1894 Utah's eligible male voters elected 107 delegates to the Constitutional Convention that would convene on March 4, 1895. Of the 107 delegates chosen in the election, 59 were Republicans and 48 were Democrats. When Democrats tried to add to their number of delegates by challenging the election results in several districts, the Republicans countered with an expose of alleged wrong-doings in Sanpete County.

Since the Utah Commission—appointed by Democratic President Grover Cleveland with a majority of Democrats as members—was responsible for certifying the election of delegates, the stage was set for high political drama. A *Salt Lake Tribune* editorial argued that it would be better to postpone statehood for Utah for a few years than to allow the election process to be corrupted by unscrupulous politicians.

Among the charges were that Democratic officeholders in Sanpete County had arranged for all aliens who wanted to become United States citizens to obtain their naturalization papers for only three dollars if they declared themselves Democrats; otherwise the cost would be five dollars. An examination of the Sanpete voting records, it was claimed, showed discrepancies in the number of names in the book of registered voters, the list of individuals who voted, and the tally sheets that counted the votes cast for the respective delegates. Fingers were pointed in two directions—at local officials for not carefully guarding the ballot boxes and against the staff of the Utah Commission for tampering with the records once they reached Salt Lake City. The most serious charges involved recording votes for Democratic candidates cast by individuals who did not participate in the election. Among those for whom votes were recorded but who had not cast ballots were one man who had been traveling in southern Utah, one who was incarcerated in the county jail, and another who was serving a sentence in the territorial prison.

During the January proceedings held in Salt Lake City some insinuated that the ballot tampering had been done by the Democratic members of the Utah Commission after the ballots had been sent from Sanpete County. Specific charges were leveled against George Blair, a clerk for the Utah Commission. When the existence of the discrepancies was proven, the commission members insisted that they had had nothing to do with it, implying that the local Sanpete election officials were guilty of sloppy record keeping. Staunch Republicans maintained otherwise.

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The heated battle did nothing to change the final representation from Sanpete County. When the Constitutional Convention began its historic deliberations in the newly completed Salt Lake City and County Building on March 4, 1895, the 107 delegates included seven men from Sanpete County—James C. Peterson, Christian P. Larsen, Parley C. Christiansen, Lauritz Larsen, A. C. Lund, J. D. Page and Joseph Jolley. Although four of the seven Sanpete delegates were Democrats, the Republicans maintained a majority of 59 to 48 in the convention—the only place it counted.

Source: Salt Lake City newspapers, January 1895.

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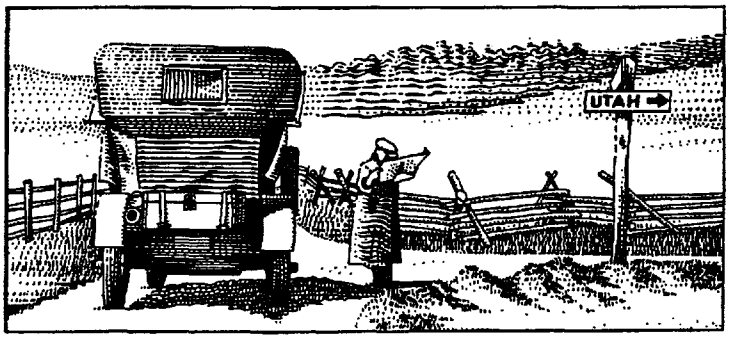

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World War II Claimed the Lives of Four Utah Brothers

WORLD WAR II TOOK THE LIVES OF MANY UTAHNS, but no family in the state sacrificed more for the Allied cause than Alben and Gunda Borgstrom of Thatcher, Box Elder County. Four of the five sons they sent off to battle died within a six-month period during 1944. "Few families in American history have been called upon to make such a tremendous sacrifice for the cause of freedom and liberty," one speaker noted at ceremonies honoring the Borgstrom brothers in 1946.

LeRoy Elmer Borgstrom was born April 30, 1914, in Thatcher. Like all his brothers he attended Bear River High School and was a farmer before the war. He was drafted into the Army on November 7, 1942, and sent to Oregon to train with a medical unit of the 361st Infantry, 91st Division. He was shipped overseas in March 1944 and participated in battles in Africa and Italy. He was killed in action in Italy on June 22, 1944.

Clyde Eugene Borgstrom was born February 15, 1916, in Penrose, Box Elder County. He enlisted in the Marines on October 14, 1940, before the U.S. was officially involved in the war, and was among the first Bear River Valley men to enter the service. He received basic training in San Diego where he was assigned guard duty until shipped overseas with an aviation engineering unit. He participated in various island battles in the South Pacific. He was killed in action on March 17, 1944, at Guadalcanal, Solomon Islands.

Twin brothers Rolon Day and Rulon Jay Borgstrom were born May 5, 1925, in Tremonton. The boys were drafted into the Army on July 7, 1943, two weeks after their high school graduation. Rolon trained at Camp Walters, Texas, where he passed an examination to enter the Air Corps. After further training in mechanics, aerial gunnery, and combat, he was shipped overseas in June 1944 as an aerial gunner. He died in England on August 8, 1944, of injuries suffered during a bombing mission over France and Germany. Rulon, also a gunner on a heavy bomber, was killed in action on August 25, two and a half weeks after his twin. Rulon, initially reported as missing in action, was not confirmed dead for several months.

Boyd Carl Borgstrom, born July 21, 1921, in Thatcher, had enlisted on October 14, 1940, with his brother Clyde. Upon news that his fourth brother was missing in action, Boyd was shipped from the South Pacific to Camp LeJeune, North Carolina, where he as discharged on October 7, 1944.

On Sunday, October 29, 1944, the Borgstrom family was honored at a public ceremony in the Bear River Stake Tabernacle in Garland. The grieving family received the Good Citizens Medal of the U.S. government, presented by the Sons of the American Revolution. Dignitaries paying respects to the Borgstroms and other Box Elder families with sons killed or missing in

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action included Gov. Herbert B. Maw, President George Albert Smith of the Quorum of the Twelve Apostles, and Senator Perry Jenkins of Wyoming, all of whom were scheduled to speak. The program included musical selections by the Orpheus Chorus of Brigham City.

In October 1946 Alben and Gunda Borgstrom were chosen as National Gold Star Parents by the Future Farmers of America. The Borgstroms attended the FFA convention in Kansas City to participate in the memorial program. According to a *Salt Lake Tribune* report, "Applause filled the vast convention hall for several minutes after the introduction of the Utah couple, chosen by the FFA, world's largest farm boy organization, to represent the parents of all members and former members who served in the armed services of the nation in World War II." The Borgstroms followed a procession of 32 national flags into the auditorium. Gunda Borgstrom was escorted by the Utah director of agricultural education, Mark Nichols, and Alben Borgstrom by Eugene Hansen, Utah FFA president. The 121-piece Utah FFA band played marches, service songs, and a recessional for the memorial program.

The Borgstrom brothers' father, who still worked his sugar beet farm, told of the pleasure he received from walking his fields and seeing concrete headgates built by his sons LeRoy and Clyde. Of his sons he said, "They were all hard workers and proud of what they could accomplish with their own hands."

In April 1959 the four Borgstrom brothers were honored when the Army named a reserve training center in Ogden in their honor. Gunda Borgstrom accepted a plaque with pictures of her sons at the dedication ceremony and saw a trophy case with her sons' records unveiled in the training center.

Sources: Biographical clipping files and subject catalog, Utah State Historical Society Library.

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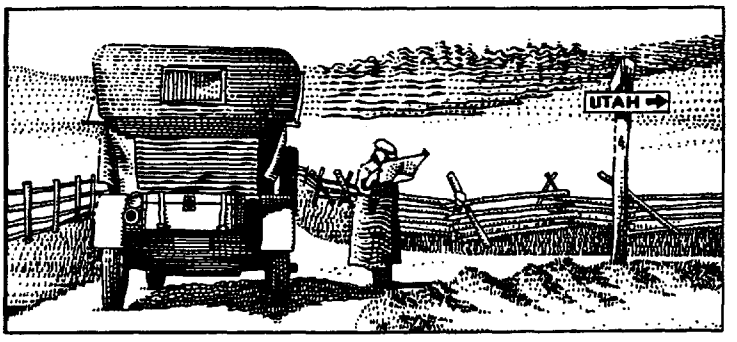

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Ogden's "Grand Hotel"—the Bigelow—Preserves a Historic Era

CONSTRUCTED IN 1927 THE BIGELOW/BEN LOMOND HOTEL is both architecturally and historically significant. It is an excellent and rare example of the Italian Renaissance Revival style in Utah—popular in America in the 1920s but seldom employed in the Beehive State. The building—located on the southeast corner of Ogden's most prominent downtown intersection, Washington Boulevard and 25th Street—is also the most notable example of the hotel type in Ogden. No other hotel in the history of the city has exceeded the Bigelow/Ben Lomond in number of rooms, height, or elegance. It ranks as one of three "grand hotels" built in Utah. The others are the Newhouse (demolished) and the former Hotel Utah, now the Joseph Smith Memorial Building, both in Salt Lake City. Historically, the Bigelow/Ben Lomond represents Ogden's era of growth, optimism, and economic development in the 1920s.

A. P. Bigelow, co-founder and president of the Ogden State Bank, decided in 1926 to raze the five-story 1891 Reed Hotel and build a modern, fireproof, first-class hotel on the site. Despite the construction of several smaller hotels and apartments in Ogden, the mid-1920s growth of the Junction City created a demand for a grand hotel and convention center. Soon a new corporation with 300 stockholders and a board of directors consisting of leading business figures had been formed.

The Ogden/Salt Lake City architectural firm of Hodgson and McClenahan was hired to draw up plans. Hodgson and McClenahan designed several other architectural landmarks in Ogden, including Peery's Egyptian Theatre, Ogden High School, the City and County Building, and the Regional Forest Service Building as well as several Prairie School homes in the Eccles Avenue Historic District.

Within a year the impressive Bigelow Hotel was complete. Its exuberantly and voluptuously eclectic style was a monument to the taste and business mentality of the time. Visitors were to be overwhelmed by the sophistication of Ogden's showplace, which included a coffee shop in the Arabian style, a ballroom that incorporated features of a Florentine palace, and a meeting room for businessmen's clubs recreated the "atmosphere of old Spain." The English Room was done completely in old paneling and was an adaptation of a room in Bromley Castle in England. The Shakespeare Room, with its fine murals by Utah artist LeConte Stewart, was intended to be the cultural highlight. The Georgian Room with its Adamesque ornamentation was strategically located across the mezzanine from a "splendid" ladies restroom "as feminine as one could imagine."

The exterior of the hotel featured ornamental terra cotta along the four-story facade of the base, the upper story of the ell, and the tower. The west and north elevations, facing Washington

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Boulevard and 25th Street, were highly ornamented. The hotel provided 350 guest rooms in the ell, plus dining space for 1,000, ballrooms, meeting and display rooms, lounges, restrooms, retail shops, and a bank in the four-story base. Kitchens, food storage, laundry, and the building's mechanical plant were located in the basement. The two-story tower was designed as a penthouse residence for the Bigelow family.

Soon after its completion the hotel was briefly the center of national attention during a convention of Western Democrats that resulted in the creation of a Western States "Smith for President" association. This signaled to national Democratic leaders the existence of a national constituency for Alfred E. Smith and was instrumental in the selection of Smith as the Democratic standard bearer in the 1928 presidential election.

In 1933 Marriner S. Eccles acquired the Bigelow, and the name was changed to the Ben Lomond Hotel, under which it operated for more than 40 years. The hotel later had several different owners, including Weber County which used it to house administrative services. In the mid-1980s to hotel was rehabilitated and became part of the Radisson chain. It is listed in the National Register of Historic Places.

See National Register nomination form in Preservation Office, Utah Division of State History, Salt Lake City.

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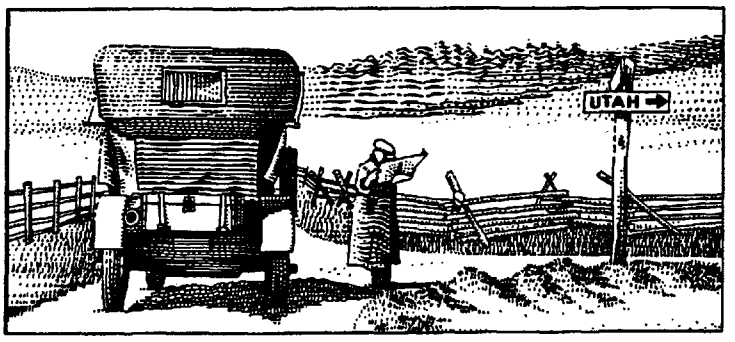

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The Circleville Massacre, a Tragic Incident in the Black Hawk War

DISSATISFIED WITH THE TREATMENT HIS PEOPLE HAD RECEIVED at the hands of government officials as well as from the ever-encroaching Mormon settlers, a minor Ute leader named Black Hawk gathered with members of other bands in 1863 to retaliate against their white enemies. The period of intensified raids that followed became known as the Black Hawk War (1865-68) and formed perhaps the worst Indian uprising in Utah history. Across central and southern Utah where the Utes concentrated their attacks, Mormon settlers responded by abandoning several towns and moving together in forts. They also formed local militia to defend against the raids. Throughout the war Indians and settlers alike committed atrocities. The worst incident of the war, however, occurred in 1866 at the Mormon meetinghouse in the small Piute County town of Circleville where white settlers annihilated a band of captive Paiute Indians, including helpless women and children.

From the outset of the war Indian raids often centered on stealing cattle, but settlers who interfered were sometimes slain in the process. On May 26, 1865, John Given, his wife, and son were all shot by attacking Utes, and the three Given girls, ages nine, five, and three, were also killed, each by tomahawk blows to the head. In October of that same year Black Hawk himself led a raid near Ephraim that left five settlers dead including two women.

The settlers' response to these attacks was equally brutal at times. For example, in July 1865 the Sanpete militia, under command of Maj. Warren S. Snow, surrounded an Indian camp near modern Burrville and in the ensuing battle killed over a dozen Indians, including women and children. In Ephraim one captive Indian woman reportedly tried to escape after striking a guard with a stick. The guard shot her and in the excitement that followed the rest of the women were also killed.

When trouble with the Indians began the infant town of Circleville on the west bank of the Sevier River had been settled less than a year. The colonizers were ill prepared to defend themselves, and when they came under direct attack on November 26, 1865, their loss was high. On that day a Ute war party rode into Circleville shouting and shooting and rounding up all the cattle. The frightened townspeople ran for the meetinghouse but only managed to organize a "little force" that proved no match for the expert Indians. In addition to the loss of cattle, several lives were also taken. James Froid attempted to save some cattle by driving them away, but the Indians caught and stripped him and then shot him full of bullets and arrows. Hans Christian Hansen was shot in the back, and two thirteen-year-old boys, Orson Barney and Ole Heilersen, also lay dead.

The following spring the Indian difficulties continued and surprisingly even grew to include some bands of Paiute Indians, traditional enemies of the Utes and much less hostile to whites.

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In late April 1866 two members of a Piede band of Paiutes shot and wounded a soldier stationed at Fort Sanford, 17 miles from Circleville. Another incident near the fort involving Piede Indians caused increased alarm. In response, the people at Circleville decided to arrest the local band of Piedes camped near their town in the hope of preventing a confrontation. Prior to this time Circleville residents had traded baked goods and other items with the Piedes and generally shared a friendly relationship with them. But news of the difficulties at Fort Sanford and rumors that strangers had been seen coming and going from the Piede camp created fear in Circleville that the local Indians might be spying for or aiding the hostile Utes.

Mormon Bishop William J. Allred of Circleville reacted to the increased anxiety in his town by requesting a meeting with the Piedes. Some came voluntarily and were interviewed by the bishop who explained the situation and asked the Indians to surrender their guns. The Piedes reluctantly complied and were then placed under guard. Maj. James Allred, commander of the Circleville militia, then led his men to the Piede camp and quietly surrounded the remaining Indians. One Indian tried to escape and was shot, but the rest gave up their guns and were herded into the meetinghouse at Circleville where the men were tied up and placed under guard and the women and children were put in the cellar.

Major Allred then sent a message to his regimental commander requesting advice on what to do with the captives. Meanwhile, the Indians were questioned concerning their activities and gave conflicting reports, some of which included accounts—most likely lies or exaggerations—of aiding the hostile Indians. The Piedes were kept under continual guard while the Circleville militia awaited instructions from its leaders. The message instructing the Circleville soldiers to "see that those prisoners were treated kindly" was received too late.

Undetected by the soldiers, the Piede men had managed to unloose the ropes that bound them; they waited until the evening when the guards changed and then sprang on their captors. In the struggle that followed all of the Piede Indians were shot and killed. Panicked by the bloody incident, the soldiers felt it necessary, as one resident put it, to "dispose of the squaws and papooses" to prevent them from telling of the massacre and inciting further violence. The women and children were brought from the cellar one at a time and killed. A. C. Anderson recalled seeing the throat slit of the first Indian brought up; in all, at least 16 Piedes were massacred that day. Three or four small children too young to talk were spared and adopted by local families.

Despite efforts to squash the story, news of the massacre soon spread throughout the territory. Remarkably, federal and territorial officials as well as militia leaders all failed to take action, and no one was prosecuted for the murders. As with most incidents during the Black Hawk War, the Circleville Massacre was viewed at the time with regret but was largely dismissed as yet another tragic example of frontier justice.

Sources: Albert Winkler, "The Circleville Massacre: A Brutal Incident in Utah's Black Hawk War," *Utah Historical Quarterly* 55 (1987); Carlton Culmsee, *Utah's Black Hawk War* (Logan: Utah State University Press, 1973), 90-91.

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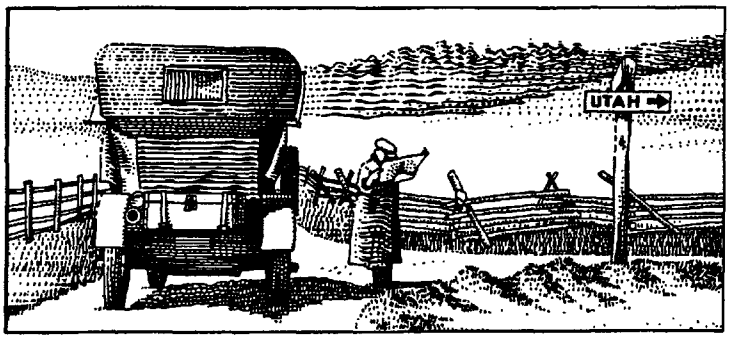

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NEWS OF UTAH'S PAST FROM THE

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Helen Hofmann Bertagnole—"Utah's Queen of Swing"

IN AUGUST 1938 "UTAH'S QUEEN OF SWING," Helen Hofmann Bertagnole, added a third Utah state golf title to her string of victories, prompting one local sportswriter to declare her "the greatest woman golfer ever to wander the Utah fairways." Less than a decade later her exploits on the golf course as well as her talent as an exceptional bowler, softball player, basketball star, swimmer, and diver earned her the 1947 pioneer centennial award as Utah's outstanding woman athlete of the past century. Her illustrious career proved her worthy of such praise.

Helen was born April 15, 1916, in Salt Lake City to George and Carol Hofmann and demonstrated an interest in a variety of sports at a young age. She first became acquainted with golf while caddying for her father at Forest Dale golf course and soon developed an interest of her own for the sport. She began swinging her own clubs in 1931 at age 15, and though her game was initially erratic Helen quickly increased the power and control behind her drives and soon began winning tournaments.

In 1935, going into the state competition, Helen had already won the Fort Douglas Invitational as well as the Salt Lake City Championship and needed only to add the state title to capture the local grand slam of women's golf. She was heavily favored to win the state crown, but Helen H. Means had also entered the event and had proven challenging in earlier meetings. As predicted, both Hofmann and Means played brilliant golf through the initial stages of the tournament, which ultimately landed them in a head-to-head battle for the state title. After being six down on the first eighteen holes of the finals Means staged a rally and came back to within three on the 33rd hole, but that was as close as she would get. Hofmann sank a 35-yard approach shot for an eagle three on the 34th to end the match and clinch her grand slam victory.

In addition to her extraordinary year as a golfer in 1935, she also starred on the Barnett and Weiss girls basketball team that competed in the national AAU tournament. The following year she again demonstrated her talent on the basketball court, this time sinking shots for the Auerbach's basketball team, which won the Intermountain title and made a good showing at the national meet. That year she also repeated her wins at the Fort Douglas and state golf competitions but did not enter the city tournament.

In all, Helen won the women's state golf championship six times and played consistently on the national golfing circuit. She became the first Utah woman to qualify in the National Amateur Golfing Championships, but perhaps her biggest victory came against another golf legend, the great Mildred "Babe" Didriksen Zaharias. Not only did Helen beat "Babe" in the semifinals of the 1938 Women's Western Open, but she drove the ball farther than any other woman competing.

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By 1945 when Helen married Robert K. Bertagnole her flurry of golf victories had largely diminished. However, even after becoming the mother of two, she did not forsake her love for golf. She turned professional in 1958 and worked as a teaching pro at Salt Lake's Bonneville golf course. Her career was cut tragically short when she was diagnosed with cancer in 1961. Despite ailing health Helen continued promoting her favorite sport and labored untiringly in the Utah girls golf program. She died at her home in Salt Lake City at age 45 on February 14, 1962.

Fortunately Helen's outstanding achievements in Utah sports were not soon forgotten. In November 1974 before a packed house at the Prudential Federal Plaza in Salt Lake City, Helen became the first woman inducted into the Utah sports hall of fame. Her daughter, Barbara Bertagnole Sestabem, accepted the honor on her mother's behalf.

Sources: *Salt Lake Tribune*, June 29, August 17, 1935, August 13, 1938, February 16, 1962; *Deseret News*, February 15, 1962; November 21, 1974.

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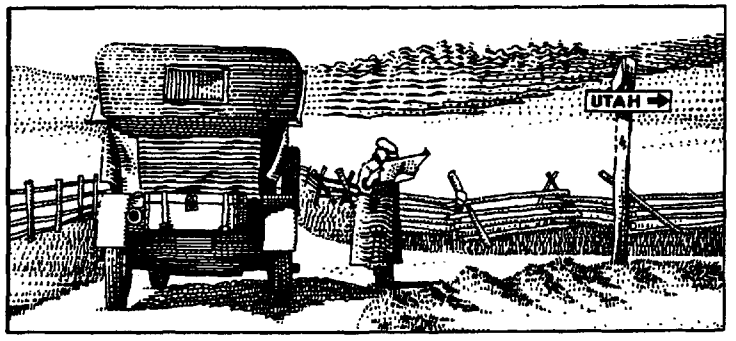

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Klansmen at a Funeral and a Terrible Lynching

On April 19, 1922, some 500 people gathered in Sandy to honor Gordon Stuart, a Salt Lake County deputy sheriff slain in the line of duty. Mourners were shocked, however, when the graveside ceremonies were interrupted by eight or nine Ku Klux Klansmen who appeared at the cemetery in the form of a human cross. Dressed in white robes and tall hooded caps tipped with red tassels, the group marched silently to the grave site and place a cross of lilies with a banner that read "Knights of the Ku Klux Klan, Salt Lake Chapter No. 1," upon Stuart's casket. The Klansmen then hurried to the edge of the cemetery where two automobiles with curtained windows and covered license plates whisked them away. It is uncertain whether Stuart was a fellow Klansman or if the group just wished to demonstrate their zeal for law and order by paying tribute to a fallen officer. Regardless, the event marked the first of several public appearances by the short-lived Ku Klux Klan of Utah.

The Klan first surfaced in Utah in 1921, growing out of a broader national swell in Klan membership due partly to strong nativist sentiments throughout America. In Utah initial organization came under a group of Salt Lake City businessmen desiring economic betterment through exclusive patronage by Klansmen of Klan-owned enterprises. Difficulties in recruitment and early opposition by community and Mormon church leaders dampened the Klan's growth. By 1923 the Invisible Empire had managed to gain a small foothold in Salt Lake City and Ogden. During 1924-25, however, membership surged throughout the state primarily in response to a well organized national recruitment campaign.

Many Klan activities were clandestine, but there were occasional overt demonstrations usually directed toward racial and ethnic minorities. In Salt Lake City the Klan burned crosses on Ensign Peak and marched down Main Street, and in Magna Klansmen burned a cross in front of a Greek man's store because he had married an American woman. In Helper the hooded vigilantes engaged in extortion and took over the town's dance halls; and in Price in 1925 Klansmen lynched Robert Marshall, an itinerant black miner.

In the late 19th and 20th centuries extralegal summary execution was a widely used, if deplored, method of punishment for alleged criminals throughout the United States. Only four states have no recorded "lynchings." One historian estimates that at least 12 lynchings have occurred in Utah. Robert Marshall, an African American, fits the profile of a typical lynching victim, both nationally and in Utah: nonwhite, transient, and accused of murdering a law-enforcement officer.

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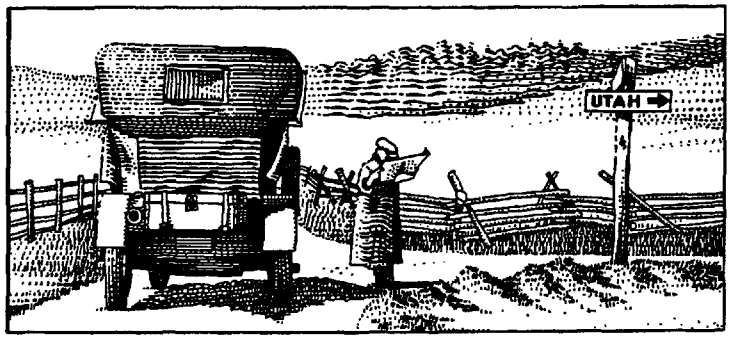

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Marshall, an employee of the Utah Fuel Company at Castle Gate, had apparently feuded with company agent and town marshal J. Milton Burns. On June 15, 1925, Marshall "drew his

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time" (quit and received his last paycheck) and waited on a wagon bridge for Burns to make his rounds. At about 7:30 P.M. Burns approached Marshall, who reportedly pulled a gun and shot him five times. He died the following evening. Marshall hid in another worker's shack until a sheriff's posse captured him at about 9:00 A.M. on June 18.

News of Marshall's capture traveled quickly, and by the time deputies arrived with the prisoner at the county courthouse in Price, a crowd had gathered. Local residents were incensed at "the nigger" who had apparently murdered Burns, a long-time resident and father of six. The crowd reportedly forced the posse out of the car and drovo Marshall about three miles out of town, accompanied by about 100 other vehicles. On a farm between Price and Wellington some men in the crowd put a rope around Marshall's neck and threw it over the limb of a cottonwood tree. He was yanked thirty-five feet into the air, where he dangled strangling for nine minutes and four seconds. Sheriff's deputies then cut him down and put him in the car, but when he showed signs of life he was again seized and hanged, this time successfully.

The "unfortunate affair" had strong local support. The *Price Sun* noted that an observer would find that the "mob" consisted of "your neighbors, your friends, the tradespeople with whom you are wont to barter day by day, public employes [*sic*], folks prominent in church and social circles, and your real conception of a 'mob' might have undergone a radial turnover....No attempt at concealment was made by any member of the lynching party....[there was] quite a sprinkling of women—the wives and mothers of the good folks of the town. And, too, there were even some children." Photographs of the hanged man were reportedly sold door-to-door for 25 cents.

Governor George Dern, under pressure from the NAACP, condemned the lynching as "a crime and a disgrace" and asked District Attorney Fred. W. Keller to investigate. He eventually charged eleven men, including six members of the posse that captured Marshall, with first degree murder, but the over 100 witnesses called could not or would not positively identify the perpetrators, and all were freed. According to historian Larry R. Gerlach, "it was common knowledge that Burns and virtually all of the eleven men charged with the lynching were Klansmen."

The lynching at Price and other threatening acts raised public awareness of Klan activities and eventually led to anti-mask ordinances in Ogden, Salt Lake City, and Logan. These laws proved highly effective, as by 1926 they either drove Klansmen underground or out of the organization altogether for fear of possible social, political, or business repercussions from public exposure. Nevertheless, the Klan remained active in Utah even into the 1930s, but its numbers were few and actions inconsequential in local affairs. By 1932 evidence of the Klan in Utah had disappeared and remained absent until 1979 when an apparently brief resurgence occurred in southwestern Salt Lake Valley.

Sources: Larry R. Gerlach, *Blazing Crosses In Zion: The Ku Klux Klan in Utah* (Logan: Utah State University Press, 1982); Dean L. May, *Utah: A People's History* (Salt Lake City: University of Utah Press, 1987); Utah Fuel Company Records, Utah State Historical Society Library; *Price Sun*, June 19, 26, 1925.

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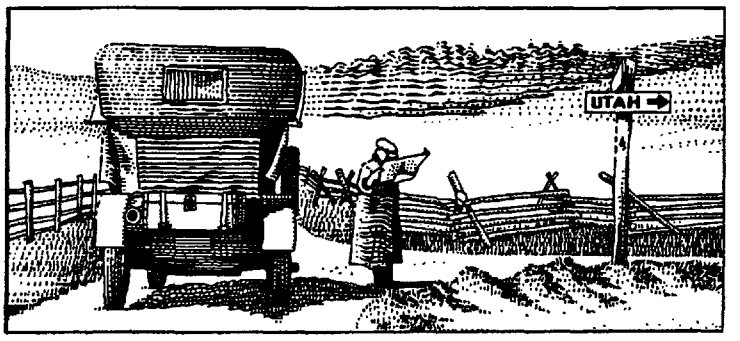

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Father Lawrence Scanlan Established Catholic Church in Utah

WHEN FATHER LAWRENCE SCANLAN, A CATHOLIC PRIEST, arrived in Utah nearly a century had passed since Fathers Dominguez and Escalante had led their famous expedition through the rugged Utah terrain. In the interim, the Catholic history of Utah was only lightly speckled with visits by traders, explorers, and missionaries of that faith, none of whom cared to make the region their home. Even as late as 1869 Father Honore Bourion, who was sent to Utah Territory to serve as its resident pastor, complained of spiritual isolation and asked for a transfer claiming he was "unable to make a living among the Mormons." Other pastors with more tenacity followed, but it was not until 1873 that Father Scanlan arrived and with a determined strength created a permanent home for the Catholic faithful in Utah.

Scanlan was born September 28, 1843, on a farm near the hamlet of Ballytarsna in Ireland, to Patrick and Catherine Ryan Scanlan. The proud parents seemed to accept early in Lawrence's life that he would grow up to be a "prince of the Church." He began his study for the ministry in his early teens and eventually went to Dublin for instruction at the All Hallows seminary. He was ordained a priest on June 28, 1868, and after a short stay with his parents set sail for California, his field of choice for his future ministry. Within the California region Scanlan's first independent appointment came as pastor of the Nevada mining camp of Pioche.

After proving himself capable in that tough and wild outpost, Scanlan became the natural choice to fill the void in the equally challenging mission of Utah. He arrived in Utah Territory on August 14, 1873, and assumed charge of the church of St. Mary Magdalene. It was the only church and Catholic institution in the territory, serving the nearly 800 members largely scattered among the region's various mining camps. Father Scanlan immediately took action. With the help of an assistant priest he developed several mission stations spread over the area and through a fairly regular circuit visited the mining camps at Park City, Bingham Canyon, Mercur, Stockton, and Ophir at least once a month.

Bolstered by his progress, Scanlan soon requested Catholic sisters be sent to Utah to aid in the establishment of a school and hospital. Early in September 1875 St. Mary's Academy opened on First West Street between First and Second South and within a year enrollment reached capacity. The sisters enjoyed similar success that fall when they founded Holy Cross Hospital in a remodeled residence on Fifth East between South Temple and First South streets. Even with the growth in Salt Lake, Scanlan refused to ignore the remote areas of the territory. He spent considerable time in southern Utah attending to the needs of miners at Silver Reef and even conducted high mass at the St. George Tabernacle in 1879. He expanded the church's presence in

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Ogden, Park City, and Eureka and in 1885 began construction of a collegiate institute for boys named after his alma mater, All Hallows.

Perhaps, though, his crowning achievement and symbol of Catholic permanence in Utah was the construction of St. Mary Magdalene's Cathedral (Cathedral of the Madeleine) on the corner of South Temple and B streets. On August 15, 1909, at a cost of $450,000, the majestic cathedral was finished and dedicated by Archbishop John J. Glennon of St. Louis. Following this culminating event Scanlan's health began to decline and by 1913 he largely resigned himself to the care of the sisters of the Holy Cross Hospital. On May 10, 1915, in the presence of attending sisters, Scanlan raised his cross to his lips, kissed it, and peacefully died. Fittingly, in honor of his last request, he was interred beneath the sanctuary of St. Mary Magdalene's, the cathedral he helped to build.

See Robert J. Dwyer, "Pioneer Bishop: Lawrence Scanlan, 1843-1915;" *Utah Historical Quarterly* 20 (1952): 135-58.

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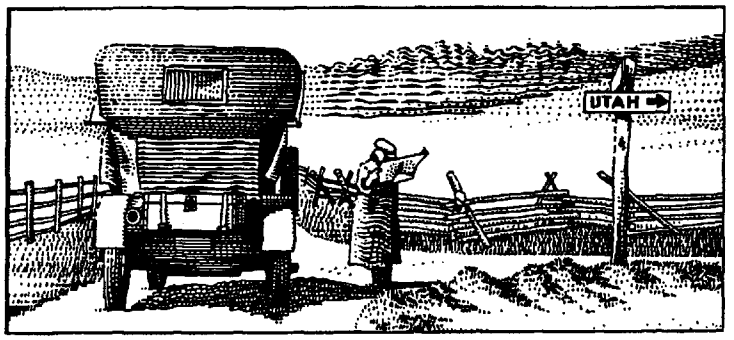

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Residents Worked Hard to Keep a State School in Cedar City

When the Second State Legislature convened in 1897 Sen. John F. Tolton and Rep. R. R. Tanner, both from Beaver County, proposed that a branch of the State Normal School at the University of Utah be established at the site of old Fort Cameron, a mile and a half from Beaver city. The representatives for Washington and Iron counties agreed that the southern part of the state deserved a slice of the educational pie. Hoping that their communities might be considered, they succeeded in amending the bill to leave the location to a site selection committee eventually composed of three prominent educators—Karl G. Maeser, John R. Park, and James E. Talmage. With a budget of $200 to cover their travel they headed south to examine possible locations for the Branch Normal School.

Determined to capture the prize, Cedar City held a mass meeting on March 21, 1897, to plan its campaign. A committee chaired by Lehi W. Jones, with John S. Woodbury as secretary and Edward J. Palmer as treasurer, directed the town's effort. By early May they had a proposal to offer Maeser, Park, and Talmage. They described the land in Cedar City that would be deeded to the state (Academy Hill) and promised to construct the necessary buildings. For the fall term, they suggested, classes could meet in a large LDS ward that was nearing completion in town.

The committee liked Cedar City's proposal. When the fall 1897 term opened there, residents relaxed and savored their victory. With the first winter storm—which covered desks and books with a layer of snow—they were forcibly reminded that the new Ward Hall, as it was called, was unfinished. It lacked a cornice. Workers soon supplied one.

Weatherproofing was a minor problem compared to the crisis that almost doomed the school in December. The state attorney general determined that Cedar City had not complied with the law authorizing the Branch Normal School. Therefore, the state would not pay the teachers' salaries. Moreover, the Ward Hall was not located on the property agreed to by the state for the school. A building must be constructed on the Academy Hill property by September 1898 or the authorizing legislation would become void.

The AG's ruling devastated residents. With no lumber or brick yards in town and the nearest railroad station 45 miles away in Milford, Beaver County, to begin to erect a building in the middle of winter under such circumstances seemed impossible. But the town was not ready to give up its school. At one emergency meeting, townspeople learned that 15,000 feet of lumber had been left at the Jensen sawmill in the mountains 35 miles southeast of Cedar City when snow ended the lumbering season. Despite protests that the task was impossible, men volunteered to take wagons and teams and attempt to haul the lumber to town. On January 5, 1898, the first group set

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off for the mountains. They carried supplies donated by other townspeople, including food, clothing, hay, and grain. The party would follow a route up Cedar Canyon for some seven miles, turn northeast to Little Canyon, traverse the Top of the Cedars to Maple Canyon, skirt the north side of Sugar Loaf, and go up over Steep Hill to Old Settin'. Old Settin' would be a permanent way station for the expedition. From this camp crews would travel six more grueling miles, across Navajo Ridge, up Lightning Hill to the foot of Brian Head peak, on to Mammoth Summit at an altitude over some 10,800 feet, and finally down a ridge to the Jensen mill.

A huge snowstorm put the lives of both men and horses at great risk. Tempers flared and some wanted to abandon the project. Old Sorrel, a legendary horse, broke trail back to some abandoned wagons loaded with lumber near Mammoth Summit. The arrival of this building material in Cedar City gave the project a shot in the arm. The venture was reorganized and better supplied, and more men volunteered. The weather continued to challenge the men's endurance with blinding blizzards and temperatures 30 to 40 degrees below zero. When spring thaws made the roads impassable the last loads of lumber were hauled out via Panguitch and Bear Valley.

The building required more than lumber, however. When spring weather came volunteers molded, dried, and baked bricks. Rain and frost destroyed many bricks, but eventually more than 250,000 were made. Stone for the building's foundation came from a quarry in Dry Canyon. The whole town turned out for the cornerstone-laying ceremony in March. The building gradually took form as spring advanced into summer. Then someone realized that no heating plant had been included in the architect's plans. For that cash was needed. The state refused to advance any, but when Catherine G. Bell announced that she would donate stock in the Cedar Sheep Association and the Cedar City Co-op, others chipped in as well.

So the building, later affectionately called Old Main, was ready for occupancy in September 1898 to the great satisfaction of townspeople and, one presumes, the attorney general. The new structure contained a large chapel, a library, the beginnings of a museum of local natural history, biology and physics laboratories, and a shop with a lathe and other tools. More important, perhaps, this difficult construction project marked a partnership between "town and gown" unique in the annals of Utah education and testified to the determination of a small community to train teachers for southern Utah close to home. In fall 1913 the school became the Branch Agricultural College affiliated with the Utah State Agricultural College in Logan. After eight more decades, the school would become Southern Utah University.

See Gerald R. Sherratt, "A History of the College of Southern Utah, 1897 to 1947" (M.S. thesis, Utah State Agricultural College, 1954); Rob Will Bullock, *For Sweet Learning's Sake*, College of Southern Utah History Series (Cedar City, n.d.).

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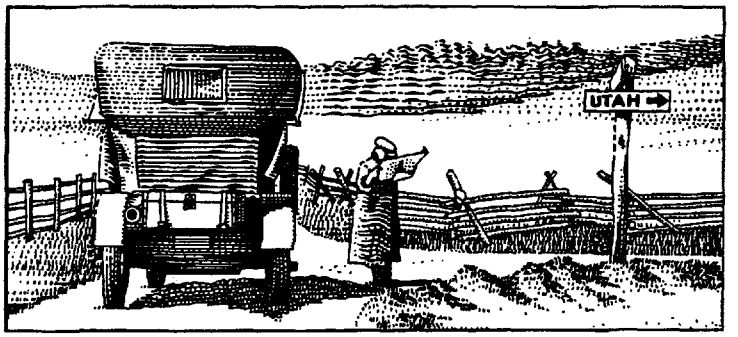

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Greek Sheepmen Brought Old-Country Ways to Utah

AT THE BEGINNING OF THIS CENTURY MANY MEN AND BOYS FROM GREECE found work in Utah mines and on railroad gangs. They had come from a pastoral people who spent the greater part of the year driving sheep and goats to mountains for summer pasture and to plains for winter protection. They could not have survived in their barren, craggy land without sheep to provide them food and wool for clothing.

It was hard for the immigrants to become used to the lonely tent and railroad-car colonies on the plains of Utah sagebrush and to long shifts working in rooms of coal, their shoes in ice-encrusted water. The young men also missed their native food: cheese made from goat's milk, yogurt (curdled milk), and lamb, which they could afford only on Christmas and Easter in their native country—if at all.

A few of the workers took advantage of this longing and bought young lambs that they raised and killed before they became yearlings. Along with the lambs they kept goats to provide milk for cheesemaking. Their attention, though, was centered on sheep because goats can survive on sparse, rough fodder and require less care.

To the Greeks sheep are creatures of God: one of the symbols for Jesus is the lamb. The Bible uses the lamb to denote purity: Matthew 25:33 says "And he [Jesus] shall set the sheep [the good] on his right hand...." Before killing a lamb, Greeks made the sign of the cross in prayer for a swift, unbotched death.

Many folk customs were brought to Utah. Just as they had in Greece, the men used tufts of clean wool dipped in the film that formed on top of goat cheese to draw out infection. A badly injured person was wrapped in the pelt of a freshly killed sheep. On Easter the traditional roasted lamb was eaten, and the meal was followed by an older, respected man's "reading" the shoulder blade—examining the lines and pittings on the bone to divine what the coming year would bring.

As more and more Greeks came into Utah to work in the newly opened mines in Carbon County, Greek boardinghouses sprang up in each coal camp and more meat was needed. The men began raising larger herds in enclosures outside of the towns and continued to feed them on hay. This worked well and the meat suppliers became the most prosperous of immigrants until the early 1920s. By that time many Greek workers had begun leaving the mines and railroad gangs and using their savings to go into business. New Greek immigrants did not take their places because the strict immigration laws of 1921 and 1924 almost cut off their entrance into the country.

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With the closing of many Greek boardinghouses, the meat suppliers decided to become sheepmen in the real sense: breeding, raising hay for feed, shearing in the spring, and selling their animals in the fall in Denver, Kansas City, and Chicago.

Now the sheepmen returned to the life they knew best from childhood, although their sheep were numbered in the thousands, not in the tens and twenties. They trailed their sheep for summering into the Oquirrh Mountains, the high country around Scofield, Carbon County, and the Uinta Mountains. When these areas became overgrazed, they leased rich land around Craig and Grand Junction, Colorado, but most of them still lived in Utah.

Families spent the three months of summer "at sheep." Mothers and daughters cooked for crowds of men, canned enough fruits and vegetables to last their families and sheepherders until the following season, and rolled out dough into stacks of thin sheets to be made into cheese pastries whenever needed. Sons cut alfalfa, worked around the summer house, weeded the garden, and took supplies to sheepherders in their camps among the aspen. Older boys took their turn as sheepherders. The very youngest children had the job of bottle-feeding the "bum" lambs (orphaned, rejected, or the weaker of twins).

In September the children returned to town and school and waited impatiently for their fathers' return from marketing the sheep. Utah sheepmen usually sold their sheep in the Kansas City stockyards. Until the late 1930s owners traveled with their sheep in special cars, which had stoves for cooking. These autumn journeys are well described by Hughie Call in *The Golden Fleece*, a story about a Montana sheep family.

Children could tell if the price of lambs was high by the gifts their fathers brought them. And if the price was not high, there was always the excitement of having their fathers at home for two months or so. (Sheep on the winter range were left in the care of sheepherders.) The fathers rested and visited coffeehouses where they met friends, discussed the latest news in Greek-language newspapers, and drank Turkish coffee from small white cups. Soon it was time for lambing when the newborn needed every protection from cold winds, and the cycle began again.

The depression of the 1930s, World War II, and the deaths of the first immigrant Greek sheepmen diminished the number of Greek sheep families. There are a few third-generation Greek sheep families, however. Although they have not kept up the lore and customs connected with sheep, for them there is only one way of life—sheep raising.

Source: Helen Z. Papanikolas, "The Greek Sheepmen of Utah," *Beehive History* 2 (1976).

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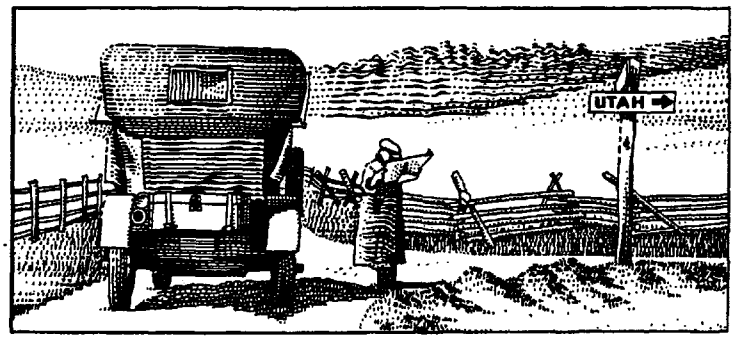

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From 100 Peach Pits to Peach Days in Brigham City

When William Wrighton settled in Brigham City in 1855 he had no thought of raising fruit. For one thing, the area was known for heavy frosts. Still, he had heard Brigham Young advise settlers to plant fruit trees for beauty as well as food. When Wrighton traveled to Salt Lake City in October to attend the LDS Conference he found peach stones for sale at a dollar for 100. He took 100 home and allowed them to freeze during the winter. When spring came he planted them. The following year he transplanted the saplings 16 feet apart on his lot at the corner of First West and First South. In the fall of 1858 his trees bore their first peaches. Wrighton's success encouraged others to plant fruit trees. John Johnson and William Watkins were two other early orchardists in Brigham City.

Shortly after the completion of the transcontinental railroad in 1869 Wrighton ordered for himself and others 3,000 fruit trees from a nursery in Bloomington, Illinois. He planted 10 varieties of peaches, several varieties of pears, cherries, apricots, and apples as well as German prunes, gooseberries, hazel nuts, raspberries, and strawberries.

Wrighton's trees produced the first peaches, but the first real orchard in Box Elder County has been credited to Mathew W. Dalton of Willard who laid one out in 1856 with peach, pear, plum, apricot, and cherry trees and various berries. Others in Willard soon followed his lead, including George W. Ward and Alex Perry.

The fruit business thrived in the Bear River Valley. In 1907 Brigham City shipped 110 railroad carloads of Elberta peaches during a two-week period. More than 30 carloads went out in smaller shipments and by wagon and truck to other Utah towns.

Success in fruit growing spawned other businesses such as nurseries, fruit and produce shipping companies, and canneries. And the fruit growers organized. In March 1908 the Brigham City Fruit Growers Association was incorporated and by 1928 had about 140 members. The Bear River Valley Fruit Growers was also organized. These groups helped members market their crops at a better price.

In the spring of 1904 LDS stake authorities in Brigham City met to discuss new opportunities for recreation and amusement for their people. The idea of a peach day celebration came up, but the peach harvest was months away, so they settled on a strawberry festival instead. It was such a success that plans for Peach Day 1904 moved forward immediately. Sponsorship of the event was taken over by the Brigham City Commercial Club, forerunner of the Chamber of Commerce. In the 91 years since the first Peach Day, the celebration has evolved into Peach Days, held in September the week after Labor Day. It claims to be the oldest continuous harvest

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festival in the state and currently attracts an estimated 40,000 visitors.

Like many similar events throughout the country, Peach Days would not be complete without a queen, a parade, dancing, and various forms of entertainment. In the 1950s Peach Days featured a Peach Queen Pageant and Corenation Ball in the Box Elder High School Gymnasium. A Junior Peach Queen was chosen and the Peach Queen candidates paraded before the audience prior to the crowning of one. The Peach Days Parade on Main Street the following day, Friday, launched a series of activities including a miniature rodeo. According to the 1958 program the parade was held again on Saturday morning, followed by a band concert, dedication caremonies for a new $100,000 municipal swimming pool that included a water ballet by the Syncronated Girls Swimming Team from Tooele. The miniature rodeo continued that evening and the whole event came to a dazzling close with a gigantic fireworks display and dancing on Main Street. Free peaches were available every day, visiters could look at attractive fruit displays on the Court House grounds, and Monte Young's Carnival drew young and old to Forest Street and First West.

The format of Peach Days has remained much the same in the intervening years. In 1995 the event was spread over four days, beginning with a Junior Peach Queen Pageant featuring 35 five-year-old girls on Wednesday, September 6. On Thursday evening 15 young women competed in the Miss Brigham City Peach Queen Scholarship Pageant with the winner moving on to the Miss Utah and possibly the Miss America pageants. Each Peach Queen contestant received a cash scholarship.

The main events attracting outside visitors took place on Friday and Saturday and included a City of Fun Carnival on Forest Street, over 100 craft and food booths in Rees Pioneer Park, the Parson/Pepsi Peach Days Pedal Push mountain bike race, a junior parade, a teen dance, a pancake breakfast, a 10K race, the state's second largest parade with over 150 entries, a Peach Days Picnic Auto Show in Watkins Park, continuous entertainment at Rees Pioneer Park and downtown, and a free western dance. Coinciding with Peach Days was a Native American Pow Wow at Constitution Park with displays, dancing, and activities for all ages.

Clearly Peach Days has evolved into much more than a harvest festival, with activities such as a mountain bike race and a 10K race reflecting late 20th-century interests. But the peach remains at the heart of it—a branch loaded with the succulent fruit was emblazoned on the 1995 Peach Days T-shirt. Wrighton surely never imagined what his one dollar investment would lead to. In today's advertising jargon—a lot of bang for the buck!

Sources: *History of Box Elder County* (n.p., n.d.); 1958 Peach Days Official Program, Utah State Historical Society Library; *Box Elder News Journal*, August 30, 1995.

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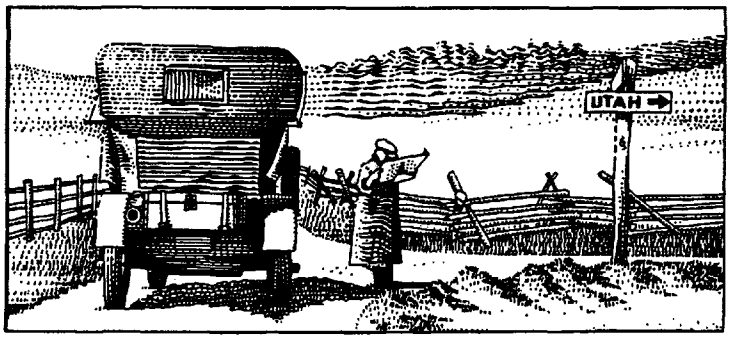

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NEWS OF UTAH'S PAST FROM THE

Utah State Historical Society
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How Exile Terry Received Her Name

LIFE IN 1885 HEBRON, WASHINGTON COUNTY, WAS PLEASANT for the Thomas and Hannah Terry family. Hannah Louisa Leavitt Terry had faithfully followed her religious convictions, marrying Thomas in polygamy. In her comfortable home she cared for their five children and for one of the town's noted orchards which she had established. Thomas Sirls Terry was busy providing for his three wives and their families and serving as bishop of the Hebron Ward. Everyone was grateful to have a church and a school in such a small town. Above all, the Terry family enjoyed the comfort of close neighbors and friends all around.

However, this would all change by 1886 when U.S. marshals, who had been "raiding" polygamous Mormon homes throughout Utah, finally reached the small community. Fearing his arrest and likely incarceration, Thomas Terry gathered Hannah and their children and fled Hebron. For two years he kept his family concealed as Mormon leader Erastus Snow had counseled, moving them from place to place until Hannah found a permanent hiding spot at the ranch of her father, Dudley Leavitt.

This new home, though safe from the law, generated little excitement among the expelled family. Located near today's Nevada and Arizona borders in a stretch of the Mohave Desert along the Beaver Dam Wash, the Leavitt ranch was one of Utah's most remote locations. To Thomas, the ranch was ideally situated, serving as a stopping point between Hebron and Mesquite—where his two other wives resided—and allowing him to visit all of his families without being "molested by the officers." Still, there was only one crude shelter on the ranch, and Hannah's father was already living in it. Consequently, Hannah, who was pregnant at the time, and her five children "camped under a large cottonwood tree, with just the wagon box with the bows and wagon cover for shelter" and cooked over a campfire. For five months Thomas left Hannah alone in the desert to care for her children and to help her father make molasses and harvest his crops until her due date approached.

Near the end of November, Hannah's father loaded her and her children into a wagon and drove them to her mother's house in Mesquite. There on December 4, 1888, Hannah bore her last child, a girl. Thomas, who traditionally blessed and named the children, arrived nine days later. As he held the babe he asked Hannah, "What shall we name her?" Hannah, who felt keenly the burden of her situation, responded, "Call her Exile or Banish, I don't care which." Thomas named her Louisa Hannah Exile.

By spring Thomas had bought the desert ranch from Hannah's father and begun building a new homestead, complete with two rooms, a cozy outdoor fireplace, and a wallpapered interior.

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Hannah worried that Thomas, thirty years her senior, was working too hard. Yet, until he resigned as bishop of the Hebron Ward eight years later, building the homestead was all that he really could help with on the farm. Because of his calling and responsibilities for his other families, Thomas came to the ranch only about once every month to six weeks. This left Hannah to raise her children and farm the desert alone. More than the difficulty of independently making the desert blossom, the family suffered most from the effects of isolation. In their histories the children all lament being deprived of "the privileges and opportunities that one enjoyed even in a small town like Hebron such as school, church and all that go to help make life worthwhile."

Yet, the Terrys' efforts tempered the wilderness. Their new home soon became hidden from view by numerous flowering trees, shrubs, flowers, and vines. Relying on the water flow supplied by the Beaver Dam Wash, the family irrigated five large orchards and vineyards that grew everything from apples to berries to nuts. Their garden produced beans, corn, peanuts, melons, and sorghum, and each fall they would make 400 gallons of molasses. They dressed a variety of wild and domestic animals including cattle which they raised for beef, milk, and cheese and sheep which they used for mutton and wool. To the Terry family and those who tasted of its yield, the ranch closely resembled the "Garden of Eden."

Other aspects of life in a desert Garden of Eden inspired the Terry children. One son, Jedediah, confided, "So much was my young life confined to solitude that the Wilderness became a part of my very being. Became such a part of me, that it still has a very strong hold upon me." The effects were the same for Exile, who did not regret her limited schooling. Instead she concluded, "Nature was a great teacher and instructor and I was an apt pupil. I did love natural history. I have studied the course of Nature all my life." To Exile, this was the essence of her Garden of Eden.

Although Hannah left her ranch in 1912, following the marriage of the last of her children, her bit of earth continues to function as a remote haven for students of nature. After a succession of owners, the Terry Ranch, presently the Lytle Preserve, is now managed by Brigham Young University's Monte L. Bean Life Science Museum. As an institution dedicated to preservation, the Bean Museum has kept the Terry Ranch as a refuge and school for learning where the public can come and learn about the past, about Exile, her parents, and their plight, and about what is timelessly common to all, our greatest teacher, Nature.

Sources: Unpublished family histories and Lytle Preserve files, Monte L. Bean Life Science Museum, Brigham Young University, Provo.

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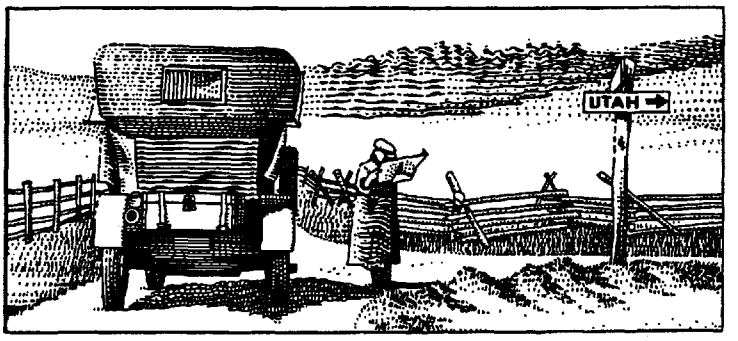

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NEWS OF UTAH'S PAST FROM THE

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The Founding and Naming of Moab

THE NOW-PROSPEROUS TOWN OF MOAB HAD A ROCKY BEGINNING. Its would-be founders faced hostile Ute Indians who prevented white settlement for over twenty years. Even the name Moab has had to survive a serious challenge.

The first white settlers of this region just east of the Colorado River in what is now Grand County had a special purpose. During the April 1855 LDS General Conference, forty men were "called" to establish a mission to the Utes at the north end of "Little Grand Valley," still generally known as "Spanish Valley" because the Old Spanish Trail cut through it. Led by Alfred Billings, the Elk Mountain Mission (named for the mountains just to the east, now known as the LaSal range) departed Salt Lake City on May 7, 1855. Billings described the mission simply: to minister to the Indians and to grow some grain. The Elk Mountain Mission was to be a part of a far-flung network of Mormon settlements referred to as Brigham Young's "outer cordon" of settlements.

The Billings party experienced great difficulties on their journey southeastward. The crossing of the Green River alone took two days, as the missionaries struggled to drive their 65 oxen, 16 cows, 2 bulls, and 1 calf across the ford. Roughly following parts of the Old Spanish Trail, the party established their camp about a half-mile north of the present town of Moab. There they built a stone fort, a stockade, and a log corral for their livestock, and immediately began to plant crops. The missionaries found the soil to be highly fertile, and a variety of crops grew well around the region.

The Utes were reportedly confused over the missionaries' motives; while they spoke of peace and bringing the word of God, the Billings party simultaneously prepared defenses. The Utes initially proved to be friendly; the prominent chief Arapeen greeted them and preached to his fellow Indians in both Ute and Navajo. One female and fourteen male Utes accepted baptism into the Mormon faith. Brigham Young sent word to the mission, counselling them to live and travel among the Indians, leaving only a skeleton force to protect the fort.

Troubles began almost immediately, however, and reached a head in early autumn. The missionaries accused the Utes of repeatedly raiding their food supplies, and they moved to protect them within the fort. On September 23 the Utes attacked the fort, killing three missionaries and wounding Billings, while setting fire to the hay and corn crops. The remaining party members quickly decided to abandon the mission and managed to make their way back to established Mormon villages to the north.

Permanent settlers did not return to the region until 1877. In the spring of that year William

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Granstaff ("Nigger Bill" in the coarse language of that day) and a French-Canadian trapper known to history simply as "Frenchie" arrived in Spanish Valley, apparently prospecting. Bill and Frenchie moved into the old Billings fort, each claiming half of it as well as half of the valley. Granstaff grazed his cattle in a small canyon that still bears his name. Other settlers arrived soon thereafter and settled throughout the valley. Granstaff eventually ran afoul of the authorities, who accused him of selling liquor to the Indians; he found it expedient to move to Colorado in 1881.

William Pierce, one of the newly arrived settlers, decided to call the new settlement "Moab," or "land beyond the Jordan," a Biblical land where Semitic relatives of the Hebrews dwelled. On March 3, 1890, Grand County was established, named for the Grand River which bisected it, with Moab as the county seat. (In 1921 the Grand River was renamed the Colorado.) Fifty-nine residents of Moab immediately complained to the new County Court about their town's name; they argued that it was "so unfavorably commemorative of the character of an incestuous and idolatrous community existing 1897 years before the Christian era...[we want a name] more appropriate, significant, or expressive of moral decency and manly dignity, and in harmony with the progressive civilization of the present...."

The disgruntled petitioners suggested "Vina," apparently for the abundant fruit crops that they coaxed from the earth. Unfortunately for them, they lacked the necessary votes and the little town remained Moab.

Sources: *Grand Memories* (Moab: Daughters of the Utah Pioneers, 1972); Jonathan Van Cott, *Utah Place Names* (Salt Lake City: University of Utah Press, 1990); Eugene E. Campbell, "Brigham Young's Outer Cordon: A Reappraisal," *Utah Historical Quarterly* 41 (1973).

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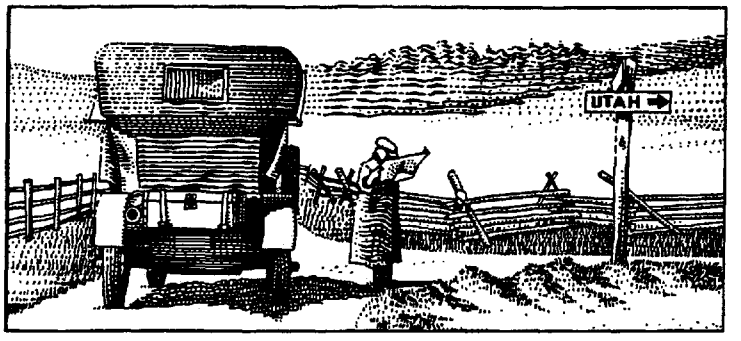

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Reva Beck Bosone Pioneered New Roles for Women

As Utah's first female judge and first congresswoman, Reva Beck Bosone pioneered a place for women in many areas of political and social life that were traditionally dominated by men. Her life is a remarkable story of personal integrity and public service.

Even as a young girl Reva Beck emerged among her peers and classmates as a leader. Born on April 2, 1895, as the third child of a Presbyterian family in American Fork, Utah, she was always encouraged by her parents and three brothers to pursue her goals and talents, and she was highly involved in community and school events throughout her youth. While attending American Fork High School she was president of the Girls' Association, excelled in debate, and played leading parts in school plays. When she ran for student body president her senior year she was called into the principal's office and told that she could not remain a candidate since it would not be proper for a woman to be president. She was quoted in the *Deseret News* March 27, 1973, as having said to the principal that she "ran the school anyway."

After graduation from the Salt Lake Collegiate Institute (now Westminster College), Reva Beck moved to California to complete an undergraduate degree at the University of California at Berkeley. She graduated with a teaching certificate on June 4, 1919. After teaching drama and English for eight years at American Fork High School, Delta Junior High, and Ogden High, she decided to pursue a career in law.

Reva entered the College of Law at the University of Utah in the fall of 1927. In the midst of challenging law courses, she fell in love with a fellow law student, Joseph P. Bosone. He was a Catholic of Italian descent from Helper, Utah. The two were married on October 8, 1929, and, in 1930 Reva graduated as the fourth woman to receive a degree from the U. Law School.

During the next three years Reva and Joe established a joint law practice in Helper. The couple also had a daughter, Zilpha Teresa. After several successful cases Reva gained a reputation as an excellent lawyer. Her success encouraged her to run for elective office in 1932. After months of speeches and door-to-door campaigning, she won election to the State Legislature representing Carbon County. During her first term Reva made a lasting impact on Utah law. In 1933 she proposed and succeeded in passing a minimum wage and hours law for women and children. The law also set up a Women's Division within the State Industrial Commission. All was not success, though; Reva had also proposed a train limit bill to increase public safety on railroads. It was quickly attacked by railroad owners and businessmen and failed to pass. In 1934, having moved to Salt Lake City, she was reelected to the Legislature from another district. Recognizing her skill, the Democrats named her majority floor leader.

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After several years of demonstrating impressive leadership as a legislator, Reva Beck Bosone was elected as a Salt Lake City judge in 1936. For the next 12 years, she performed marriages and presided over criminal cases involving prostitution, assault, and shoplifting. Of all her court decisions, Judge Bosone became best known for her strict fines for traffic offenses. Since few people had been formally instructed in driver's safety, accidents and speeding were common. To prevent speeding, Bosone raised traffic fines to $25, an enormous amount at that time. She was strongly criticized for her severity and even received death threats that required her to have a bodyguard for a month and her daughter to be guarded for three years. Despite the criticism, her method worked and traffic accidents were reduced. On July 20, 1937, Bosone implemented a program for safe driving classes in high schools that has since become part of Utah's driver education program. In 1946 she starred on her own radio program on KDYL called "Her Honor, the Judge," in which she discussed legal issues of interest to the larger community.

Still ambitions for more opportunities to serve, Bosone campaigned in 1948 for Congress in Utah's Second District. When Harry S. Truman made his campaign visit to Utah she joined him in a campaign tour to her home town of American Fork. She won election in 1948 and again in 1950, serving in Congress until 1952. As a member of the House Interior Committee she supported various water, power, and conservation projects for Utah and the West. She also advocated women's rights, Indian rights, and equal educational opportunities for all years before they became popular issues. Completing her long career, Bosone was appointed in 1961 by John F. Kennedy as the first female chief judicial officer of the U.S. Post Office Department. She heard cases involving mail fraud, tampering with the mails, and various postal regulations. She retired in 1968.

Bosone received many awards, including an Honorary Doctor of Laws Degree from the University of Utah in 1977. In 1970 UC Berkeley named her one of 39 outstanding graduates of the previous 50 years. She died July 21, 1983, in Virginia.

See Beverly B. Clopton, *Her Honor, the Judge: The Story of Reva Beck Bosone* (Ames: Iowa State University Press, 1980); "Reva Beck Bosone," *Beehive History 17* (1991); clipping files, Utah State Historical Society Library.

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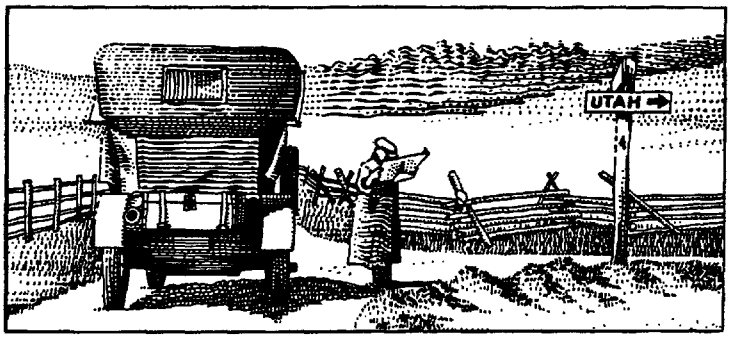

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Justice Charles S. Zane and the Antipolygamy "Crusade"

THE STRUGGLE BETWEEN FEDERAL AUTHORITIES AND THE LDS church over the issue of polygamy reached its fiercest stage in the late 1880s. A key figure in this controversy was Utah Supreme Court Chief Justice Charles Shuster Zane, during whose tenure hundreds of persons were convicted of illegal cohabitation or polygamy. Zane was a powerful character whose judicial decisions polarized opinions. To radical gentiles and anti-Mormons, he was a hero, although they sometimes felt he did not go far enough in his prosecutions of Mormon "crimes." To most Mormons, Zane seemed a fanatic bent on destroying thousands of families and the church itself.

Efforts to end polygamy did not begin with Judge Zane. Territorial Governor Stephen S. Harding had told the territorial legislature in December 1862 that the conflict over polygamy was "irrepressible" and warned Mormons not to ignore the antipolygamy legislation that Congress had passed that July. The wholly Mormon legislature responded by denying appropriations for the operation of the district courts, effectively preventing enforcement of the statute.

A series of territorial governors and other federal officials, often of dubious competence and despised as "carpetbaggers," failed to make much headway in the suppression of plural marriage. Utah Supreme Court Chief Justice James B. McKean, commissioned in 1870, believed that he had a moral duty to fight it. He found, however, that the grand juries empaneled by the responsible local officials—probate court judges, territorial marshals, and attorney generals—refused to return polygamy indictments against their co-religionists. He then attempted to form grand juries empaneled by U.S. marshals, but the legislature refused to pay their expenses, as did Congress. Several indictments returned by McKean's grand jury were thrown out when the U.S. Supreme Court ruled in the *Englebrecht* case that the grand jury had been improperly empaneled.

Sen. George Edmunds of Vermont, a leading critic of polygamy, pushed a bill in 1882 that disfranchised polygamists and called for an electoral commission to supervise Utah elections. The Edmunds Act, strengthened by the Edmunds-Tucker Act of 1887 which dissolved the corporation of the LDS church, became the legal tool Zane could use against polygamists.

Charles Zane was the child of New Jersey Quakers but considered himself an agnostic. He moved to Illinois in the 1850s and applied to study law at Abraham Lincoln's firm but was turned down. After Lincoln's election as president, however, Zane replaced him as William H. Herndon's law partner. Zane later partnered with Shelby M. Cullom until he was elected Illinois' Fifth Circuit judge, a post he filled from 1875 to 1883. In 1884 Zane's old partner Cullom, now a U.S. senator, convinced Republican President Chester A. Arthur to appoint Zane chief justice of the Utah Supreme Court.

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Zane arrived in August 1884 and was assigned to the Third Judicial District (Salt Lake City) as well as his Supreme Court post. He almost immediately established his position on the prosecution of polygamy cases with his sentencing of Rudger Clawson who had been convicted of both polygamy and illegal cohabitation. Clawson's and Zane's statements during the sentencing hearing reflect their opposing viewpoints.

Clawson said: "I much regret that the laws of my country should come in conflict with the laws of God, but whenever they do, I shall invariably choose the latter....The constitution... expressly states that Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof....The law of 1862 and the Edmunds Bill were expressly designed to operate against marriage, as practiced and believed in by the Latter Day Saints. They are, therefore, unconstitutional, and cannot command the same respect that a constitutional law would."

Zane's reply set out his interpretation of the law and the moral and legal issues that he saw in the case: "The constitution of the United States...does not protect any person in the practice of polygamy....This belief that polygamy is right, the civilized world recognizes as a mere superstition; it is one of those...religious superstitions whose pathway has been lit by the faggot, and red with the blood of innocent people. The American people, through their laws, have pronounced polygamy a crime, and the Court must execute that law...." Zane was ready to offer leniency to any convicted polygamist who pled guilty and renounced the practice, which very few were willing to do. The *Deseret News* called Zane's actions part of a "judicial anti-'Mormon' crusade." The *News* further suggested that a "a specific programme has been decided upon for ulterior purposes, such as the opening of an avenue through which it is hoped that any man in the community, innocent or guilty, can be deprived of his liberty."

Zane continued his prosecutions, except during July 1888 to May 1889, when the more lenient Elliott Sandford replaced him on the high court. Zane's return meant the resumption of prosecutions. The Woodruff Manifesto of September 1890 renounced polygamy, and Zane stated that "this alleged revelation I regard as an authoritative expression of the Church of Jesus Christ of Latter-Day Saints against the practice of polygamy." The cases continued exactly as before, however, with the judge offering leniency for those willing to renounce polygamy and harsh sentences of the rest. While some radical anti-Mormons criticized Zane for believing the Manifesto and argued that the real issue was LDS domination of politics and society, he saw his legal duty clearly. When his term ended in 1893 he remained in Utah, convinced that he had performed his job well and that Mormon and gentile could be reconciled now that the LDS church was obeying the law. So far had Zane moved toward moderation, in fact, that he was one of the first three justices elected to the Utah State Supreme Court, serving the short term from 1896 to 1899.

Sources: Thomas G. Alexander, "Charles S. Zane, Apostle of the New Era," *Utah Historical Quarterly* 34 (1966); *Salt Lake Tribune*, November 4, 1884.

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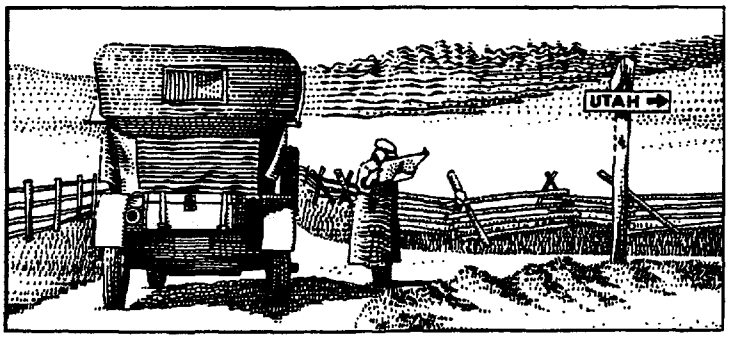

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Some 80 Utah Nurses Served in World War I

A REMARKABLE GROUP OF WOMEN LEFT UTAH IN UNIFORM during World War I. They were registered nurses who enlisted in the Army or Navy Nurse Corps and staffed medical facilities located primarily in France and on military bases in the United States. An estimated 80 RNs—perhaps one-fourth or more of all the RNs in the state—answered the repeated call of the American Red Cross for nurses.

The Red Cross supplied the military with nursing personnel for its hospitals in the U.S. as well as field, evacuation, and convalescent hospitals in Europe. Some nurses drew the dangerous assignment of staffing mobile medical units, or dressing stations as they were often called, just behind the battle lines. By the time the U.S. entered the war in April 1917 the Red Cross had already established 25 base hospitals for the Army, with four more nearing completion, three for the Navy, and three field units. Since the War Department hoped to enlist 25,000 nurses by the end of 1917, the Red Cross began an intense recruiting campaign nationwide. Nurses wanting to enlist had to meet Red Cross standards and have "at least two years' training in a hospital that averaged fifty patients a day of both sexes," be registered to practice in their home states, provide evidence of good health, and be between ages 25 and 40.

Firsthand accounts of the experiences of these women are hard to find, but a letter and other memorabilia of Mabel Winnie Bettilyon of Salt Lake City open a window on a dramatic scene in wartime France. She was "attached to Evacuation Hospital No. 1. In one night alone more than 800 wounded American soldiers were brought into this hospital, 136 of whom were assigned to her care for want of sufficient nurses." When the wounded arrived they had already had "first aid some place in the front lines." In the receiving ward the patients were "undressed and all their personal belongings such as money, letters, pictures...put in a Red Cross bag," she told her mother, Mary C. Bettilyon, adding, "so if you have made any [bags] you can see how your little bit helps." Mabel praised the courage of her wounded countrymen, many of whom did not want to be sent home "'until we get the Kaiser.'" Since this was an evacuation hospital, she cared for many German wounded as well but was glad when they left. "So many people are anxious for German souvenirs," she wrote, "but...seeing our men wounded and dying is all I want that refers to Germany. I feel now as tho I wouldn't give the smallest place in my trunk for anything off a prisoner." Mabel served 14 months overseas.

Another nurse, Ruth Clayton, viewed her service in France as "the most important experience of her life because she was able to help." A 1915 graduate of St. Mark's Hospital School of Nursing, she joined the Army Nurse Corps in 1916 and may have served on the Texas

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border before going overseas. In France, working in a crowded hospital tent as part of a surgical team, she also saw some of the worst gas cases—men with swollen, disfigured faces, some blinded. Doctors quickly decided which of the wounded had the best chance to survive and channeled their own and the nurses' efforts toward them. Facilities were primitive. Sometimes the only place to sit in the mess tent was on a wooden coffin. Clayton "couldn't take hospital work" after the war and went into public health nursing. Her patriotism never waned, however, and during World War II she volunteered as a nurse at Bushnell Hospital, a military facility in Brigham City.

A number of Utah nursing leaders served in the war, including Ella M. Wicklund, a member of the first State Board of Nurse Examiners and secretary of the Red Cross in Salt Lake City before leaving for France early in 1918; Anna J. Hall, who is credited with raising the standards of nurses' training at Ogden's Dee Hospital; and Rose Karous, who introduced the visiting nurse concept locally and chaired Utah's Red Cross Nursing Service for four years before she and her sister Frae joined the Navy Nurse Corps. Other significant nursing leaders who went to war were Anna Rosenkilde, superintendent of Primary Children's Hospital from 1922 until her retirement in the mid-1940s; Carrie Roberts, one of the state's first public health nurses; and Agnes M. Hogan, a founder of the Utah State Nurses Association.

More than 270 American nurses lost their lives during the war. Many died from pneumonia or from the deadly influenza epidemic. It does not appear than any of the fatalities were Utahns, although at least twe nurses—Lonise Owen, a member of the Disabled American Veterans, and Ella H. Conover—suffered impaired health as a result of their service.

At least two Utah nurses received special recognition for their service. Luella Francey, a 1907 graduate of St. Mark's, was sent with a medical unit "to help the American Red Cross in its relief work in the Balkans," for which she received the Serbian Cross of Mercy. Nancy V. Self, a prominent figure in nursing and health organizations in Ogden, served as a nurse with the American Expeditionary Forces in Europe and was "commended by the chief of staff of the host forces for her work in the field hospitals."

For serving their country in wartime these nurses expected no acclaim. They knew they were following in the footsteps of those unsung heroines who nursed the wounded and dying during the American Revolution, the Civil War, and other lesser conflicts.

See Miriam B. Murphy, "'If Only I Shall Have the Right Stuff': Utah Women in World War I," *Utah Historical Quarterly* 58 (1990).

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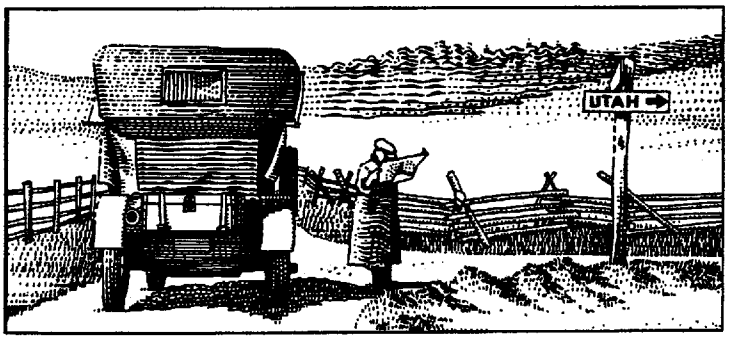

THE HISTORY BLAZER

NEWS OF UTAH'S PAST FROM THE

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The Fathers of Capitol Reef National Park

TWO MEN DESERVE CREDIT FOR THE PRELIMINARY WORK that led to the creation of Capitol Reef National Monument (later Park)—Ephraim P. Pectol and Joseph S. Hickman.

Pectol was born May 16, 1875, in Glenwood, Sevier County. In 1888 his family moved to Cainesville. In 1910 he bought some land at Grover and that same year worked in a store in Torrey. He built a lean-to on the store building and moved to Torrey, purchasing the business and making that town his home until his death. For three years he taught school while his wife, Dorothy Hickman Pectol, operated the store.

Pectol was peculiarly blessed with a love of nature. During the 22 years he lived at Cainesville he frequently passed through the section now designated as Capitol Reef. To most travelers it was merely a rough stretch of road, an obstruction to travel, and "a bad place to lose a cow." But to Pectol it was one of the beauty spots of Utah. Long before it became a national monument he had named most of its outstanding landmarks, and those names have been preserved. He originated the name Wayne Wonderland for all of the colorful country lying between Bicknell and the Colorado River.

Hickman was born at Milford, Utah, on September 28, 1887, a grandson of the noted pioneer Bill Hickman. When he was eight or nine years old, the family moved to Cainesville, passing through what was later called Wayne Wonderland. After returning to Milford for a brief time the Hickman family moved to Loa, county seat of Wayne County.

His family were cattle ranchers, but Joe Hickman aspired to become a teacher. He attended the University of Utah, Brigham Young University, and Utah State Agricultural College, graduating in 1913. On returning to Wayne County he began teaching school in Torrey. In 1918 he was appointed principal of Wayne County High School in Bicknell and the next year became county superintendent of schools.

Hickman was a brother-in-law of Ephraim P. Pectol who has been called the father of Capitol Reef National Monument. But the two men worked together to promote the scenic values of Wayne County until Hickman's life was cut short, leaving Pectol to complete the project.

Hickman and Pectol were almost the only men in Wayne County who realized the value of the unusual erosional effects and high color of the cliffs and canyons they called Wayne Wonderland. They were convinced that if the area could be opened to the public it would attract visitors from all over the nation, a belief since proved entirely correct.

The first effort to publicize Wayne Wonderland occurred in 1921 when a Boosters' Club was organized in Torrey with Pectol as president and Ellis E. Robinson as secretary. Pectol

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furnished stories and photographs to any newspaper or magazine that would publish them. In this he was assisted by Hickman.

The Boosters' Club could not properly publicize Wayne Wonderland, so in 1924-25 Hickman organized the Wayne Wonderland Club and included groups from other communities. In time this became the Associated Civics Club of Southern Utah.

In November 1924 Hickman was elected to the state legislature and immediately introduced a bill to have part of the Wayne Wonderland designated as a state park. His bill passed and 16 acres in the vicinity of Fruita, including a large natural bridge (Hickman Bridge), was set aside. Dedication ceremonies were held in Torrey on July 20, 1925, and Gov. George H. Dern was the principal speaker. A large sign was erected over the Fremont River bridge west of Torrey reading "Gateway to Wayne Wonderland." This sign was later moved to Torrey where it remained for many years.

In the meantime, Hickman had introduced a resolution in the legislature asking the federal government to consider Wayne Wonderland as a national monument.

On July 24, only four days after the celebration in Torrey, Hickman went to Fish Lake with a party of friends. A sudden storm threw him out of his boat, and unable to swim he drowned.

Pectol continued the work almost alone for the next ten years. He was elected president of the new Civics Club. At his suggestion $150 was appropriated for the expenses of Dr. J. E. Broaddus, a well-known scenic photographer in Salt Lake City, to come to Wayne Wonderland to photograph its beauties. For several years afterward Broaddus exhibited his photographs and lectured on Wayne Wonderland. This publicity not only made the area known to the public but eventually resulted in the creation of Capitol Reef National Monument.

In 1933 Pectol was elected to the state legislature, and almost his first act was the introduction of a memorial to Congress asking for the creation of Wayne Wonderland National Monument. During the next four years he neglected his business to guide federal investigating parties and make a boundary survey, assisted by Arthur Meeks, Arthur L. Chaffin, and George W. Okerlund.

This great labor of love was finally rewarded on August 2, 1937, when President Franklin D. Roosevelt signed the proclamation that created Capitol Reef National Monument in the heart of Wayne Wonderland, forever setting it aside for the enjoyment of the public. Unfortunately, no funds were provided to develop and operate it, and not until 1950 was it officially opened to the public. In 1971 Congress gave Capitol Reef national park status.

Pectol died on October 8, 1947, but he had lived long enough to see the creation of the monument for which he had worked so long.

Source: See Charles Kelly Collection, Utah State Historical Society Library.

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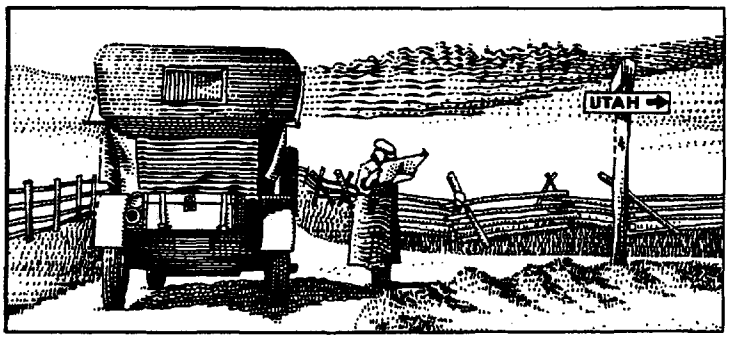

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Desdemona Stott Beeson Was Determined to Work in Mining

THROUGHOUT HISTORY MINING HAS BEEN PERCEIVED as a distinctly male profession. Though women have been part of mining communities as boardinghouse keepers and cooks, few have achieved administrative or labor positions in mining. Desdemona Stott Beeson was an exception to the rule. Determined and ambitious, she combated social expectations and became a well-respected operator and engineer of several mines in Utah.

As a child Desdemona was fascinated by the silver mines in her home town of Eureka, Utah. Born in 1897 she grew up during the town's peak mining era. Since most of her male relatives and friends were involved in the mining industry, she would often tag along to explore the mines. Her brother once took her to the Iron Blossom No. 3 mine to show her a new cavity of native silver. The experience left a lasting memory for Desdemona of the beauty of the underground world. Encouraged to see more, the young girl gained permission from the manager of the Gemini shaft to ride the rail car down with the morning shift. She spent hours watching the men hammer into the surface of the rocks. Later, she dated a young foreman who let her spend evenings in the Mammoth mine while he worked. No matter what the occasion, she was in the mines every chance she could get.

After graduating from high school, Desdemona left Eureka and the mines for several years to attend the University of Utah. Though she wanted to study engineering and geology, she was encouraged by her parents and professors to accept a discipline they considered more appropriate to her gender. Half-heartedly she pursued a degree in psychology. After graduation, however, she moved to the mining town of Alta to live with her brother and his wife.

It was in Alta that she met her future husband. Joseph Beeson was a Stanford-educated geologist that had been hired by a local company to examine ore deposits in the region. Not long after the couple was married in 1917, Joseph discovered a large ore body in the Emma Mine. He and Desdemona managed the mine for nearly a year. But soon the Emma Mining Company went bankrupt due to excessive stock promotion. The Beesons' first year of marriage was one of financial strain. Luckily, new opportunities opened with the outbreak of the First World War. Joseph enlisted to serve in the military and was sent to Europe as an army engineer at the end of 1917. During her husband's absence Desdemona was able to pursue her studies in mining engineering and geology at Stanford University. The intense year of study gave her skills and expertise that were invaluable to her future career. But, like the other women in her field, she had to fight to maintain respect among the male faculty and staff.

Fortunately, she was up for the fight. After a year and a half of struggle at Stanford, Desdemona entered the mining profession with a confidence that demanded respect. In 1918 she

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joined her husband in an independent mining venture in Bingham, Utah. Though some miners objected to having their paychecks signed by a woman, Desdemona continued to run the mine when her husband was busy with geologic consulting. She maintained her managerial role when the family moved several years later to run a mine in Jarbidge, Nevada. At one point the miners went on strike to demand their pay include travel time to the mine each morning. Aware that Nevada practices differed from those in Utah, Desdemona drove 100 miles to Elko to study Nevada law. She discovered a law that defined pay periods as not including travel time. She drove back to Jarbidge and nailed the statute to the door with a statement that she would fire anyone who refused to work in the morning. The strike ended the next day.

Determined and motivated, she always made mining her first priority. While working at the Bingham Prospect mine, Desdemona got such a severe case of sunstroke that she was briefly hospitalized. Though weak, she returned to work several days later. When Joseph took a position at the Park City Consolidated Venture, a lot of initial work was required to start the operation of the mine. Though pregnant, she carried large posts to help with construction. While exploring an old mine near St. George in the 1940s, she was hit by a boulder and broke her neck. She quickly recovered and returned to work in a neck brace.

Though female workers were often restricted from going underground, she entered the mines to supervise her workers. On one occasion, Desdemona gave a scathing lecture to a diamond drill crew that had made a major error. She fired a husky workman for using a shovel to catch the drill sludge. When he refused to leave, she said, "You get out of here or I'll wrap that shovel around your neck." Nevertheless, she was often refused permission to tour underground mines when she traveled to surrounding areas with her husband.

Desdemona also faced discrimination when she and her family moved to Washington in the late 1930s. The Office of Price Administration had offered Joseph a position to govern appropriations for lead and zinc mines. But for several years she could not find work. Finally, U.S. involvement in World War II opened many positions to women that were formerly filled by men. She took a job in the Foreign Economic Administration monitoring world metal and uranium production. Though skilled and competent, she lost her position when the war ended in 1945. When told she could remain as a secretary, she decided to quit. Not long afterward the family moved to Utah to manage a mine near St. George.

During the 1950s the Beesons returned to Alta where they had first met to pursue their last mining venture together. They managed the Cardiff Mine for more than ten years until development of the Snowbird ski resort began a new era. The retired couple became involved in the Utah Geological Society and became favorite speakers at meetings of local organizations.

Desdemona Beeson died in Salt Lake City on July 8, 1976. Through her daily actions and achievements, she demonstrated that women can pursue their goals. She pioneered a place for women in business and with remarkable grit proved that they could have a role in mining.

Sources: Laurence P. James and Sandra C. Taylor, "'Strong Minded Women': Desdemona Stott Beeson and Other Hard Rock Mining Entrepreneurs," *Utah Historical Quarterly* 46 (1978); *Salt Lake Tribune*, July 10, 1976.

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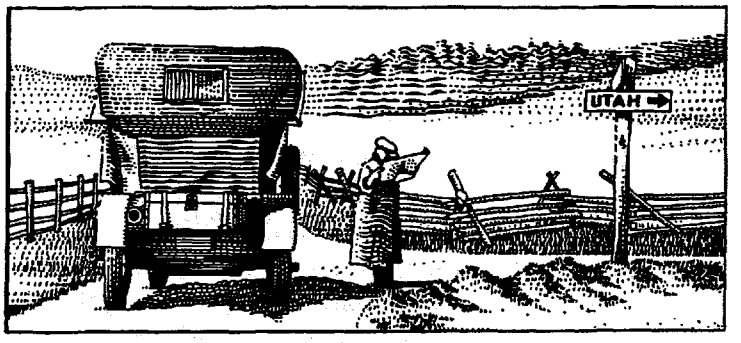

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NEWS OF UTAH'S PAST FROM THE

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Lester F. Wire Invents the Traffic Light

IN THE EARLY 1900S AUTOMOBILES WERE JUST STARTING TO APPEAR on the streets of Salt Lake City, joining horses and buggies, trolley cars, and pedestrians. As more and more vehicles appeared on the roads, traffic problems began to occur. To help solve some of these problems, Lester Farnsworth Wire, at the age of 24, was appointed by Police Chief B. F. Grant in 1912 to head the first traffic squad.

Born in Salt Lake City on September 3, 1887, Lester Wire attended Salt Lake High School where he was a football star and an expert marksman. He also helped organize the first high school boys' and girls' basketball teams. In 1909 he enrolled at the University of Utah as a law student. He found that too expensive and quit to take a job with the Salt Lake City Police in 1910.

Until Lester was appointed to the traffic squad there had never been a police traffic patrol in Salt Lake. Streetcars stopped wherever they liked to let passengers off, cars made U-turns anywhere, and vehicles traveled on either side of the street. Pedestrians were fair game and had to cross the street quickly or be run down. As head of the traffic squad, Lester was supposed to bring order out of chaos. He started by writing the city's first traffic regulations, but citizens were divided over accepting them, and his job was not an easy one.

Whenever there was a traffic accident, a patrolman walking the beat would settle it. Lester could see that traffic problems were getting bigger and needed more manpower, so he appointed a patrolman to stand at the busy intersection of Second South and Main Street to direct traffic. The patrolman stood on a small platform in the middle of the intersection. In order to be fair he timed the traffic going each way, giving each direction an equal amount of time.

Traffic patrolmen had to stand in all kinds of weather for many hours. Concerned about the long hours and poor working conditions of his men, Lester wanted to find a better way to control traffic. After experimenting, he came up with the design for what is believed to be the world's first electric traffic signal. The signal consisted of a square wooden box with a slanted roof, painted a bright yellow and containing red and green lights inset on each of its four sides. It was mounted on a tall pole, placed in the middle of the intersection, and connected to the electric lines used by the trolley cars. The signal was operated with a two-way switch by a patrolman standing at its base.

At first the signal was a novelty and even a joke to the local community. No one wanted to stop for a "flashing bird house." People stood on the corner just to watch it. Needless to say, Lester became very discouraged. However, a few citizens thought it was an improvement and wanted more placed around the city. Chief Grant told Lester to go before the city commission and

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ask for funds to build more traffic lights. He spent many hours sitting in the commission chambers waiting, but whenever he stood up to speak they ignored him. Finally, they did ask him if he had something to say. "No, I just got up to spit," he said in disgust and left the meeting. Next time they listened to his request.

People from larger cities were impressed by the light, but local residents thought it a curiosity and a nuisance. Pedestrians would yell at drivers waiting in cars for the light to change. "Are you waiting to see if the birdies will come out?" "I saw a birdie that time; now you can go!" The traffic light became known as "Wire's bird cage" and "Wire's pigeon house." Sometimes officers arrived to find that the light had been knocked over and destroyed during the night. But as time went on the signal became better accepted and Lester kept trying to improve it.

In 1914 a platform was attached to the side of a light pole on the corner of the intersection where the traffic light was located. An officer sat in the cupola, or the coop as it was called, and controlled the light from there. An umbrella placed over the top protected the patrolman from the weather. The coops were removed from the poles in 1926 with the invention of iron mike, an automatic system that relieved the officers from having to control the stoplights manually.

In 1917 Lester enlisted in an ambulance corps sent to France during World War I. When he returned in 1919 the man who had replaced him as traffic sergeant did not want to give him his job back. So Lester walked the beat for a short time before being promoted to the Detective Bureau where he remained until his retirement in 1946.

Nevertheless, Lester did not lose interest in the traffic light and continued to make improvements on it. Finally, he devised a durable metal stoplight, using the smokestack from an old locomotive engine for the frame. It looked much liked the stoplight of today, except that it did not have the yellow caution light. Lester thought of having his traffic light patented, but he found that he had waited too long. Too much time had elapsed since his original invention. So, he never received any money for inventing the traffic light. He died on April 14, 1958, at age 70.

In March 1962 the Wire Memorial Museum and Historical Association was started in his family home. His sister, Edith, tried to secure the original stoplight from the Tracy Aviary where it had been used as a bird house, but it had disappeared shortly after Wire's death. The original metal stoplight had been displayed in Syracuse, New York, for many years. In 1964 Edith asked if it could be returned to Utah for display in the museum, but the people in New York replied that it had been thrown out two days before her letter arrived.

Edith died in 1973. She left her money to keep the museum operating, but there were not enough funds to do that. The Utah Department of Transportation agreed to use the assets of the estate to create and maintain a suitable memorial to the inventor of the traffic light. To that end the Lester Farnsworth Wire Memorial Library was included in the UDOT building at 5401 South 2700 West in Salt Lake City.

See Linda Thatcher, "Lester F. Wire Invents the Traffic Light," *Beehive History 8* (1982).

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