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BOX ELDER LORE

of the Nineteenth Century

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of the Nineteenth Century

Published by the
**BOX ELDER CHAPTER
SONS OF UTAH PIONEERS**
Adolph M. Reeder, President

Brigham City, Utah
September 1951

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By Box Elder Chapter
Sons Of Utah Pioneers
Brigham City, Utah

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GOOD TIMBER

The tree that never had to fight
For sun and sky and air and light
That stood out in the open plain
And always got its share of rain
Never became a forest king.
But lived and died a scrubby thing.

The man who never had to toil
Who never had to win his share
Of sun and sky and light and air
Never became a manly man,
But lived and died as he began.

Good timber does not grow in ease;
The stronger wind, the tougher trees,
The farther sky, the greater length;
The more the storm, the more the strength;
By sun and oold, by rain and snows
In tree or man good timber grows
Where thickest stands the forest growth
We find the patriarchs of both.
And they hold converse with the stars
Whose branches show the scars
Of many winds and much of strife
This is the common law of life.

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Willard Basin Showing Protecting Terraces Designed To Prevent Floods, With Natural Lake In A Setting Of Beauty High In The Wasatch Mountains

PREFACE

The shore line along the mountain sides in Box Elder County reveal the evidence of the greatness of the wonders of nature and stretch the imagination. The geological work wrought by Lake Bonneville together with all the attendant changes that have taken place here in the past ages help one to recognize the hand of the Great Creator and His over-ruling providence in preparing this land to become a choice land for man's habitation. It could be a symbol of a wholesome attitude to strengthen man and sustain him in cultivating lofty ideals.

The nineteenth century is so fascinating in relation to the Bear River Valley. Though much has been written, there still remains much interesting history. This being the Box Elder Centennial of the coming of the pioneers we think of 100 years of great achievement. Much of the background of the first half of the nineteenth century is mentioned very little. We, the Sons of the Pioneers, feel that there is still much to be taken from the journals of those who blazed the trails.

We are deeply grateful to Dr. Howard R. Driggs for his permission to quote from his very interesting books: "Hidden Heroes of the Rockies" and "Westward America." He has gathered some fine stories of historical incidents relating to the Bear River Valley. We acknowledge the Bobbs Merrill Publishing Company for their permission to use material about Sacagawea (a great heroine) quoting from "Star of the West."

Many fine biographies are preserved of the pioneers but we use incidents mainly in order to be brief. We emphasize the stories of the men who led the colony to Box Eder and the several battalion men who settled here. They show a fine spirit which should ever remain among us. Many men and women were endowed with special gifts and talents to fit them for founding community life such as we have.

Truly the words of Shakespeare apply in our history: "All the world's a stage and all the men and women are the players. We have our entrances and our exits and each man in his time plays many parts."



INTRODUCTION

When one approaches northern Utah on U. S. highway 30 he travels through miles of sagebrush flats dotted here and there by small communities and ranches. After entering the state the road leads straight as an arrow across the Curlew Flats and over a hill into the town of Snowville. The traveler notes the farms in the valley and on the hillsides. Several miles farther on, the road clings to the side of a steep hill at the head of Hansel Valley. An Eastern traveler might shudder if he knew this area is called Rattlesnake Pass. In the valley one catches a glimpse of well cultivated grain land. But he is little prepared for the sight that greets him as he drops into the next valley. Here the broad acres of cultivated land reach almost to the tops of the hills and the grain grows waste high. Elevators, too numerous to count, dot the landscape. The traveler has entered the heart of Utah's great dry farming area.

The highway continues over more hills and past a marker which informs the tourist that the Golden Spike was driven some thirty miles to the south in 1869; today that spot is isolated, miles from the nearest rails. Continuing on his way the traveler notes that every possible spot that is not too steep nor too rocky has been carefully husbanded into prosperous farm land. Its beauty is unsurpassed.

But the visitor is ill prepared for the introduction to Box Elder County's irrigated farm area as he sees it from the top of Point Lookout where the road enters Bear River Valley. As he rounds the hill the sight that bursts unexpectedly upon him is a tremendous surprise. Checker board fields of various sizes and innumerable colors hemmed by rows of stately trees stretch over the broad valley. One sees several towns almost within a stone's throw of each other. The fields are neatly laid out and well cared for; the colors are brilliant. Canals of various sizes carry life giving water to the thirsty land. Elsewhere there is an air of industry and prosperity in the Bear River Valley.

A sight equally surprising and breathtaking is witnessed as one descends Box Elder Canyon and the mountain opens up revealing the city of Brigham situated on the alluvial fan of the mountain stream. The tower of the stake tabernacle stands out prominently both day and night and leads one to admire its

simple beauty. Upon closer approach to this structure a stranger is lead to respectful admiration; and well he might because the building has been described as the most beautiful in northern Utah by one who has made a study of such constructions.

Brigham's main street is famous for its sveral miles of sycamore trees. Its beautiful homes, well cared for lawns, gardens, parks, streets, etc., make it a delightful place. At night one notes the porch lights that remain burning and admiration turns to surprise when he is told that these burn without cost to the owner, but are on the city. From the municipal electric power plant.

The traveler is hardly outside the city limits before he is in the heart of the orchard lands of northern Utah. On every side there are acres of fruit trees: cherries, apricots and peaches. These are interspersed with fields of tomatoes, melons, cantaloupes, beets, alfalfa, grain, and even fur farms. Fruit stands line the highway.

Whether one travels along the foothills, through the dry farm area, or in the broad valley by-ways, one sees on every side the evidence of the tremendous strength of the agricultural economy of the region. There are the farms of several sections in size; the farms under irrigation with the patch work pattern of crop rotation planning; the orchards, vineyards, truck gardens along the foothills; the meadows for livestock; the grazing lands in the hills for cattle and sheep; even the arid hills are utilized by the turkey raisers! In some of the more remote spots one can even find mines or oil wells. Everywhere there is industry, vitality, strength, prosperity, happiness and contentment. These are the fibers of a sound patriotic society, the strength of the real America. Yet over and through these there is a reverential feeling of faith in God and a trust in His divine purposes. This is the moral strength of a God fearing people.

Thus one sees Box Elder County in 1951, one hundred years since the first settlers came into the region.

In 1950 the assessed valuation of the state of Utah was \$848,379,641. Box Elder County's share of this was \$33,808,183. More than a hundred years ago during one of the debates in the U. S. Congress Daniel Webster said of the West which included this region the following:

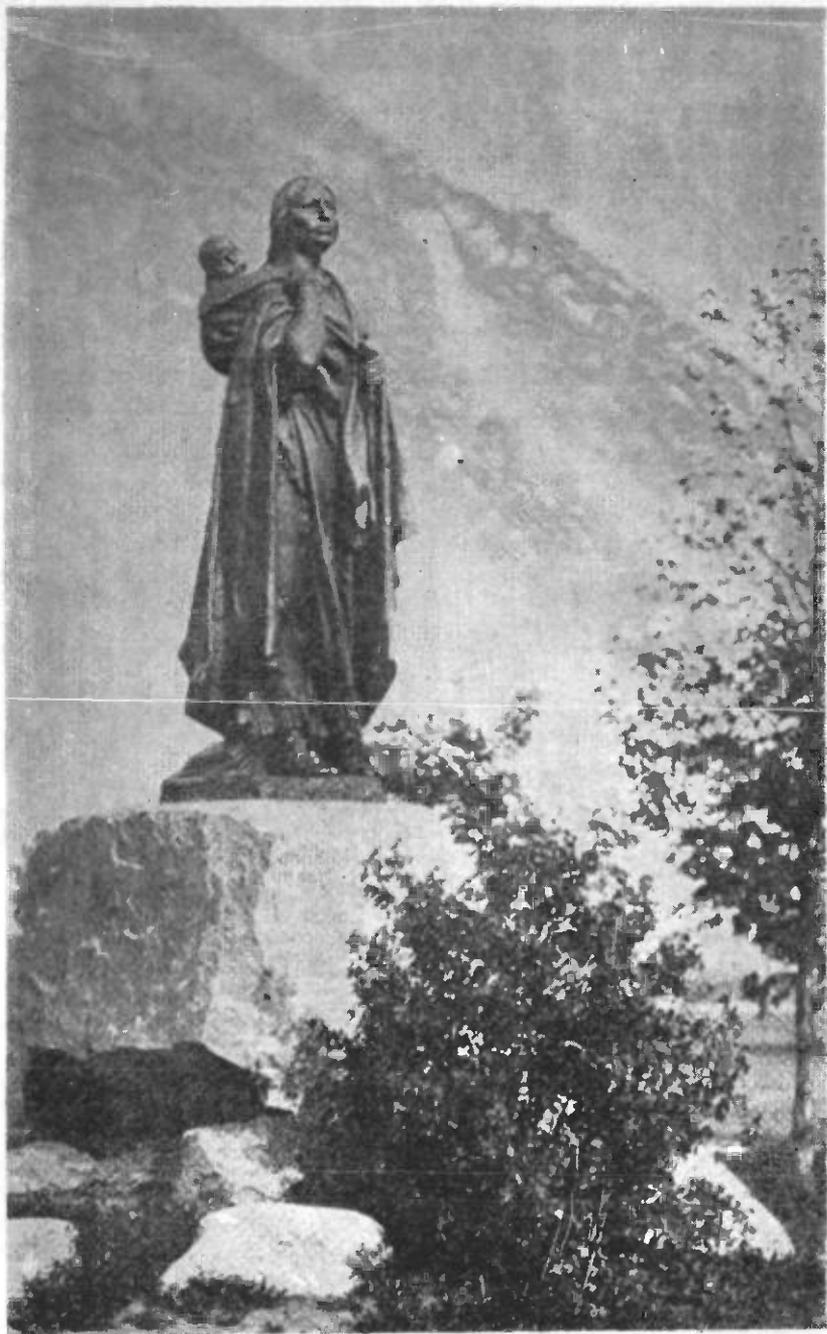
"... What do we want with this vast worthless area? This

region of savages and wild beasts, of deserts, of shifting sands, of whirlwinds of dust, of cactus beds and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast, cheerless, uninviting and not a harbor in it? I would not vote one cent from the people's treasury to place the Pacific coast one inch nearer to Boston than it is now."* May the voices of millions of westerners rise in protest to Mr. Webster's ill considered eloquence!

The 19th century is a continuous occurrence of events that acclaim a great and interesting history, some of which we feel will be of interest to the on-coming generations as well as those who come among us.

*Utah Centennial Magazine p. K3.

—Ray M. Reeder



Monument Erected to the Memory of Sacajawea at Bismark, North Dakota

Chapter I

A GREAT ADVENTURE

Jefferson, as President, had his golden opportunity to realize his dream of western expansion and exploration. In 1803 the purchase of Louisiana from France was effected. By that stroke of business diplomacy the vast realm reaching from the "Father of the Waters" to the summit of the Rockies was made an integral part of the United States. Old Oregon, the region spreading westward between the northern boundary of California on the south and an undetermined line on the north, was as yet a kind of "no man's land," albeit one of our Yankee sea captains had been first to sail into the mouth of the great river which still bears the name of his good ship, *Columbia*.

"Freedom of the streams" was an unvoiced call that finally brought about the great purchase. Americans who had settled by the thousands on the rivers flowing down the westward slopes of the Alleghanies into the Ohio and the Mississippi were being halted on their way down to the Gulf of Mexico with their products of farm and range. The demand came that our country open the Mississippi by clearing the port of New Orleans where Spanish officials were giving trouble to American shippers. Either our government must act or Kentucky and Tennessee mountaineers would.

Jefferson dispatched James Monroe to France to join our minister, Robert Livingston, in making negotiations for the purchase of the important river town. Napoleon was getting into sore straits about that time. He needed money to carry on his war. Louisiana, which he had secretly reclaimed from the Spanish, would be difficult to hold; the British might easily seize that faraway territory. He would much rather have a friendlier nation in control of the realm. So without much ado, though with some trepidation on the part of Livingston and Monroe, the bargain was struck for not merely New Orleans, but for all of Louisiana. And our Congress, with some members warning against this stretching of the Constitution, and with ironic flings at the vast worthless region which never could be effectively administered, rather promptly approved the purchase.

Louisiana was ours; but what was Louisiana? An essential first step was to explore the region. Naturally Jefferson turned

to Meriwether Lewis, then his secretary, to lead an exploring expedition. Lewis accepted with the proviso that William Clark, with whom as a fellow captain in the army of "Mad Anthony" Wayne he had shared in the conquest of the old Northwest Territory, should also go as a co-commander of the expedition. For two years these two young captains led the frontiersmen over an unknown region. The fact that they did it without difficulty as to their joint authority as officers, attests their close comradeship and their strength of character.

Jefferson's letter of instructions cites as a chief object of the expedition that of exploring the Missouri. They were to follow this river to its sources, and to find other streams offering a direct and practicable route across the continent for the purpose of commerce. The explorers were to keep a careful record of their observations enroute, and to note particularly "points of portage between the heads of the Missouri and the water offering best communication with the Pacific." Evidently Jefferson had not forgotten John Ledyard's tales of wealth to be gathered along that ocean.

Indian tribes within the territory were to be treated in a "friendly and conciliatory manner." Names of the red nations and their numbers, their language, traditions, occupations, food, clothing, diseases, appearance, laws and customs, were to be carefully studied and recorded. Further than this, observations of the soil, the plants and the animals, particularly "those not known in the United States," were to be made. Careful study also was advised as to the minerals, especially the metals, limestone, pit coal and saltpetre, salines and mineral waters. In a word, it was to be an expedition for the purpose of mapping and charting the unknown regions, establishing friendly relations with the Indians, making a scientific study of the flora, fauna and mineral resources; and discovering routes for future trade.

Lewis and Clark accepted this rather large order with confidence, and carried through splendidly. About sixty young men, mainly of the Kentucky mountaineer type, with some French voyageurs to help along the western waterways, were enlisted. One negro, York, a stalwart servant of Captain Clark, also was in the picturesque party.

St. Louis, then a frontier trading post, was the scene of their outfitting. Their equipment was carefully selected. Besides food, clothing, weapons and ammunition, they provided themselves with scientific instruments and medical supplies, and

gifts in goodly number and variety for the Indians.

On May 14, 1804, the party set forth from St. Louis, cheered by the inhabitants who had lined the river shore to bid them good luck. Lewis, with appreciation of the historical significance of their undertaking, afterwards wrote in his journal these lines: "The little fleet altho' not quite so respectable as those of Columbus or Captain Cook, was still viewed by us with as much pleasure as those deservedly famed adventurers ever beheld theirs."

It was a difficult passage up the Missouri with this "fleet" of clumsy mackinaw boats. Day after day the men cordelled these along the twisting river. One important pause was made at "Council Bluffs," just north of where Omaha, Nebraska, now is situated, and this to hold a powwow with the Indian chieftains who gathered there. Still farther up the river at a point near the present Sioux City, Iowa, the party halted to bury one of their number, Sergeant Floyd, the only man of the group who died on the whole journey.

Their first winter camp was made at a village of Mandan Indians not far from the site of Bismark, the present capital of North Dakota. Here during the stormy months the men had time to catch up with their written records, and to learn more of these Indians who had extended them cordial welcome. Among the redmen, Clark's servant York was regarded with high favor; they had never seen a negro; and this well-built man was to them a source of wonder.

It was while among the Mandans that the explorers found Sacajawea. This young Shoshoni Indian woman, one of the wives of the French trader Charbonneau, had been stolen from her mountain folk a few years before by a raiding party of Minitarees. Another Shoshoni girl had been abducted with her, but had managed to escape from their captors and make her way back home. Sacajawea was taken on down the Missouri to the land of the Mandans. She was sold there to one of that tribe, who took the young girl into his family. It was here that Charbonneau found her, and, legend has it, won her from the Indian in a gambling game.

While Lewis and Clark were encamped by the Mandan village, they inquired for Indians who might inform them as to the route that lay ahead and were told of Sacajawea. She knew well her way back to her homeland on the western slopes of the Rockies. The American leaders immediately made a proposition

to Charbonneau that he accompany the exploring party with his Shoshoni wife on the rest of the journey westward. After some delay in getting terms satisfactorily arranged, the Frenchman finally accepted. Sacajawea's heart leaped for joy at the thought of going back to her own people. Shortly afterward, with her baby boy on her back, she was piloting the way westward with all the sureness of a homing pigeon.

It was good fortune for the band of explorers when they secured the services of this young Indian mother. She soon won the confidence of the two captains and all their men. Invaluable as she proved herself as guide, she added other services that were priceess at times for the party, nursing the sick, helping to find nutritious foods, and even on one occasion saving certain scientific equipment from going down into the waters of the Missouri. With Captain Clark especially was she a favorite; and he became her protector even against Charbonneau, who felt it his lordly privilege to chastise his faithful wife by beating her when she displeased him.

At Three Forks, in what is now western Montana, the explorers paused and christened the streams that flow there to make the Missouri. One of these branches was named Jefferson; another Madison, who then was Secretary of State; the third, Gallatin, after Jefferson's Secretary of the Treasury. Sacajawea advised that the party follow the Jefferson Fork into the farther west.

Along this picturesque mountain river the explorers made ther way until it again divided into what are called the Big Hole and the Beaverhead branches. The Indian guide directed their way up the latter stream. She was now in the land of her own people; yet none of the Shoshonis or other Indians had appeared. Dissatisfaction was waxing among some of the men. Lack of food and hard labor getting the canoes up the cold, narrowing river was beginning to tell on them.

Finally it was decided that Lewis and several of the men, among them one who could use the Indian sign language, should go ahead to try to make contact with some of the "Bird Woman's" homefolk. Clark and Charbonneau, his wife and the other members of the party were to struggle on up stream. It was hoped that the groups would rejoin each other a few days later.

Lewis did not return as soon as had been expected. He and his men after several days, however, did come upon one Shoshoni

Indian, but he dashed away in fright. Some Indian women next were found; and they tremblingly led the palefaces to their encampment. Finally the sign interpreter effected something of an understanding. One thing that won the active interest of the Indians and made them consent at last to go with the white men was the word that a Shoshoni Indian woman was with the other palefaces they would meet. When the combined party reached the place tentatively appointed for the meeting, the group under Clark had not arrived. Bringing the laden canoes up the Beaverhead and the Horse Prairie Creek had proved a more difficult task than had been anticipated. The Indians with Lewis and his men grew suspicious.

Clark, filled with anxiety over the outcome of the quest of his fellow captain, arose before daybreak one morning, and accompanied by Sacajawea and Charbonneau, walked on ahead of his tired men. As the three reached the top of a kind of plateau overlooking the little valley through which Horse Prairie Creek winds its way to the Beaverhead, they caught sight of the encampment where Lewis and the Shoshonis he had brought with him had spent the night. Sacajawea immediately made expressions of joy and began to suck her fingers as a sign that these were her people.

Dashing ahead of her companions she ran into the camp. It was her good fortune to meet first the Indian girl who had been stolen with her some years before. There was a fond embracing of these long parted friends. Immediately the "Bird Woman" began to inquire about her parents and other members of the family. To her sorrow she learned that her father and mother were dead. Her sister also passed away, leaving a little son. Sacajawea at once sought the Indian lad and adopted him as her own. This boy, Basil as she named him, in later years became a chieftain of the tribe.

Another happy reunion awaited the Indian woman. A council had been called of the Indians and the white men. Sacajawea was sent for to act as interpreter. As she took her place in the circle, the chief on the opposite side began to speak. Immediately she sprang to her feet and running to the Indian leader, threw her blanket over his shoulder as a sign of recognition. The chief was her own brother, Camehait. For a time the council broke up while these two exchanged their joyful greetings and news of loved ones.

That meeting of the red brother and sister in the wilds was

most fortunate for the white explorers. Through Sacajawea's influence with Camehait, Lewis and Clark were able to procure Shoshoni guides to lead them on over the Continental Divide and through the Lolo Pass to the Clearwater. Reaching that navigable stream, the party could again take boats and make their way to the Snake and the Columbia and down that broad river to the Pacific. Their expert voyageurs were able even to shoot the rapids of the Dalles in safety and to take the party on to the western end of their journey. Every one of the band except the one whom they had buried on the hill overlooking the Missouri, stood at last on the shore of the Pacific.

Sacajawea with her baby Baptiste went all the way to the ocean. When she reached the great sea she acted like a delighted child. The courageous Indian woman endured all the hardships of that difficult winter, taking the cold, rainy season and scant rations—mostly dried salmon—without complaint. When spring came she journeyed back with the explorers up the Columbia and the Snake, over the Rockies and down the Missouri into the land of the Mandans. Here she and her husband parted from the white captains and their men. In later years, however, she was to meet Captain Clark often in St. Louis. She entrusted to him the education of her boy Baptiste and a daughter who later was born to her.

Chapter 2

SACAJAWEA — A SHOSHONI GIRL

Opinions vary as to where she was born and died. Several monuments have been erected in her honor. The one at Fort Washakie in Wyoming claims that she was buried there, an aged lady.

With special permission of the Bobbs-Merrill Publishing Co., Inc., (Copyright 1935), we quote from "Star of the West":

"... When her captor loosened her from the horse at the Mandan Village in North Dakota, jumping from the back of the horse to the ground, in the presence of Wild Crow, her captor said, "This is no fish, it is a bird I have caught." Cold Flower, the delighted squaw, shook and chuckled with laughter. She was delighted with the little stranger, and so they called their little maiden—Saca-ja-wea.

She had been caught in the water of the Missouri River at Three Forks as the Minitaree wheeled his horse and cantered into the river after her. "Why, what big fish there are that swim in this river," he cried, in his jovial voice. He caught her in his arm and lifted her bodily, laying her drooping, half fainting, before him, across his prancing horse. "It is a fish I have here, not a maiden."

It was no battle, but carnal destruction. Dust and smoke hung over the valley. The remains of the ruined tepees were going up in flame.

As they galloped through the ruined camp, they saw a body, lying face downward beside a dead horse. It was the body of a Shoshoni brave, weltering in blood, his scalplock gone to adorn some war-club.

"Is it my father?" she asked faintly. Not understanding her language, the Minitaree thought, from her faint pleading, that she begged for freedom.

"Don't be afraid, little fish, I will not harm you." She did not understand his language, but felt a vague comfort in the kindness of his voice.

The Shoshoni camp, lately so peaceful, teaming with good work, gay and happy comradeship, was a scene of wild disorder.



Mrs. Esther Burnett Horne, Wahpeton, N. D., Second Great-Granddaughter of Sacajawea, Famous Shoshoni Guide of the Lewis and Clark Expedition, Who Attended Summer School At Intermountain Indian School in Brigham City.

Dying horses pawed at the air. The neat tepees were demolished and burning, and everywhere were the hideous Minitarees, taking down slabs of drying meat, throwing dressed skins over their horses. Some rode back with horses captured from the fleeing Shoshonis or caught loose on the range. The captured horses were greatly prized as being good animals and well-trained. They were the pride of the ill-fed Shoshonis, and sought after by all other tribes.

The Minitaree fastened his maiden loosely but firm to his pony with an elk skin thong. There was no heart left in her now to run away. It was the end of the world to her. All her life she had been told, "Minitarees will come," or "The Blackfeet will come" or "The wicked Tetons will come." Now the Minitarees had come. Her people had fled away to the mountains and she was a prisoner. It was the end of the world.

The war party turned its horses east on a dead run. "East!" In all her life the little captive Shoshoni maiden from the Rockies had never been farther east than the Three Forks of the Missouri, where they came on those hurried, harried trips for game. Now she was going east! The sun rose in the east. In the east, they told her, lived a race of strong creatures, white as ashes, half gods, half human. And it was to the east that the young men of the tribe turned their faces when they stood alone in the night, in mid-winter, seeking communion with the great spirit.

The maiden trembled as she couched on the prancing pony before the Minitaree. The east was terrible."

Sacajawea was a Shoshoni maiden and the Indians at Washakie in Box Elder County, Utah, are of this tribe. She may or may not have been born here.

When the 1947 Trekkers arrived at Rock Creek, Wyoming (not far from Fort Washakie), numerous people had already arrived to greet us and among them were three fine sisters who signed our log-books, as great-great-grand-daughters of Sacajawea. One of them also signed as Secretary of the Relief Society.

One might feel that Sacajawea was captured to serve a great mission: To lead America westward!

Mrs. Esther Burnett Horne, Wahpeton, North Dakota, is descended from Baptiste, son of the famous Bird Woman. Baptiste's daughter married Fincelious Burnett, former president of the Wyoming Pioneer Association and their daughter, Mrs.

Millie Burnett Higginson, of Crowheart, Wyoming, is the mother of Mrs. Horne.

"Sacajawea went with Charboneau to St. Lous, after her trip with the Lewis and Clark Expedition, then they returned to Fort Mandan," said Mrs. Horne. "Here the Bird Woman left Charboneau, and migrated to Comanche City, Oklahoma, where she married a man known only a Jerk Meat, a transition from the Comanche language. After his death she traveled back to Fort Bridger, where she was requested to speak to the Indians, being the first woman ever to address a council. She returned to the Wind River reservation and joined Baptiste, her son, and Basil, son of Otter Woman, whom she adopted.

"Fincelious Burnett was a farmer on the reservation, and Sacajawea heped him to teach the Shoshones to till their land, and to plant and mill wheat for their own use. She urged her people to cooperate with the whites. Sacajawea lived near Basil for the rest of her life and when she died at 80 years of age, she was buried at Fort Washakie. Mentioned as the greatest woman in the history of the United States, Sacajawea is now placed fifth. The literal translation of Sacajawea is " 'Boat Launcher.' "

"Baptiste and Basil were early converts to the L.D.S. church when the first missionaries were sent to the Indians. My mother lived for a long time in Manila, Utah, on the Utah-Wyoming border. Nearly all of the family are still Mormons," commented Mrs. Horne.

Chapter 3

HENRY'S FORT ON SNAKE RIVER

Accepting the dare of the Wild West in 1809 Major Andrew Henry, a native son of Virginia and adopted son of Missouri, after organizing the Missouri Fur Trading company, thrust out with a selected group of brave men along the trail of Lewis and Clark to the Three Forks of the Missouri River. Here he planted the first American trading post in the Rockies.

The Blackfeet Indians made a bloody protest against the intrusion of Americans into that land they ruled.

In 1806, on the return trip, Captain Lewis had shot and killed a Blackfeet chieftain during a row and the anger of the tribe was kindled against the Americans. The Blackfeet had been supplied with rifles by fur traders and these guns made them the lords of the Rockies. It would be bad medicine for the haughty Blackfeet if the Americans should trade guns to the Shoshonis and others whom the Blackfeet had wronged.

Major Henry and his men were forced by these foes to abandon their post at Three Forks. They pushed further into the mountains. Crossing the Continental Divide, they planted another post on what has been called Henry's Fork of the Snake River. From this vantage point, among friendly Shoshones, the men set out in all directions in quest of furs. The Blackfeet were still determined to dislodge the daring Americans, so in the spring some of Henry's men were killed. Major Henry wisely decided the time was not ripe for his venture. He abandoned his farthest American outpost, and withdrew down the Yellowstone River, floating back to Missouri with too scanty a cargo of furs to pay for all the hardships.

Three of Henry's men decided to remain in the mountains. They were a trio of hunters from Old Kentucky. One of them was Edward Robinson, who had fought with Boone on the "Bloody Ground of Ky." He had been wounded and scalped and left for dead. But he had survived and now a handkerchief covered the spot where his scalp should have been. The other two were John Hoback and Jacob Reznor.

Major Henry outfitted them and bidding them good luck, left the hunters "on their own" to penetrate still farther the crag-

gy land and learn more of its secrets.

While this was going on, John Jacob Astor was organizing a rival company to trap and trade in all the regions drained by the Missouri and Columbia.

One day as the second transcontinental band was struggling along the tortuous stream, three men were sighted coming down the river. Were they friend or foe? Hoback, Reznor and Robinson, in a destitute condition (having been robbed by the Indians) were floating downstream. Barely escaping with their lives these men were bound for home.

It was a welcome meeting in the wilds. The Astorians had food and supplies sorely needed by the hunters and they, in return, had valuable information to give the overland party. They had found a shorter and easier way through the Rockies than the trail of Lewis and Clark.

Would the hunters guide the Astorians along the new way? They agreed to do so if the Astorians would outfit them for another winter of trapping and hunting. The Kentucky hunters turned west to pilot the party up the Yellowstone across the Wind River Range, down the Hoback River, and on through the Teton Pass to the Snake River country.

It was this journey that brought the noble Tetons first to the American notice. It was first called Hunt's Pass in honor of the leader of the Astorians but finally it was lost when Jefferson Hunt's great deeds, like those of Holback, Reznor and Robinson, fell into the dust of forgetfulness.

At the post on Henry's Fork, they parted from their Astorian friends taking supplies with them. They struck off into the wilds again, into the haunts of fur-bearing animals. Their plan was to load up with furs and get back to St. Louis as soon as possible. An Astorian, named Miller, had joined them hoping to return home in the spring.

Hunt's Astorian party, after enduring much hardship, finally arrived at the mouth of the Columbia and a second trail had been blazed by the Americans, across the continent."

The four men, Holback, Reznor, Robinson and Miller, making a second escape from the Indians after having been robbed even of their clothing, were making a hasty retreat into the wilds and discovered the South Pass in Wyoming. While trying to find their way back to the Snake River, they passed along a

HENRY'S FORT ON SNAKE RIVER

mysterious stream. It was the "Bear River" and valley and it was the summer of 1812. It was named by Mackenzie in 1819. They were not impressed by the valley as they said the geese flew too high. The bear, instead of standing erect and fighting like a grizzly, would sneak off in the brush and hide. The sparkling streams were full of fish but those trout were too small and miserable to bother with."

Chapter 4

THE GREAT RENDEZVOUS ON BEAR RIVER

"Old Man River he don't say nothing, he just keeps rolling along."

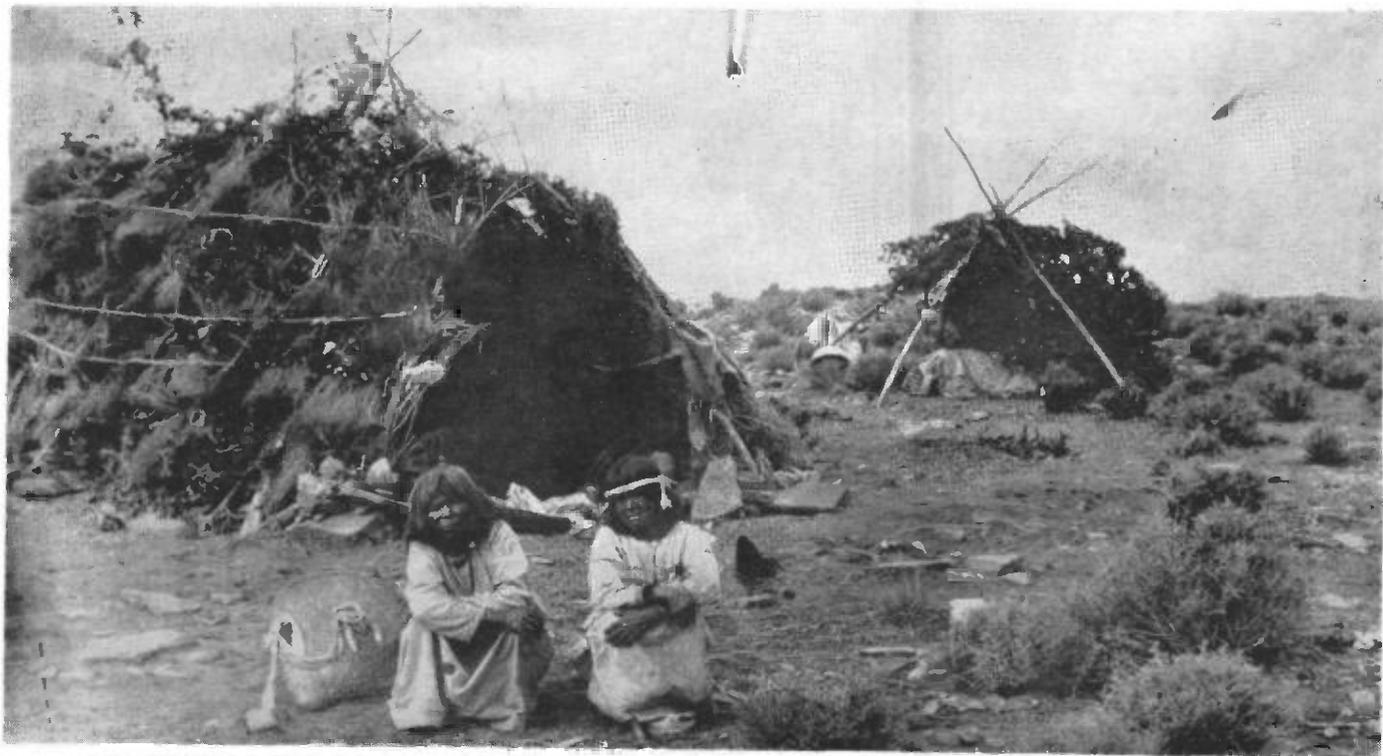
Snapshots from the book "Hidden Heroes of the Rockies" by Russell and Driggs, "The rivers of every clime are always closely linked with its songs and its stories." What a wealth of legend and music and romance comes at the mere mention of the Nile, the Jordan, the Tiber, the Danube, the Rhine or now the Marne. How many tender songs and thrilling stories arise too when we hear Ohio, Swanee, Potomac, Hudson, Rio Grande, Mississippi or Tennessee? All because along these and other wondrous streams of our country and of other lands has been enacted so much of the dramatic history of the world.

This story is centered in an unusual part of our America whose commanding water is a great lake which sparkles like a diamond in the midst of the mountains of the farther west. This is so salty that one cannot sink in its waters. The first trapper who paddled around it in a canoe nearly died of thirst. Its discoverer tasted its briny waters and thought it an arm of the ocean.

The old rule of exploration "Follow the water ways" unailing elsewhere, failed in the great basin which lies bewteen the Rockies and the Sierras. Baffled in their attempts to discover the secrets of this mountain guarded realm, the Spaniards called it the "Northern Mysteryland."

The great basin was indeed practically an unknown region on the maps until nearly one third of the nineteenth century had passed away. The streams ran in so many different directions, no one could decide where they went. Many daring Americans and also men of other nations played their various parts in discovering the secrets of the Northern Mystery. Not all the tales of heroism can ever be told, because the actors in this early day drama were men of deeds, not words.

Yet within the fragments of historical material they have left in the form of diaries, letters and memoirs many true and thrilling stories which when linked together, make a chain of events that is most satisfying to every lover of real adventure and to every true American heart.



Unlike The Teepees In Movie Sets, Intermountain Indians Lived In Crude Improvised Hovels Made of Sage Brush and Grass

Bear River seems to be the first spoken of as "Black Bears Lake and River." The honor of discovering the lake and its outlet river and naming them was left for the famous red-haired Scotch giant, weighing 312 pounds, Donald Mackenzie. He came this way from Walla Walla, or Fort Nez Pierce as it was first known. In all the wild multitude who made the far west known to us, he was perhaps one of the most striking and romantic figures. The Indians revered him for his great strength and courage. One shot at him when his back was turned, he merely turned around, lifted the redskin off his feet, and slapped the fellow's face. This was worse than killing him for it made the Indians laugh till they jeered him out of camp.

Being a highland clansman himself, Mackenzie knew the Indians through and through. He trusted their great chiefs so implicitly that he even left many bales of goods in the keeping of one friendly chief. Six months later the goods were returned without the loss of a single article.

He and his men became ill from eating beaver of a peculiar white colored flesh. He named this stream Malade River. Mackenzie also named the Weiser, the Portnuff, and the Payette rivers.

Working for the "Nor-west" company of Montreal, it was Mackenzie's purpose to penetrate and explore the land of the "Northern Mystery."

The final journey that led Donald Mackenzie into the grassy wintering grounds of Bear River was undertaken as a result of stories carried to Montreal by the returning Astorians, such stories as those David Stuart was telling in New York and Ramsey Crooks in Washington between 1813 and 1817.

He was among those men of Astors company who went west across the Rockies in 1811. He had previously been among the Indians as a "Nor'Wester" for ten years. All the while he believed that below the Tetons were many rich beaver streams.

Mackenzie traded beans and buttons for horses. He met hostile chiefs in their own wigwams, petted their children and went about unafraid until he won them to his side. He at last mustered 55 men, 195 horses, and 300 beaver traps. Off they went, up the Snake and across to the Bear River valley. They started in 1819 for Mackenzie feared neither blizzards nor Black-feet. He marched his men, except the Iroquois whom he was forced to leave at the Boise River because they were rebellious;

off into the rich beaver country Stuart had seen while eastbound.

While he was collecting his rich burden of furs, Mackenzie scribbled a note to his friend, Alexander Ross, at Fort Nez Pierce. He dated it at "Black Bears Lake, Sept. 10, 1819." Neither he nor Ross has told us exactly where it occurred but Mackenzie mustered one of the largest gatherings of Indians ever known to have assembled west of the Rockies at one time. It was estimated that there were over 10,000 Indians at the rendezvous. Their camp filled a stretch seven miles long, Indian tepees crowding both sides of the Bear River. Not all the tribes were friendly. At one end of the gigantic camp the Bannocks called the Ban-a-tees, took their station. At the other end War-are-ree-kas assembled. Then in the center came the Shoshonis.

Of this camp, the Indian giant Pee-eye-em and his brother, almost as large, Ama-qui-em were the supreme commanders, all the others bowed to their authority.

Mackenzie, the 312 pound white giant, strode around with Indian chiefs. He was accorded instant recognition and respect. The Indians thought only the greatest of chiefs could grow so large and be so strong. To Mackenzie's surprise the Indians had refused the tobacco offered them. They had some of their own growing wild in that country, which they claimed was the original tobacco. They told how ages ago they had taught other tribes to smoke and how they carried plants away to other sections of the country.

Mackenzie and the big chiefs harranged the Indians in favor of peace with the whites. After the pow-wow he rode with the chiefs around the camp. It took a whole day to make the circuit. The Indians then de-camped mysteriously for retreats in the deserts and mountains from which they had come. In a few hours after the great encampment broke up, the plains were as free of Indians as if none had ever appeared. (It is certain there were no tin cans scattered around).

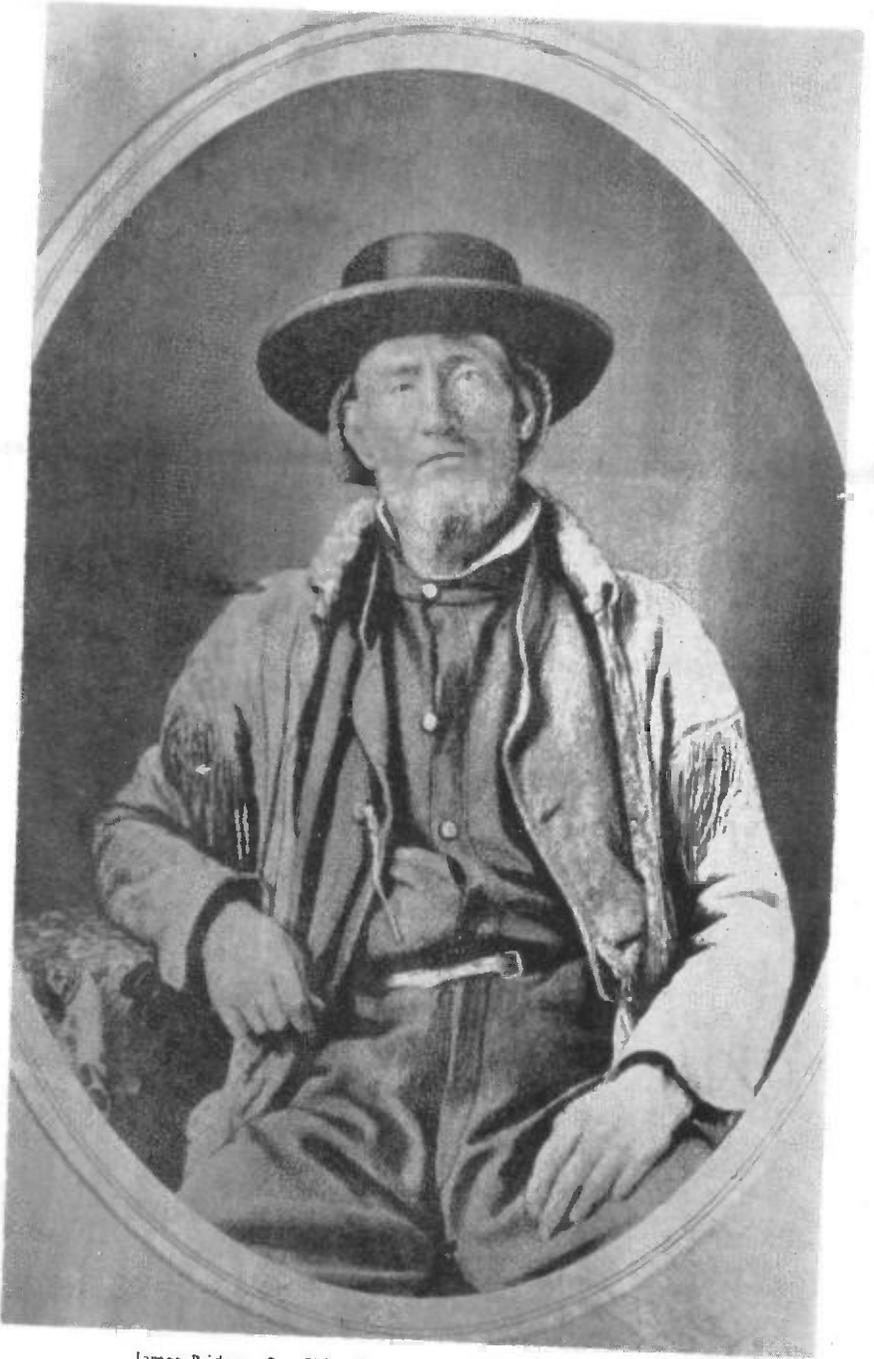
At Fort Nez Pierce, Ross spent many anxious days watching for his friends return with the beaver furs. He wrote, "And then one day a cloud of dust arose in the direction from which they were expected, and by the aid of a spy glass, we perceived from 400 to 500 horses escorted by many riders advancing at a slow pace in a line more than 2 miles long. They resembled a caravan of pilgrims rather than a trapping party.

They arrived at the fort on June 22, 1820. It had taken

them nearly a month to make the journey from the waters running inland. Most of the horses were loaded with beaver packs. Bear River and its tributaries had yielded a great harvest. The joy of being the first white trader in these regions was his. The Indians brought rich stores of beaver sewed into cloaks. They asked if the poor white nation had nothing better than skins to clothe themselves. The furs they eagerly swapped for brass rings and beads asking hardly a tenth part of what the Indians who were nearer the coast demanded. The canny Scotch trader had reason to chuckle to himself at his good luck and proud of the fact that in doing so he had not lost a single man. Ross wrote of him, "His traveling notes were often kept on a beaver skin, written heiroglyhically with a pencil or a piece of coal."

No wonder so many Indian relics and arrow heads have been found along the Bear River.

But old Man River he don't say nothing, he just keeps moving along.



James Bridger—Box Elder County's Honored Trapper and Guide

Chapter 5

JAMES BRIDGER

James Bridger, his family with him, one of the last great scouts and perhaps the greatest, is considered our "First Citizen." He came into the Rocky Mountain Region in 1822 with the "Henry and Ashley Fur Trading Expedition", and the doors of the wilderness seemed to close behind him, for he remained, a son of the mountains and streams and forests for 28 years.

Historians of the West have written much concerning James Bridger and his vast storehouse of knowledge of the Rocky Mountains, but only Bridger himself could tell how much of the West he was acquainted with. He was one of the first to reach Yellowstone; and one of the first to taste the waters of the Great Salt Lake. And legend has it that he was the first to stand on Willard Peak and survey this country — proclaiming it to be rich in furs; a trapper's paradise.

The discovery of Great Salt Lake is told by the historian, Chittenden, who states: "A party of Ashley men were encamped for the winter of 1824 and 1825, in Cache Valley, and were trapping on Bear River and its tributaries. Here a controversy arose as to the course of Bear River after it left the valley. A wager was laid and James Bridger was selected to follow the river and determine the bet. This he did, and soon arrived at its outlet in Great Salt Lake. Tasting the water, he discovered it to be salt, and on reporting to his companions, all assumed it was an arm of the Pacific Ocean."

The Mormon Pioneers and the Gold Rushers of '49 came over Bridger's uncharted trails. He knew the trees, the water, and where to find the best fruit and berries. True, he gave Brigham Young a discouraging picture of the country around the Great Salt Lake, in fact, definitely advised him not to settle there, but Bridger had evidently not had as many dealings with the Lord as had Brigham Young, and therefore was not acquainted with what the Lord could do.

Most of the counties in Utah have stories and folklore concerning James Bridger. They all seem to agree that "Bridger had been here." He was a colorful character and the story of the West could not be told without our "first citizen."

Chapter 6

MOUNTAIN MEN BY WAGONS

The Rock Mountain Furtraders left St. Louis in April, 1830, to open the first wagon road over the continental divide. The time had come to abandon the river route and try a faster method, traveling in good sized groups to protect themselves from Indian attacks and buffalo stampedes of the great open prairies.

Hoback, Reznor, Robinson and Miller working southward from the Snake River valley, had gathered furs enough to load their horses, (left them by the Astorians whom they had guided over the Teton Pass in 1811.) In high hope of getting to St. Louis, they started eastward. Somewhere in the South Pass region, they met with disaster. A wandering band of Arapahoes pounced upon them and took all their furs, horses and weapons then, stripping their victims, turned them loose in the wilds. In this desperate situation, these men (noting the gradual sloping elevation on either side of South Pass) became the discoverers of the best wagon trail over the Continental Divide, later used by the great caravans of Pioneers.

Westward the naked men made their way for hundreds of miles, existing on such roots, berries, fish and small game as they could get until they were finally succored at Fishing Falls of the Snake River by a party of returning Astorians in 1812. In their travels they had crossed the Bear River valley.

From the caches left by Hunt of the Westward Astorians, they were again supplied with traps, rifles and other equipment for another centure in furs. Miller, happy to be homeward bound, guided the returning Astorians eastward over the great South Pass. They had Indian troubles too with the Crow Indians but they finally found the Platte River and on to St. Louis. Now, in 1830, this route was to be undertaken by a wagon train.

Chapter 7

ROMANCE OF 1832

Among all the romances of the mountains the most unusual was that of an Indian beauty of the Crow tribe named U-men-tuck-en. This name had been given with a true poetic spirit, for it meant, when translated, "The Mountain Lamb."

The romance which won her as a white man's bride began in the beautiful Bear River Valley, in Utah and Idaho, and ended six years later, when a Bannock arrow pierced the beautiful girl's heart and laid her dead at the feet of her trapper husband. A sacrifice to the red man's jealousy.

Two of the trapper heroes were left behind by all their white companions in the grassy valley of the Bear River.

Milton Sublette had been stabbed in a row with an Indian. It was considered certain he would die. Mountain men could not tarry when the spring hunt for beaver was on. During the spring of 1832 they left Sublette beside the Bear River to live out, what they believed to be, his last remaining days.

Joe Meek, already called "Old Joe," was still a youngster and he was left with Sublette to bury him and mark the grave. But the Bear River valley, with its rich verdure and its fish filled streams of splashing mountain water, along with plenty of wild game, was not a place which invited death. Sublett's wounds improved. Fish from the stream and segos and berries from the hillside, brought a remarkable recovery. After 40 lonesome days, the two strong men rode east out of the Bear River valley to seek their friends. They had taken the Green River trail as the best way to the summer rendezvous. As they laughed over the surprise they expected to spring on Jim Bridger and their other friends, they suddenly found themselves surrounded by Crow Indian warriors. They made a race for life. Both Meek and Sublette were acquainted with Crow language and customs. They knew that Crows respected their medicine lodge as the ancients respected their temples. Far ahead of them, they saw the Indian village with its sacred tepee standing bold against the horizon, most conspicuous of all. Toward it they spurred their horses at top speed. They barely reached the sanctuary ahead of their Indian pursuers. They were safe for the present. No Indian could drive an arrow

through one of them. But the tribal council could condemn the prisoners to death. While the council was going on, the two white men sat gloomily in a dark corner of the great lodge. The Indians harangued for hours over the question of their fate. One chief, Gotia the Good, pleaded for their lives. In the evening twilight, U-men-tucken, the beautiful daughter of Gotia, heard her father's plea. She had also heard the voices of the opposition. Who can tell the ways of a maiden's heart? Maybe she had seen the handsome white men and, like Pocahnotas of old, did not want an Indian war club to end their lives. Whatsoever her motive, the young girl suddenly appeared beside the two prisoners. Lost in the twilight, she whispered her word of warning, "Outside your horses await you. Ride for your lives and tomorrow do not tarry." They slipped out into the gloom of the night and away they rode all night and on until they reached their friends.

The two white men had lost their hearts to the same Indian lass of the mountains. They dreamed of their beautiful deliverer and wished, each for himself, to bear her away to be his own forever. Milton Sublette soon made friends with these Crow Indians and her father offered the hand of Umentucken. Indian custom, Sublette paid ponies, beads and scarlet cloth for her and then he lavished more upon her to make her the most beautifully dressed girl among all the mountain clans.

Joe Meek also loved and watched from a distance the man whose life he had saved and now she had saved his own. Winter came and the trappers took the trail down out of the Rockies for the Snake River. Sublette fell victim to an old ailment and started east to seek a surgeon's aid, but at Sublette's Fort he died. The memories of his life still clings about old Fort Laramie.

The widow found in Joe Meek an ardent wooer when it was learned Sublette would not return to the mountains. For Umentucken he whirled his California lasso over the finest pony in his herd and gave it to her for a mount. Many years afterward, Old Joe still insisted she was the most beautiful woman he had ever known. Her gave her cut glass beads, a saddle worth \$150, and a bridle richly decorated with porcupine quills to match it. For this bridle he paid \$50.

The Indian women, in the tepees in the Rockies, never let their spouses rest for talking about Umentucken. They all wanted choice ponies and fine saddles with decoratoinis instead of their own shabby steeds.

It proved too much for some young Bannock braves. Taunted by the maidens to whom they made love because they did not receive gifts as Umentucken had received, the Bannocks rode through the white mens camp, on a wild stampede, and aroused everyone.

Umentucken came to the door of her lodge. A Bannock, riding past, loosed an arrow aimed at her heart. She received her death wound but she did not die alone. The chief of the raiding Bannocks tumbled from his horse to the dust by a bullet from Joe Meek's rifle. He mourned her as deeply as any man ever mourned his sweetheart.

Her romance became a legend. Many gloomy encampments in the earlier days has been brightened by the telling of this little love tale of the mountains, enacted before white women had penetrated into the wild vastness of the Sweetwater and the romantic region beyond the Wind River crags.

Chapter 8

THREE LURES OF THE WEST

In 1843, just three score years after the treaty was signed that gave us our free country, a vanguard of these American home builders celebrated our Independence day in old Oregon and organized that northwest for the United States.

Three major lures drew Americans out of the east to make the constructive conquest of the West; the lure of furs, the lure of land, the lure of gold.

Stirred by the reports of Lewis and Clark, of rich fur bearing regions they had penetrated, American mountain men sought their share of that wealth. They mapped and charted, in their quest, a land of mystery, and enacted new chapters of heroism in the story of America's making.

Tales these intrepid furhunters brought back of a free and fertile homeland awaiting settlement, kept the western trails alive for years with oxteam trains bearing fathers and mothers and children into the valleys of the mountains. Not many of these argonauts found their fortunes through mining, but most of them did discover less spectacular sources of wealth in farms and orchards, flocks and herds, trade and transportation, education and civil service. Out west they stayed to help the pioneer homebuilders plant our American civilization in the realm that had lured and challenged them. Historic pageantry of heroic cast is in the conquest of the west. Texas, winning her freedom, the Mormon Pioneers and the Mormon Battalion doing its part. Hand-cart caravans on historic trails are all in the stirring panorama.

Four of the men, Abraham Hunsaker, John E. Forsgren, James B. Cole and Robert Harris, of the Mormon Battalion, came among the early settlers to Box Elder. A short history of each of them appears in a later chapter.

Chapter 9

ANSON CALL AT MONTROSE 1842

August 6, 1842 the Prophet Joseph Smith went over to Montrose, Ia., in company with General James Adams, Colonel Brewer and from 50 to 100 others.

On this occasion his journal records: "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease and some would live to go and assist in making settlements and building cities and see the Saints become a mighty people in the midst of the Rocy Mountains." D.H.C. 5-85.

He mentioned this as early as 1831 in Doc. & Cov. 49-25, "Zion shall flourish upon the hills and rejoice upon the mountains and shall be assembled together upon the place which I have appointed."

Also spoken of by Isiah 2:2-3, "The mountain of the Lord's house shall be established in the tops of the mountains and shall be exalted above the hills; and all nations shall flow unto it, and many people will go and say, come ye and let us go up to the mountain of the Lord's house, to the house of the God of Jacob; and he will teach us of his ways and we will walk in His paths; for out of Zion shall go forth thee law, and the word of the Lord from Jerusalem."

This prophecy by Joseph Smith given to a large group in the shade of the building at Montrose. The testimony of those present confirms this incident. One of the brethren who was present and heard this remarkable prediction was Anson Cal. Writing in his journal, "Whilst together at Montrose, Ia., Joseph, who was with us, told of many things that would transpire in the mountains. After drinking a draught of ice water, he said, Brethren, this water tastes much like the crystal streams that are running in the Rocky Mountains which some of you will participate of. There are some of you standing here that will perform a great work in that land. Pointing to Shadrack Roundy and a number of others I have forgotten. There is Anson Call, he shall go and assist in building cities from one end of the country to the other and shall perform as great a work as has ever

been done by man so that nations of the earth shall be astonished and many of them shall be gathered in that land and assist in building cities and temples and Israel shall be made to rejoice; but before you see this day you will pass through the scenes that are but little understood by you. This people shall be made to mourn. Multitudes will die, many will apostatize."

Elder Anson Call had charge of the building of Call's Fort in Box Elder County in October 1855. (The most northern outpost in Utah and the Far West.) It was built as a defense for Box Elder in case of an Indian uprising.

Settlers built a fort in the fall of 1851 known as Davis Fort or Old Fort. A larger one was built at Lincoln school in 1852 and 53. Wm. Davis, Simeon Carter.

Chapter 10

PIONEERS EXPLORE BOX ELDER

August 9, 1847, Brother Brigham sent a small exploring party to Cache Valley. Upon returning, Jesse C. Little and his three companions made their report to the President, part of which appears here:

"On Monday August 9, 1847, I started north with a little exploring company. At Weber River we found a fort of Mr. Goodyear which consists of some log buildings and corrals stockaded in with pickets. This man had a herd of cattle, horses and goats. He had a small garden of vegetables also a few stocks of corn and although it had been neglected, it looks well, which proved to us that with proper cultivation it would do well. We continued north to Bear River. Here we parteed with the captain's (James Brown) camp and turned east into Cache Valley, which looked beautiful from the summit of the mountains. We entered the valley and passed up to the southeast, thence returned through the mountains to Box Elder Creek. We then passed down this stream into the valley (Salt Lake) and followed our outward trek to the city, having been gone a week and traveled about two hundred miles."—From Jesse C. Little, Journal 47, manuscript.

Of the many exploring and trapping expeditions previously made few charts and maps were made. But John C. Fremont had been considered as quite reliable and it was his charts that were used mostly by the Pioneers.

Chapter 11

DAVIS & CARTER — COLONY LEADERS



William Davis

William Davis, born September 12, 1795, Union Township, Westmoreland, Penn.

In the days of timber clearing, all the family worked so William learned to do his part and became a strong 6 footer and along with farm work he also became a blacksmith. (The smithy, a mighty man is he.) At 27 years of age he married Sarah McKee, born September 22, 1799.

Married October 3, 1822 at 23 years of age. Lithe and limber, she became a skilled nurse working among the sick. Later she became known as Dr. Davis. Besides bearing her family of ten children she spent much time among the sick and brought many babies into the world as a mid-wife.

After ten years of married life they were saluted with the message of truth. For them to hear was to obey, for they were honest in their souls and spiritual in their natures. In December 1832 (Just two years after the church was organized) they were baptized by Elder Simeon Carter into the L.D.S. church. The ice having to be broken on the stream.

They received great testimonies of the true Gospel and the spirit of gathering came upon them, and parting with all their possessions, they left their home, friends and loved ones and gathered with the church in Ohio. Later in Missouri, and then in Nauvoo, Ill. They became intimately acquainted with the Prophet Joseph Smith. Among the Saints, they felt lucky to escape with their lives as the church moved west.

On one occasion, when the mob was approaching, enemies of the Mormons sent a lady to tell Brother Davis he need not be afraid if he would just burn the Book of Mormon and renounce Joseph Smith. "Well," said Brother Davis, "The mob can have my answer when they come."

Gathering up what few possessions he could hastily put into a wagon, he and his family left their possessions in the hands of the mob. They never saw their possessions or home again.

January 10, 1844, William Davis received a patriarchal blessing from Hyrum Smith which became a great comfort and prepared him for the hardships to be endured in setting up the house of Israel in the tops of the mountains.

Brother Davis was present at the meeting when Sidney Rigdon came forward to claim the guardianship of the church and he with others present saw the mantle of Joseph fall upon Brigham Young. It was a wonderful demonstration of the power of God. For the Saints saw the form, the very countenance of Joseph, heard his voice, through Brigham Young, there was no room for doubt. It settled forever the question of true leadership and the Saints gave him their loyalty and unwavering support.

The assassins became fearful after their cowardly deed but the Saints left "Judgment in God's hands." They had hurriedly finished the Nauvoo Temple that the Saints might receive their blessings therein.

Since their conversion in 1832, the Davis family had been driven from their home several times and now were prepared for the great "Westward move." Having remained behind to repair wagons, etc., for crossing the plains, William now brought his anvil to Great Salt Lake and later to Box Elder where he used it for years. In 1848 they joined the company of Apostle Lorenzo Snow in their journey across the plains. In due time arriving in the valley of the Great Salt Lake. William took part with the brethren in active labor to redeem the wilderness and make it a fit abode.

President Young had sent a first exploring party into the north country in 1847 but now in 1849 William Davis and others explored the country as far north as Box Elder Creek. Brother Dalton said it looked uninviting.

In 1850, William Davis was duly called by President Young to settle and be the first Pioneer in the Indian country, we now dignify by the name of Brigham City. In the autumn of 1850 he and Elder Simeon Carter and others were busily engaged in felling trees and erecting log cabins for homes preparing for their families. Simeon Carter plowed and cleared some land and hid his plow as they expected to return to Salt Lake for the winter. When they returned in March 1851, the Indians had destroyed the buildings but had not found Carter's plow.

This then is a date to remember, that the first white men, in modern times, started a settlement in this northern desert on

March 11, 1851.

From this moment the history of Brigham City begins. Located at the north end of the third tier of blocks west of Main street.

A clearing with trees (cottonwood and Box Elder) along the creek to the east and north and also to the south chokecherry and service berry bushes a plenty. The main body of the creek ran by so culinary water was easily accessible and plenty of cotton wood trees, tall and straight, for house logs. The meadows just to the north and west for the grazing of livestock but Indians were so prevalent that it required constant watching.

To Brothers William Davis, Simeon Carter, George Hamson and others belong the credit of erecting houses and pioneering this northely western desert by white men and setting up their homes in these high mountain valleys.

During the summer of 1851 George Hamson erected a little house on his 5 acre claim (which was to the west a short distance from Davis Fort). It was here in this litte shelter that George Hamson Jr. was born on December 8, 1851. The first male white child to be born at Box Elder. George Jr. held possession of this 5 acre plot during all his lifetime and often said he was proud of that distinction.

They were poor, they had been driven by mobs, robbed and despoiled of all their possessions. Their tools and implements were crude and scanty. Their scanty food was wrested from the soil with great difficulty. The wild Indian and wilder nature were their constant foes, danger menaced them without, but within their hearts they knew no fear.

Simeon Carter had been blessed and set apart by the Prophet Joseph Smith as a peace-maker among the Indians and now his day had dawned. Whenever they were unruly or quarrelsome, they showed immediate respect whenever he raised a hand or pointed a finger at one of them. He became especially fitted to live among them as a white brother.

These settlers were brave, subduing the desert, with an implicit trust in that God whose servants they proved to be, with a determination to remain here, to cultivate the desert and make it blossom as the rose, and fulfil the mission to which they had been called by Divine Authority.

On the 31st of April, 1852, William Davis was duly ordained

and set apart to the office of Bishop of Box Elder Ward, of the Weber Stake of Zion under the hands of President Lorin Farr.

In 1852 some transients camped among the trees in what later became known as the Reeder grove. In a quarrel with the Indians, a white man was killed and the settlers became somewhat alarmed. President Young advised them to move farther up away from the trees and they began the erection of Box Elder Fort on the location of the present Lincoln school.

The Fort was constructed of logs. As the families arrived another addition would be added at the end until it reached across the block then the wings extended to the South at both ends and a stream of water was brought along the front for culinary use. A rock wall was built at the rear as a protection with holes to shoot through in case of Indian attack. At this writing (1951) Rose Carter Hunsaker remembers playing on the remains of that rock wall, as a child.

The first meetings of religious worship were held in the log home of Bishop William Davis. Later a log school house was erected in the Fort. This was the first day school in Box Elder. On the Sabbath, sacrament meetings were held in it.

All the people lived in their separate apartments but they all worked together and shared alike whatever they possessed, to help each other. All the social and civic functions were conducted under the leadership of the Bishop or whomever should be appointed and all differences were peaceably settled and justice prevailed in the best way possible. Unity was a necessity as the Indians were very numerous and they were considered as being in dangerous Indian country. Bishop William Davis believed in President Young's policy, feeding them and being kind to them rather than fighting them. He and Simeon Carter settled many Indian disturbances. These men soon won the hearts of the red men and their friendship grew and remained.

At times there seemed to be Indian uprisings. No doubt they became cold and hungry but the settlers supplied their needs and wants, often at their own denial. Life was very simple and primitive among the pioneers. With them it was religion first and then shelter and food for health, then school for their children and social life to keep them cheerful and courageous.

Officers of the law came with the expansion of the com-

munity but good behavior was part of their religion, much to the credit of the first settlers. We may well say each one seemed to be especially fitted and to have some special qualification for the establishment of community life so far in the western wilds.

The Indians could not have finer people in their midst, as their friendship was genuine and their thrifty, industrious habits were a great inspiration to the red men.

Matches were scarce, the flint steel and tinder rag were the means in vogue to make a fire. Tools and implements were few and crude. Grain was cut with the cradle and grass was mown with a scythe. The common oil lamp was unknown. Candles were hand made. The most important part of a lamp was a cup or saucer filled with grease with a rag for a wick to burn as it hung over the side. Often the dirt roof leaked and the dirt floor was wet and uncomfortable. Often a dish was placed on the bed to catch the dripping water. The open fireplace with burning logs furnished heat and a place to cook the food. A cheering fire was a comforting place for families to gather and exchange experiences and sing the songs of Zion or bear testimony of the divine purpose for which they had gathered to Zion.

Each household was a center of activity. The women learned to card wool and spin and weave the material into cloth to furnish the family clothing. The men and boys were busily employed in cutting timber for buildings or fuel and fencing their holdings, preparing irrigation ditches to irrigate their crops. The land must be cleared of brush and rocks; plowed, planted and harrowed-in.

The cattle and sheep must be carefully watched so the Indians could not drive them away. The streams must be turned from their natural courses and diverted to irrigate the thirsty land. Bridges must be built and roads made into the canyons and from settlement to settlement.

These arduous labors kept the pioneers very busy from early morn to eve, but at least they were free from mobs, their toils and hardships were severe but they enjoyed liberty and freedom in their new mountain home, and they could worship God unmolested and undisturbed.

The merry dance went on where young and old met together and were happy to engage in social activity and many a ro-

mance resulted in happy marriage and setting up new homes. The meeting house and the school were common gathering places for the people. Here commenced the civic life of the Pioneers.

They governed themselves and respected each others rights. Life and property were safe. Each home was a shrine of worship. Morning and evening devotion was part of the daily routine of life.

Bishop Davis was a busy man, being a Bishop in a settlement of L.D.S. people and a blacksmith as well. His was a new experience. The anvil now had a sweeter tone, a tone that would not be discerned by a passing stranger. To be in a community of people who had the same understanding of the meaning of life. They knew a God that is a loving father, who had once a mortal experience. This made the Gospel of Christ much more understandable; in that mortals are here to be trained, in the path of progress. This made the persecutors and mobocrats seem so crude. Now the untamed Indians really were their brothers only benighted because of their long dispersion and poor habits.

He was truly performing a great mission. Here the Elders, recount how they came into the church with each marvelous testimony. How in humble prayer, seeking such blessings as they needed for their daily supply. The blacksmith shop was a much needed support as was his wife's labors among the sick. They were truly great missionaries. All their labors were consecrated. He was one of the first to claim land for farming of about 160 acres at the location of the Brigham sugar factory. With characteristic generosity, he gave 80 acres to President Lorenzo Snow when he came to take charge of the northern settlement. He grew in love and esteem of all the L.D.S. people. Brother Davis also kept a house of call and entertainment for travelers passing through to California as it was necessary for someone to care for the strangers within our gates; to find food and lodging for them while abiding here. His hearty, genial manner won for him, at all times, the respect and good will of all who came this way.

Soon the emigrants who had been won to the church in England and Scandinavian countries and other lands began to arrive and soon the colony had outgrown the Box Elder Fort as they had been councilled by President Young to go forth and build up new settlements and take up the land and make homes.

Brigham was platted and laid out as a city in 1854 and soon the settlers built houses beyond the Fort. Appointed by President Young, President Lorenzo Snow arrived in Brigham in May, 1855, with 50 families to preside over the Box Elder stake and Bishop Davis was honorably released April 7, 1855. It had taken courage and active faith to blaze the first trail, and see so many Indians looking on constantly, to build and lay out new cities in the wilderness, covered with sagebrush and trees along the creek. It is easy to build when the foundation has once been laid.

We may well ask ourselves the question, who were the men who laid the foundation of Box Elder that civilization may pass forward and onward? We should always give full credit and honor to those who were first upon the ground and prepared the way that others might follow. William Davis and Simeon Carter and others did a great work and should never be forgotten.

Eli Harvey Pierce was chosen as Bishop of Brigham City Ward with Jonathan C. Wright and William Phillips as counselors. In 1857 Bishop Pierce was released and Alvin Nichols was sustained as Bishop of Brigham City Ward.

The loyalty of Brother Davis was unquestioned and he rejoiced in seeing the growth and development of Brigham. He had married Christine Urika Forsgren in plural marriage. His faithful family ever remained close to him to comfort and sustain him in his later years. Brother Davis occupied his home on North Main street.

He had been ordained a Patriarch by Apostle Wilford Woodruff and the spirit of this office fell upon him. In 1877 President Young paid his last visit to Brigham on August 18 and 19 for a two-day conference. It is a mark of his love and respect for Brother Davis and seeing his helpless condition (having become blind) he led Brother Davis and his wife to an arm chair on the stand at the Bowery.

President Young remembered him from the trying days of Nauvoo, Missouri and Kirtland and honored him for his loyalty and leadership in Box Elder. President Snow now provided two comfortable upholstered chairs in the upstairs room at the courthouse for Brother and Sister Davis to use at sacrament meeting which they greatly appreciated.

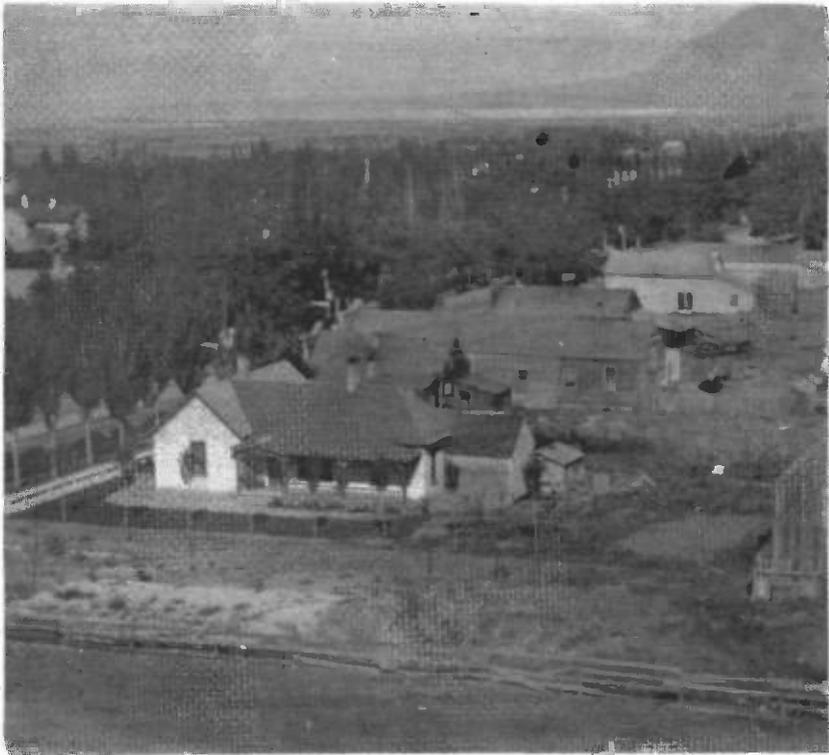
Thirty-three years after he first trod the site of Brigham, after much struggle and toil and many pleasant memories, he

BOX ELDER LORE

passed away on November 22, 1883. The life span of 88 years covers the most fruitful years of all time and William Davis drank deep the refreshing fountains of truth.

At his birth, this great nation was in its sixth year of its national life. Colonists had barely begun to penetrate the Mississippi Valley and he lived to see this nation expand from the Atlantic to the Pacific and take its place as the mightiest power of all recorded time.

The anvil Brother Davis brought from Nauvoo and used it in his Brigham shop for many years. He had used it in outfitting the Saints for crossing the plains, also two hand made augers made and used by Brother Davis. All these are among the relics donated by his son Oliver Davis and are in the Relic Hall at Salt Lake City.



Early Brigham City Home of William Davis On North Main Street. First Store In Brigham City Is Down The Block.

A SHORT SKETCH OF SIMEON CARTER

(Grandfather of Rosa Carter Hunsaker, written by
Rosa C. Hunsaker).



Simeon Carter

Simeon Carter was born in Killingsworth, Middlesex County, Connecticut, June 7th, 1793. He was a son of Gideon Carter and Jommima Sims Carter. Having been reared in that day and generation when it took all effort, and family cooperation to succeed, he grew up tall and sturdy, with ability to do any and all things that were required of a person in those days to subdue the country and to produce from raw materials all things necessary for sustenance and comfort.

Therefore when he reached maturity, he was considered a very intelligent and capable man. He was six feet tall, had dark blue eyes, and hair as black as coal, with a skin as white and clear as any maiden. In fact his appearance was very striking and handsome. He married at an early age, and there was born unto them two sons, Alonzo and Alfonzo and one daughter, Evelyn. His wife's name was Lydia, and as she was my grandfather's first wife, and not my grandmother, I learned nothing else about her. Grandfather died when my father was but a lad of 15 years of age, and as nearly all of my information of my grandfather was gleaned from father and his memories of him, it is very incomplete.

The things that my father could remember, and talked the most about, was of grandfather's conversion to the Church of Jesus Christ of Latter Day Saints, and of the incidents surrounding his conversion. In 1830 he lived on a farm in Connecticut, and was very prosperous. He was well and favorably known the country round, and owned a fine two-story frame house, and a lot of fine horses, and some land and other property.

In the spring of 1831, Parley Pratt (who was well known to grandfather) came to his farm as a missionary. Brother Pratt was being pursued by a mob of angry men, who had become so riled up at his teachings of Mormonism, that they formed a mob and were determined upon some very malicious treatment. And so Mr. Pratt fled to grandfather's place for help. Grandfather had not known the reason for the uprising; but having

known the character of the man needing help, and seeing the need for immediate action, responded by telling Mr. Pratt to go out the back way, and take his swiftest horse and flee, and he would keep the mob occupied, until Mr. Pratt could get away.

As Mr. Pratt was leaving he said, "Simeon here is a book I want you to read," and he left a copy of the Book of Mormon."

That night grandfather picked up the book and began to read it, and he found it so interesting, that he sat up the whole night, reading the book.

When he had finished reading it, he told his wife that he was going to Kirtland to see the Prophet Joseph Smith. Upon arriving at Kirtland, he sought out the Prophet, and told him he was convinced that the Book of Mormon was true, and after talking with the Prophet, was almost immediately baptized. "He declared that he was converted by reading the Book of Mormon."

He was almost immediately set apart to become a missionary, and did not return home to stay, for any length of time, for two years.

He was a missionary for four years in America, and was then sent to Liverpool, England. I have a copy of his diary of his labors in England, and of how his expenses were paid, and of the converts he made, as well as a brief account of his and a very large group of converts, journey from England to America, and then on to Salt Lake City, in the spring of the following year, 1848.

Grandfather's family were all converts to the church, and were very close friends of the Prophet and Emma Smith. Father often told of the many sacrifices his father's family made for the gospel. I will relate but one of them, which happened during one of the first years, as I remember it:—

At that time, he had a lovely farm and home. The house was a two-story frame structure; and there were barns, sheds and implements, as would be found on a prosperous farm at that time. He had just harvested his grain, and large stacks of grain stood waiting to be threshed. There was also stacks of hay, to be used for feed for his animals, horses and cattle, during the winter season. One day as he arrived home in a wagon, which he had used to haul a load of fat hogs to market; he was met by an angry mob, who told grandfather "they would give him five minutes to make up his mind to deny "Mormonism," and that Joseph Smith is a Prophet; or they would burn down everything he owned—house, barn, sheds, stacks—everything." Grandfather looked the mob over, and could see they were in

earnest, and would do as they threatened, nothing would stop them, but his denial of the truth. So he said, "I don't need five minutes to make up my mind, I know that "Mormonism" is true and that Joseph Smith is a true Prophet, and I cannot deny it."

So all grandfather had left was his team and wagon that he was riding in, and the cash that he had received for the sale of the hogs.

But this was not the only trial that grandfather passed through. Time and again persecution and trials were thick and numerous. While he was on his mission to England, he had trouble to bear that was harder to endure than any other he had gone through, and this concerned the family in Illinois. It was after the martyrdom of the Prophet. His wife and sons being very good and intimate friends and associates of Emma Smith, they very naturally sympathized with her in the death of the prophet husband, and in what took place after his death. So when Emma Smith remained, because she thought a Smith should be the next President, instead of Brigham Young; they later formed what became known as the "Josephite Church." Grandfather's family followed Emma Smith, and affiliated themselves with that group; all but his daughter, Eveyline. This sorrow was very hard upon grandfather, and perhaps it would not have happened, had he been at home to council and advise them. But with the width of the ocean between them and very slow and poor correspondence service, the damage was done before he was hardly aware of it. This trouble and sorrow was very hard upon grandfather, but he did not leave his missionary labors in England because of it, but continued until his release; and then brought a large company of converted Saints from England to America, and on across the plains to Utah the next spring. This company was thirteen weeks crossing the ocean, including the trip up the Mississippi River by way of New Orleans. He and the Saints remained at Winter Quarters, in 1847, and came across the plains to Utah in 1848.

In this company was a girl named Louisa Gibbons, and on November 14, 1849, she became my grandfather's wife, and is my grandmother. With this wife he also had two sons and one daughter, namely, Simeon Jr., Louise and Samuel.

Brigham Young selected Grandfather Carter, with William Davis and other men to settle Box Elder. They came to what is now Brigham City in 1850. Selected sites and built themselves some simple type of shelter for homes. They also cleared a little ground and with a hand plow, plowed a little. They returned to Salt Lake City for the winter, because of the hostility

of the Indians.

When they returned in the spring of 1851, their improvements and holdings had been burned by the Indians. This frightened them and also served as a warning, so the next time they built together in what was later called the First Fort of Box Elder. There were also other men who joined the first group.

The Box Elder Fort was located on the corner of what is now 2nd West and 3rd North. Each man joined his house to his neighbors, and all were inclosed within the fort wall, for protection against the Indians.

Grandfather's youngest son, who was my father, was born within this Fort, April 1st, 1854. This sons name was Samuel. All through my girlhood, my father had his home but one half block from where this old Fort had been, and when I was a child, the ground of the Old Fort was used as an Indian Camp Ground; and the ruins of the Fort wall was plainly to be seen. Years before this, the homes all had been moved to separate lots. The Fort had only been used while the Indians were hostile.

Grandfather Carter had great faith in the Gospel, and had great faith in the power of the Priesthood, if used with faith and prayer, by one holding the same; and many manifestations of his faith and the power of the Priesthood, were given to them. The following are some of these incidents, as related to me by my father:

One time a boy of John William's sat in a tub of boiling water, and grandfather was sent for to bless him. He took the child upon his lap to administer to him. It was told, that he silently blessed and blew upon the burns, and by doing so blew all the heat from the burns, and blessed him and he was healed, by the power of the Priesthood, until he did not have a scar.

Another time my father became very ill from sunstroke. When his father saw him he inquired what the matter was, and soon laid his hands upon his head and blessed him by the authority of the Priesthood, and father was made well almost immediately. I have heard my father testify to this many times.

Another time a boy named Howell Harris, 18 years of age, was cutting wood in the canyon with David Reese. His ax slipped and cut into his knee cap. A doctor was called from Salt Lake City and he said, if the knee healed it would always be stiff, so he advised the boy to always keep the limb out straight, so that when it healed, he could stand straight upon it. They called grandfather in to bless him, and his knee healed perfectly, so much so that the young man could tell no difference between the

injured one, and the other one.

When the City of Brigham was more thickly settled, grandfather established his home in the southeastern part of what was later the 4th ward. He had also taken up farming land, and had accumulated considerable property. About this time Lorenzo Snow had arrived from Salt Lake City to preside over all of Box Elder Stake. As soon as possible, he established the United Order in Box Elder. Grandfather turned into the United Order all of his land and animal possessions, as was fitting to one obedient to church authority, and he lived under the United Order all the rest of his life.

In giving this account I have told nothing about the hardships they endured, or anything of their industry, but in building up and laying out the city of Brigham, if one would stop and imagine what it would be like, for these men to go into a new region, and pioneer a virgin country, among the roaming Indians, and try and establish a settlement, they should see that it was no easy task. They had very little and very crude equipment—perhaps an ax, and a handsaw, a pick and a shovel, a flint and a stone to start a fire; nothing for light at night, until such time when material could be accumulated to make a candle, etc.; but with the ingenuity and perseverance of such men, no obstacle was too great for them to tackle and surmount in some fashion or other; and the more they tried, the more perfect their attempts became, whether in falling a tree to construct a cabin, or in tanning the hide of some animal for shoes or clothing. They built a substantial Fort, raised and provided provisions, both for food and for clothing, for heat and for shelter. Sufficient unto the needs of the time, so that no one ever went too cold or too hungry, although there were times when hunger was felt keenly and their provisions were very plain and meager. It was several years before a flour mill could be built or a tannery could be had so everything was done by hand in the best way possible.

The streets were laid out, and other homes erected, and fruits and vegetables were raised in abundance, for the people were all very industrious.

In writing this sketch about my grandfather, I have written nothing about my grandmother, except naming her as grandfather's wife. Why I have done this I hardly know for grandmother played a great part in the family life of a pioneer, and should not be overlooked. She also lived until I was a girl of eighteen years, so I knew her well, in fact many of my most pleasant memories hinge around the many visits I had with my little old grandmother.

She was an English convert, having come to America in the year 1848, from Cheltenham. She was in her late teens when she joined the church, and had been employed as a seamstress at a large dressmaking shop. But when her employer heard she had affiliated herself with the Mormons, he emphatically told her she would have to deny her religion and stop her associations with them or they would dispense with her services. She found herself an outcast, from all her previous contacts, as well as from all her family ties, with the exception of one brother, who also decided to leave all for the gospel sake, and to sail for a new country, where they could worship with the other Saints; little realizing what hardships and privations were in store for them. When I used to visit my grandmother she would tell how hard it had been to forsake all, family friends, home, employment, subsistence, everything, for the gospel sake. And how hard it had been to go out into a new and strange and barren land to try to make a home among strangers; with the savages ever lurking in the shadows. All were striving, as was she, to make a place for themselves where they could live their religion in peace and safety, and where they could serve the Lord as they saw fit; where everyone was sympathetic and helpful.

Grandmother's first sorrow after leaving home, was the death of that brother. Charles, who had joined the church with her, who died on the vessel coming over from England. It seems a huge storm arose, and the waves rolled so high, that they flowed into the ship, so that the captain had to put men to work at the pumps to pump water from the hold of the ship to keep it from sinking. Grandmother's brother was one of the men who volunteered to pump out the water. The pumps were runby hand, and very strenuous work this was, in fact it was so hard to perform, and had to keep at it such a long time that grandmother's brother broke a blood vessel from over-exertion, and died from the effects of it. Her brother's death made her feel more alone than ever, and was so hard to bear because he was buried at sea. This was perhaps one of the most severe trials of her life. They landed at New Orleans, then came up the Mississippi river to where the Saints were living at Winter Quarters, in the fall of 1847 and then on to Salt Lake City, Utah, in 1848; arriving in September, and was married to Simeon Carter in November, 1849.

Their stay in Salt Lake City was very brief; when President Young called granfather to Box Elder. So once again grandmother was in a new and strange place, among strange people, trying to help build up a commonwealth, and make for themselves a home. By this time grandmother had two children, one a tiny

A SHORT SKETCH OF SIMEON CARTER

infant, of only a few months. Because the Indians had burned grandfather's first improvements, grandmother had to live in a wagon until some other shelter could be made, and do all of her cooking on a fire built between some rocks on the ground, and climb back and forth in the wagon. When the Fort was finally built and the people could move in, grandmother was very happy about it, and used a fireplace for cooking and heating for many years.

Grandmother's ability to meet and cope with all difficulties of pioneering were perhaps unequaled in the vicinity, for I have heard her say that their children never went either hungry or unclad, and that they could see many opportunities to help others that were less fortunate. After 20 years of struggling through pioneering an assisting to lay out and establish Brigham, grandfather passed away in 1869, leaving grandmother to carry on alone.



GEORGE HAMSON, Jr.

First Male White Child Born In The Early Pioneer Settlement On Dec. 8, 1851

Chapter 12



J. E. Forsgren

John Erick Forsgren is the son of John O. Forsgren and Anna Christina Olsen. He was born in November 7, 1816 at Gefle, Sweden. As a lad of 9 years of age he went to sea and for about 18 years most of his life was spent as a sailor on the mighty ocean. He visited nearly every important seaport on the globe, visited America several times. In the spring of 1843 while in Boston, Mass., he became acquainted with the Latterday Saints, attended their meetings, was convinced that the elders preached the gospel as taught by

the Savior, accepted the same and was baptized by Elder Wm. McGhen, July 16, 1843, and like Peter of old left the sea to accept the greater work of the Master. He went to Nauvoo where he became acquainted with the prophet Joseph Smith, his brother Hyrum, Brigham Young and other leaders of the church.

The westward move began February 4, 1846, and from that date on there was a continuous stream of wagons crossing the Mississippi river to the Iowa side. In the spring, there was snow and cold, there was much suffering, but the Saints, leaving their possessions behind them, went, looking with sad hearts on their deserted homes; but they would rather face the winter storms than to live in constant dread of cruel mobs. The main camp of this exiled band of co-religious people was at Winter Quarters.

February 15, 1849, John E. Forsgren married Miss Sarah Bell Davis, daughter of Wm. Davis and Sarah McKee, who came to Utah in 1848, in Lorenzo Snow's company. In 1850 Wm. Davis was called to settle in Box Elder County. He and his family, also James Brooks and family together with Thomas Pierce arrived at what is now known as Brigham City, March 11, 1851.

In 1846 war broke out between the U. S. and Mexico. What is now Nevada, Utah, Arizona, Idaho and parts of Colorado, belonged then to Mexico, and the President desired to get this large district of country for the U. S. he sent some soldiers westward on the Pacific Ocean.

The Mormons traveling from Nauvoo had asked President Polk for assistance in their journey to the west. They said they wanted to remain under the protection of the government and were willing to aid in holding the western country for the U. S. The authorities at Washington, knowing that the Mormons were on their way to California or Oregon, determined to make use of them to win the country. President Polk, accordingly instructed General Kearney to call five hundred of these people to his aid. Brigham Young and the Twelve took an active part in getting volunteers. The stars and stripes were hoisted to a tree top and the work of enrollment began. Within three days the little army was organized and ready for the march. There were 549 souls in the battalion, who, with Captain James Allen as the commander, started on their dreary march July 20, 1846.

President Young gave them farewell blessings and advice. They must be true to their country, he said, and true to their God. "Not a single occasion," he added, prophetically, "should they be required to shed human blood."

John E. Forsgren was the only Scandinavian represented in the battalion. The boys reached Santa Fe, New Mexico, October 9, 1846, after much suffering and enduring many hardships. Captain Allen had died enroute and Colonel Cook became the commanding officer. They arrived at San Diego, California, January 30, 1847 on which occasion the weary and half-clad battalion boys were heartily congratulated by their leaders. Colonel Cook, their commander, gave a wonderful tribute to them. Some of the boys stayed in California for some time, seeking employment in different ways, and these same Mormon battalion boys were successful in locating the first gold found in California.

John E. Forsgren and other members of the battalion started out to find the pioneer Saints and arrived in the Great Salt Lake Valley October 1, 1847.

He was one of the missionaries called and set apart to Sweden. They made all the preparations for leaving that their limited means would allow. On the 19th of October, 1849, they gathered at the mouth of Emigration canyon where they were organized into a traveling company by Brigham Young. There were 53 men in the party with twelve wagons and 42 horses. Shadrach Roundy was appointed captain of the company.

The party set out on their long journey and arrived at Fort Kearney December 7, 1849, and arrived a few days later at Kaneshville where they were received by the Saints with tokens of love and joy.

From Kaneshville the missionaries took different routes to

the coast and across the Atlantic. Peter O. Hansen landed in Liverpool, April 8, 1850. John E. Forsgren arrived on the 19th of the same month. At this time there were about 3000 Saints in Great Britain, and those laboring in that mission were aided financially by them.

Apostle Erastus Snow, Elders P. O. Hansen and George P. Dykes, began at once their great work of preaching and teaching the gospel in Denmark. Elder John E. Forsgren took an affectionate farewell of these brethren at Copenhagen, June 19, 1850, and proceeded to his native town, Gefle, Sweden.

When Elder Forsgren arrived in his native town, he learned that his sister, Christina Erika Forsgren a short time previous, had the following remarkable vision, which made a deep impression on her, as well as on her brother, Peter A. Forsgren. While she was sitting in the church one Sunday morning having previously engaged in devotional exercises, and as a hymn was sung she saw clearly a personage standing before her who said: "On the fifth day of July a man will come to you with three books and all those that believe in the things written in those books shall be saved." She did not for a moment think that that man would be her long lost brother John who went to sea when a young boy. But when Elder Forsgren came, having with him the Bible, the Book of Mormon and the Doctrine and Covenants, both Peter and Erika believed the gospel message which their brother presented to them.

Peter was at that time afflicted with consumption, and the doctors being agreed that he could not live; but he was completely healed through the ordinances of the gospel together with faith and prayer.

On July 26th of 1850 Elder Forsgren baptized his brother Peter A. Forsgren. This was the first baptism by divine authority performed in Scandinavia in this dispensation. He also baptized his sister Christina Erika Forsgren, August 4, 1850, she being the first woman baptized as a member of the Mormon church in Scandinavia.

As soon as the work of Elder Forsgren became generally known, a storm of persecution arose against him.

He was arrested and ill treated many times and finally banished from the country. One day he was summoned to the office of the public prosecutor and the latter asked him if he had in his possession a picture of the Prophet Joseph Smith. Having a picture he showed it and the officer snatched it and burned it. While it was burning, Elder Forsgren had a vision in which he saw the city of Gefle destroyed by fire. He told his relatives

of this vision and also that they, his brother and sister would be in America, when this visitation took place. Nineteen years from the date of the burning picture, the city of Gefle was almost totally destroyed by fire, the conflagration starting in the very house where the picture of the prophet had been sacrificed to the flames. While thus laboring in his native land Elder Forsgren heard of a large company of farmers who were preparing to emigrate to America. He went and preached the gospel to them and had the great pleasure of baptizing 17 of them. He organized them into a traveling company, ordained some of them to the Priesthood, and gave them instructions how to proceed to baptize others of their members, if they desired.

As a prisoner Elder Forsgren had many opportunities, as did the Apostle Paul formerly, to bear his testimony to many of the civil and ecclesiastical authorities who finally placed him on board a ship bound for America, paying his passage. By the time this vessel was nearing the coast of Denmark, Elder Forsgren had gained favor with the captain who permitted him to leave the ship, so in company with the American minister who had assisted him in landing in Denmark, he arrived in Copenhagen on the 18th of September, 1850, after his wonderful mission of about 3 months duration, crowned with success in introducing the gospel to his native country.

When Elder Forsgren arrived in Copenhagen he was given a hearty welcome by the elders, and was asked to assist them in their labors in Denmark. He was appointed to preside over the Copenhagen conference to succeed Elder George P. Dykes, who was sent to Aalborg, Denmark, to organize a branch of the church at that place.

On Monday the 12th day of August, 1850, Apostle Erastus Snow performed the first baptism in this dispensation in Denmark. Fifteen members joined the church. The first man baptized was O. A. C. Monster and the first woman was Anna Backstrom, who later became the wife of Erastus Snow.

On the 24th of February, 1852, a social farewell party in honor of the so-called Danish Apostle Erastus Snow, was held in the large hall of Hotel Du Nora in Copenhagen. It was the first of its kind in Scandinavia, about 300 Saints and friends had met on this occasion. Elder Snow, who had successfully completed the mission assigned to him, appointed as his successor John E. Forsgren, who thus became the second president of the Scandinavian Mission.

Many of the saints had expressed a desire to emigrate to Zion along with Elder Forsgren. Many came to Copenhagen

from all parts of the three Scandinavian countries ready to go with him. John E. Forsgren was honorably released to return home in December, 1852. Willard Snow had arrived and was appointed to succeed him as president of the mission. On the 20th day of December, 1852, Elder Forsgren left Copenhagen on the steamer "Obotrit", with a company of 203 souls, including his brother Peter A. Forsgren and his sister Christina Erika Forsgren. They arrived at Diel, Germany, on the evening of the 22nd. An extra train took the company from there to Hamburg. On the evening of December 24th the emigrants started for England. The Saints enjoyed themselves Christmas Eve singing and engaging in all kinds of amusements on board the steamer, although compelled to go without Christmas supper. In the morning when they started out a sharp breeze was blowing which afterwards became a fearful storm, the sailors stating they had never seen anything like it.

The ship was tossed about for several days and finally arrived at Hull, England, on the evening of December 28th.

From Hull the company went by train to Liverpool, where they went on board the old sailing vessel "Forest Monarch" leaving Liverpool January 2, 1853. This company now consisted of 297 souls. On account of storms and contrary winds the ship stopped in the river Mersey until January 16, when they left England for America. Good food and fresh water became very scarce. Four persons died and three children were born on the ocean.

The company arrived at New Orleans, March 16, 1853. By steamer they continued on up the Mississippi river to St. Louis where they arrived March 31st, and were transferred to another ship which took them 200 miles up the river to Keokuk, Iowa, where they remained for some time, making arrangements to make the long, weary trip across the plains. At this place Peter A. Forsgren married Anna Christina Knudson, May 8, 1853. She was the daughter of Jens Knudson and Anna Marie Jensen, who were members of the company. The company crossed the Missouri river on the 27th of June, 1853, and started for the west. The trip was long and tiresome. Several died on the way, Denmark Jensen, our fellow citizen, was born on the way, being the son of Mr. and Mrs. Mads C. Jensen. Some of them got tired of the long journey, apostatized and left the company.

The company arrived at Salt Lake City on the 30th of September, 1853, and on the 4th of October they were all rebaptized by Apostle Erastus Snow.

Brigham Young advised these sturdy Scandinavian saints to scatter to the different parts of the territory and thus help to speedily build up Zion. John E. Forsgren, learning that his father-in-law, Wm. Davis had been called too, and had moved his family, including Mrs. Forsgren, to Box Elder, decided to go there and many of the Scandinavian emigrants went with him. Arriving at their destination in the fall of 1853. These were the first Scandinavian saints to settle north of Salt Lake City. Box Elder was then the northern frontier settlement of the saints. The Box Elder Valley, or Mantua, became their new home.

With this first company of Scandinavian saints to Box Elder was John E., Peter A. Forsgren and wife and their sister Christine Erika Forsgren, Jens Knudson and family, James Olsen and August Valentine.

Christina Erika Forsgren was married to Wm. Davis, the first bishop of Brigham City, February 20, 1854.

John E. Forsgren expected to meet his aged father, Johan A. Forsgren, when he arrived at his native town Gefle, Sweden, but was so disappointed. The old gentleman had become so uneasy about his son John, that he had started for America to hunt him up, leaving Sweden about the same time that John left Utah for Scandinavia. He had traced his son to the valleys of the mountains where they met when John returned from his mission. The old gentleman remained with his children in Brigham City until his death.

Lorenzo Snow was called in 1853 to take 50 families and move to Box Elder. A number of Scandinavians came with him. This company arrived in the spring of 1855 and called Brigham City in honor of President Brigham Young. The saints began to move out from the fort and build houses on their city lots, the two first adobe houses were erected by H. P. Jensen and J. D. Rees.

The Forsgren family and these early Scandinavian saints have done much towards building up this western country, going through all the hardships of pioneer life. Doubting nothing. They went on laboring hard, making the roads, building the bridges, killing the snakes and preparing Brigham City and Box Elder county to what it is today, the most favored locality for home seekers in the state of Utah. Thus one of the Battalion men became one of our early pioneers.

Interesting Incidents In The Life Of My Grandfather
ABRAHAM HUNSAKER
By John Hunsaker



Abraham Hunsaker

My grandfather, Abraham Hunsaker, was born 29th of November, 1812, in Jonesborough Town, Union County, Illinois, and died 3rd of January, 1889, in Honeyville, Utah. When the Saints emigrated west from Illinois, my grandfather went with them. While on the plains, the government called for a Mormon Battalion of five hundred men to assist in the war with Mexico, and he being a young married man volunteered to go and fight in this Mexican War.

The battalion, numbering 549 souls, left Council Bluffs, near the present site of Omaha, Nebraska, on the 16th of July, 1846, marching to Fort Leavenworth, Kansas. Leaving this fort the 12th of August, 1846, they were to journey 2000 miles to San Diego, California. The battalion arrived there January 26, 1847, with approximately 347 men. They were held on guard from the time of their arrival until date of discharge on July 16th, 1847, guarding the San Luis Rey Mission.

From San Diego and Los Angeles, the battalion traveled north to the Sacramento Valley, a few of the returning soldiers remaining in the California area for the winter. These found employment at Sutter's Mill in the Sacramento Valley. Members of the battalion were present when gold was first discovered by the Gentiles in the old Sutter Mill Race. The discovery of gold by the battalion brought fame and a name to the Mormon people.

From the journal of a battalion member, Henry Bigler, we learn that the authentic date for the discovery of gold in California was Monday, 24th of January, 1848. A short time later battalion members discovered gold on an island in the American River and they became famous as the "Rich Mormon Diggins." The battalion journeyed east from Sacramento Valley over the high Sierra Nevada mountains. The greatest achievement of that journey was the cutting of a wagon road over the lofty Sierras, in the midst of dangerous Indian bands. Three of the men who volunteered to go in advance and blaze the trail were killed

by savage tribesmen. The members continued their journey through Carson City, Nevada, over the Nevada desert arriving in Salt Lake Valley about the 1st of October, 1847.

My grandfather was provoked when he heard that his family was not in the valley with the pioneers. He left immediately for Winter Quarters and joined his family to remain there for the winter.

The following spring of 1848, he and his family went west to join the Saints in the Great Salt Lake Valley. In course of time they reached Wyoming and camped on the Little Sandy River. The Indians were hostile, and grandfather said, "We might be massacred tonight, I will sit up all night with my old musket in my hands and watch for the Indians." That night, 16th of September, 1848, my father was born in the rear end of the wagon and was named Abraham Hunsaker, Jr. In the morning the emigrant wagon, bearing the new born child and its mother rolled on its way.

One night some members of the Piute Indian tribe came to the emigrant wagon and offered to trade a boy papoose for some food and clothing. Grandfather made the trade and the little papoose was named Lemuel.

I don't know how long my grandfather was in Provo Valley, but he was there at least a few years. In the course of his travels he finally reached the west side of Utah Lake and camped for a time where the following incident took place: One morning when they were ready to move along, my grandfather told his son Lewis to go over the hill and get the horses so they could hook up and journey on. The boy went over the hill but the Indians caught him, carried him off into the brush and killed him. This cold-blooded murder of their son was indeed a severe blow to grandfather Hunsaker and his good wife.

They traveled on to Box Elder where grandfather built three houses, among the first to be erected in the town. One is the old Cooley hospital on the corner of 4th South and Main streets. It was an adobe house when first built and the townspeople called it the "Big Hunsaker House" for a great many years. In passing I will say that there was a very tiny room built right up on top of the roof and that is where I was born on the 12th of March, 1877. The second house was built on the corner of 1st East and Forrest Streets.

On the 13th of August, 1859, about 10 o'clock in the morning, the soldiers came running into Box Elder valley on horseback, two abreast, in a long line of march. Daddy Hunsaker was at his ranch house, not far from the roadside, talking to Sheriff Sheldon Cutler. The sheriff had a stray horse in his possession and

the Indian boy, Lemuel, asked if he could ride the horse after a team that was out in the field.

Just then a soldier rode up to them and said to the Indian lad, "That's my horse you're on;" the boy said, "the sheriff told me I could ride it." The soldier answered, "Get off from the horse, I want it;" whereupon the boy said, "Take your G. D. horse," and was in the act of dismounting when he saw the soldier reach for his revolver. Lemuel then rode off as fast as the horse could go, lying down flat on the horse, thinking the soldier couldn't hit him. Then the soldier shot, but missed his mark. The soldier had the fastest horse and soon caught up with the Indian boy and shot him in the small of the back. The boy fell to the ground mortally wounded. At this time Grandfather was running as fast as he could on foot, shouting, "Don't shoot — don't shoot my boy." But when he saw the boy fall to the ground he ran back to the house and got his horse and gun in hand, rode to the soldiers riding up and down the long line of march, shouting with a loud voice and in a rage of anger, "Where is the lowardly fan that shot my boy—show him to me; let him come out where I can see him. I will shoot him down like a dog." The soldiers replied, "The man that shot your boy is up ahead" and when grandfather would go to the front, they would say "He is at the rear." The soldiers would not betray their guilty comrade.

Grandfather then rode to his fatally wounded boy and carried him to the ranch house; got his team and wagon ready and took Lemuel to Box Elder and had Apostle Lorenzo Snow administer to him. However, it was all in vain and the boy died in two or three days. The whole community was shocked over the tragedy, and angry with the soldiers. People came from far and near to attend the funeral services for the Indian boy.

At this time there was a company of Scandinavian emigrants coming to Zion from the old world, Europe, and the local L.D.S. church leaders said these people had come from a cold climate and the Little Valley would be an ideal place for them to locate. These emigrants had been directed by emigration officials to locate in this part of the state. The church leaders asked my grandfather to go up north of Box Elder and pioneer the country there. They said, "When you get located, we would like to have you take your horses and cattle out of the Little Valley and take them up with you. You know there is a company of Danes coming from the old country and we want them to go up and settle in the Little Valley." Grandfather went up north of Box Elder and pioneered the country and settled down and called the place Hunsakerville. Some years later the railroad company changed the name to Honeyville.

In pioneer days my grandfather was bitten by a rattlesnake and he didn't know what to do for it as there were no doctors to be had in those days. The thought came to him to pray to the Lord for help; he said he did pray and his prayer was answered and he was told to eat Hog Grease. So, he did as he was told and was made well. He said ~~he was~~ quite sure he would have died if he hadn't eaten the hog grease.

Grandfather was the first L.D.S. bishop in Honeyville and held that office for many years. He was a big farmer for a man of those early days, 1863. One year he planted two hundred acres of wheat, not knowing where he could sell it, 1864. President Young asked: "Bishop, what are you going to do with all that wheat after you get it harvested, there's no market for it and no money in this country—people can't buy it." He answered them this way: "If I can't sell it I'll give it to the widows and the poor." This was his answer to President Young's query and President Young promised if he would do that, his wheat bin should never be empty, and his family say it never was. It was customary in early days to store up grain and other farm products for two or three years, in the event a famine should come. Daddy Hunsaker built granaries and stored his grain for a few years.

Bishop Hunsaker built the first flour mill in Honeyville and he owned many hogs, so he furnished flour, pork and other farm products to the railroad working men at a very high price. He also furnished foodstuff for the section hands for several years after the railroad was completed. He sold part of his wheat at Corinne for \$5.00 per bushel; then the company said, "We'll give you \$7.00 a bushel for all the wheat you can haul out to Kolmar, on Blue Creek. (It is called Lampo now).

The railroad made a ready market for the farmers produce; it brought much money to this county and the farmers had years of prosperity. Some people said Grandfather was a visionary man, that he must have had a vision of the coming of the railroad or he would not have planted all that wheat, not knowing where he could sell it. Others said he was inspired of the Lord to help bring the road through this valley.

Grandfather Hunsaker bought the first sawmill that was built in Honeyville. He sawed nearly all of the heavy timber that was used in the construction of the Central Railroad. The logs were taken out of a canyon about 1 mile south and east of Honeyville. The railroad was completed May 10, 1869. The coming of this road marked the end of pioneer days.

Grandfather Hunsaker owned the first mule team and buggy in this community, and people came for miles and miles to see them. Some would say, "Daddy Hunsaker is a big man and he is a rich man, and he can drive a mule team and buggy while the rest of us drive an old ox team."

Grandfather Hunsaker was a man of charity. He gave money, flour, pork and other farm products to the widows and the needy. When Brother Denmark Jensen was called on a mission, he sold his only milk cow in order to buy a ticket to his field of labor. When Brother Hunsaker heard of this he went and had a talk with Brother Jensen about it. He said, "This won't do—to sell your only cow and let your family go without milk and butter while you are gone. There's a cow for sale up at Call's Fort for twenty dollars. Now, I'll give you \$20.00 and you go up and buy that milk cow before you go on your mission, so your wife and children will have milk and butter while you are gone."

He made it a practice to give every widow, as well as the poor, a sack of flour every winter for a Christmas present. He would just put it on the porch or in the doorway, never asking them if they wanted it or not.

When Brother Hunsaker was on his reathbed, he called his family to his side and gave each of them a Patriarchal Blessing. He had five wives and fifty-two children.

JAMES B. COLE

James B. Cole, born 22nd of August, 1828, was with the Saints at Winter Quarters, Nebraska, and became a member of the Mormon Battalion. He was at Sutter's Mill at the time of the gold discovery.

Returning to Utah, he married Lucy Ward who had crossed the plains in Captain James Willie's belated handcart company. They first settled in Salt Lake and was in the "move south." Later settled at Willard and in 1869 was among the settlers at (Square Town) Plymouth and Mound Springs, which was one of the stations of the stage coach days. At that time the livestock industry flourished and timber was plentiful in the canyons and those who settled at Plymouth became an industrious people.

Square-Town flat extended as far south as Hampton Bridge and became one of the early dry farm sections of Box Elder.

Mr. Cole was killed by a horse he was breaking in June, 1876, at Mound Springs, and was buried just above the springs. A small monument to the Mormon Battalion member marks his grave. Much could be stated of his achievements but is not available at present.

ROBERT HARRIS, MORMON BATTALION MEMBER

One of the first settlers of Portage, Box Elder County, was Robert Harris, who settled there in 1868, with his wife and thirteen children; two of their fifteen children having died in infancy.

Born at Gloucestershire, England, December 26, 1808, a son of Robert Harris and Sarah Okey, he married Hannah Maria Eagles about 1835. A member of the "United Brethren" a religious group who were almost all converted to the L.D.S. church, he was baptized by Wilford Woodruff who was then on a mission to England in March of 1840. With his wife, on the 10th of February, 1841, they boarded the sailing vessel "Echo" and started for America, being ten weeks on the trip to Nauvoo, Illinois, where he located until driven out with the Saints.

Robert Harris enlisted with the Mormon Battalion at Council Bluffs, Iowa, July 16, 1846, under the command of Captain Cook, and was honorably discharged at Los Angeles, July 20, 1847. He was a member of Co. "E" under Captain Daniel C. Davis, and was a butcher while in service.

He returned to his family at Winter Quarters, December 25, 1847, and in the spring of 1850 prepared to come to Utah, obtaining two old wagons, and fixing them up with covers and bows. They arrived in Utah in the fall of 1850 in Aaron Johnson's company, living first at Salt Lake City, and moving to Kaysville in 1854. Captain of a company in the Echo Canyon War, he moved his family south with the Saints when Johnson's Army came in 1858. He went on a mission to Southern Utah in 1865, with his family and moved to Portage, Box Elder County, in the early part of 1868, where he farmed and raised livestock. He died suddenly January 29, 1876, and President Wilford Woodruff preached his funeral sermon. All of his family settled in Northern Utah and Southern Idaho.



A Favorite Indian Camping Grounds Was At Conner Springs Just West of the Browning Ranch Near Penrose

Chapter 13

CITY PLATTED—1854-55



Lorenzo Snow

When Apostle Lorenzo Snow arrived at Box Elder in April 1855 with 50 additional families the city had been laid out and platted. It seemed that the community would be overcrowded as the Box Elder Creek was limited in its water supply. But President Loren Farr of Weber Stake came and released Bishop Davis and called Eli Harvey Pierce to act as Bishop and President Snow was called to preside over all Box Elder which then extended into Southern Idaho. Jonathan C. Wright and Samuel Smith were his councillors.

President Snow advised those with extensive holding to divide their land and water with others and promised them that if they would redistribute the irrigation water and make it reach farther, they would all benefit and the water would prove sufficient.

The first mill on the Creek is now the Bott mill and most of the water was required to furnish power. A canal was dug below the mill and wound to the west across several city blocks crossing Main street to the north of second north and crossed third west, north of first north; then came to Forest Street between third and fourth west. It again recrossed south main street, between eighth and ninth south and then on to the south district farms.

Soon the streams were divided higher up where the division gates still remain, and the mill races were made on higher elevations with a greater velocity at the pen-stock with the Merrell, Bott and Poulsen Mills, turning with less water and the old canal through the town was abandoned.

The two ponds on west Forest were made by digging-out to obtain earth for fill-in road construction. Thus Brigham City passed several growing pains and water being so precious, night irrigating was necessary and little water ever ran to waste.

The life of President Lorenzo Snow is published so we mention briefly his activity here as a leader.

His holdings here were quite extensive. He kept quite an extensive dairy herd. His dairy barn is now used by Bloom in the hide business. His several homes were quite modern in their day—Adolph M. Reeder.

PIONEER REMINISCENSES

By Jonathan C. Hunsaker

In the long ago Holland was peopled by emigrants from Germany. A man by the name of Samuel Wright left Holland and sailed to America, landing in New York about the year 1760. He settled in that state. One of his sons was named Peter Wright and Peter had a son who was named Jonathan Calkins Wright, and he is my Grandfather. He was born November 29, 1808, in Rome, Oneida County, New York.



J. C. Wright

How Grandfather was converted to the Church:

He was 30 years old when he first got married to Rebecca Wheeler. Brother Wright was a Methodist Minister and soon after his first marriage a Mormon Elder went to him and asked for permission to hold a meeting in his church. He hesitated, for he thought it would be a disgrace for a Mormon to preach in a Methodist chapel. "I'll give you permission to preach in it once only," said Wright. When it was about time to commence meeting, my grandfather entered the door and sat down on the back seat, thinking he would go to sleep or not listen to the elder talk. It was considered a disgrace for a minister to hear a Mormon preach.

After the Elder had spoken a few minutes, grandfather was interested and listened to every word that was said. At the close of the meeting he walked up to the front and asked the Elder where that man Joseph Smith lived. He said, "I would like to see him and have a talk with him." He was told Smith was living in Nauvoo. He read the Book of Mormon for a few days and was so anxious to see the Prophet Joseph that he couldn't sleep nights. His wife said to him, "You had better go and see that man Smith, or you will go crazy."

He then saddled up his horse and left for Nauvoo. After riding for some distance he stopped to rest his horse and gave it some grain in a nose-bag. He sat down with the Book of Mormon in his hands, and read a passage of scripture which he didn't understand; closed the book and said to himself, "I don't want anything to do with the Mormon church; this Book of Mormon is not true; I'll go back home and preach the old Methodist

Doctrine." Just then the Devil entered his horse and he ran up the road like he was crazy; soon the horse was out of sight. A little later two men met grandfather on the road and said, "Say, Mister, is that your horse up there; (he said yes) if he hasn't got the Devil in him he would like to know what is wrong with him. We cornered him up and he came after us with his mouth open and tried to bite us, so we ran to get away from him.. He was frothing at the mouth and he would strike at us, first with one foot and then with the other, and then he would kick at us. We couldn't catch him so we left and ran away." My grandfather tried to catch the horse and he came at him with his mouth open and ran away. He then kneeled down and prayed and told the Lord that if He would take the devil out of his horse he would go on to Nauvoo and see the Prophet Joseph. When his prayer was said, he went to catch his horse again and the horse was alright—the same gentle old horse he always had been.

When grandfather entered Nauvoo he saw a man driving some cows from the field to the corral and he asked the man where Joseph Smith lived. He was told where the Prophet lived but that he was out of town and would be home the next day, when grandfather would be able to see him. "I am his brother Hyrum, what is it you want?" "I want to see Joseph Smith about the Book of Mormon, and the revelations he has received from the Lord." "Well, you can stay with me tonight and we will talk it over." They talked all night and never went to bed, and in the morning they were still talking on the restored gospel. By that time Judge Wright (as he was known) was converted; he and Brother Hyrum went to the Mississippi river and Hyrum Smith baptized and confirmed him a member of the church. He then got on his horse and went home and began preaching for the Mormon Church.

It wasn't long before he moved his family to Nauvoo where they made their home for a few years, and he held important offices there, both secular and religious. From Nauvoo they moved to Winter Quarters to be with the Saints. His wife, Rebecca, died there and was buried in the little cemetery, located on the west bank of the Missouri River now called Florence, where nearly 600 faithful pioneers lay down their weary bodies in a final resting place. Soon after this, grandfather Wright took his five motherless children and emigrated to Utah, arriving in Salt Lake City in the fall of 1850.

President Young called Brother Wright to go up north to Box Elder (now Brigham) and help settle this county. In 1855 President Young came to Box Elder and set Lorenzo Snow apart

os President of all the territory in and around Box Elder. Jonathan C. Wright was his first counselor (for 22 years) and Judge Samuel Smith was second counselor for many years. Brother Snow was president over all this territory as though it was a stake of Zion until the year 1877; then Box Elder Stake of Zion was organized with Oliver G. Snow as President — he was a son of President Lorenzo Snow. This same year, 1877, Brigham City was divided into four wards. Up until this time it had been one large ward and meetings were held in the Court House. William Davis was the first bishop in Box Elder.

In these early days they had a large bell atop the Court House which was called the Big Church Bell. About one hour before church time the Big Bell would ring, which was a warning to get ready for church. About one-half hour before meeting the bell would ring again and that meant for everybody to start to church. The Big Bell was also used for a fire alarm, when it would ring long and loud for fire fighters.

My grandfather was called Judge Wright as he was the first probate judge in this valley; he held that office for many years. Judge Wright traveled much in the branches of the church, visiting the saints as he was first counsellor to President Snow. He was a sharp, loud speaker and spoke very plainly and was easily understood. His voice was like lightning and the roar of thunder. When he would preach in the court house in the summertime, and the windows were raised and the door open, I am told he could be heard distinctly, talking and pounding the table with both fists, as far as Pioneer Park. He always preached earnestly, and would speak so harsh and loud that the sweat would run down his face and he would keep wiping it off.

He was a very large man, weighing 325 pounds; had a wonderful appetite and could eat anything. I have been told that he could eat a whole chicken in addition to other food in one meal. At one time he was visiting a branch of the church in the interest of his calling, and was invited to the home of one of the saints for dinner. They gave me some melon to eat while the dinner was being prepared. The sister said: "Brother Wright, I am afraid you won't be able to eat any dinner right now after eating melons." His answer was something like this: "You just watch me and see how much I can eat."

Lorenzo Snow was President over this territory, as if it was a stake of Zion, for 22 or 23 years. He was also president of the United Order so long as it was in operation. We had many mills, shops, stores, factories, and other industries, such as saw mill, shoe shop, butcher shop, tannery, woolen mills, mercantile

establishment and many others. Some people complained and said the Order wasn't managed correctly; partiality was practiced, some were favored more than others. The Order was managed fairly well under existing circumstances. The apostates, and some Gentiles, complained to the Government and said we were using 'bogus' money. The United Order was using 'Scrip' as a medium of exchange; it was also known as 'Home Dee.' This scrip was also used in small towns—never was used in Ogden or Salt Lake City. The government sent men here to investigate and we were told we had no right to use anything as a medium of exchange except United States money. We told them we never had but very little real money whereupon they assessed our mills, shops, stores and factories the sum of \$10,500. It was really a fine and that was lots of money to be raised in those days. We paid them the amount the Government requested, then hired the best lawyer available in the territory of Utah, and sent him back to Washington to plead our case before Congress and try to get our money back. He put up a strong argument for our interests and was partly successful. He received \$7500 which left \$3000 we never did get back; we were then to break up the Order. The mills, shops, stores, factories and everything we could sell were sold and the remainder was put in the basement of the old Opera House, located on the corner of Forest and 1st West Streets, where the cars now park. Money from the sale of this property and the refund received from the Government was used to build the First National Bank building and called it "Zion's Cooperative Mercantile Institution." Later we abbreviated the name Z.C.M.I. and it was commonly called Co-op Store. The merchandise stored in the basement of the Opera House was transferred to the new store for sale; we also had new goods for sale. The Co-op was an outgrowth of the United Order and President Snow was still retained as President of the Z.C.M.I.



Samuel Smith

Samuel Smith, son of Daniel W. and Sarah Wooding Smith, was born March 22, 1818, at Sherington, Buckinghamshire, England.

He was baptized a member of the Church of Jesus Christ of Latter Day Saints by Lorenzo Snow, December 26, 1841.

He came to Utah, September 5, 1850, and was called to Box Elder in 1855.

Lorenzo Snow chose Jonathan C. Wright and Samuel Smith as his counselors. During the twenty-two years which these men presided over this stake, they worked zealously to lay a solid foundation for future religious, civic and financial conditions.

Brother Smith was ever an ardent participant in the development of Box Elder County. They organized the Brigham City Co-operative Institutions, and directed in the establishment of schools and ward auxiliary organizations.

Samuel Smith was Mayor of Brigham City for two terms, was appointed Postmaster for Brigham City and served in this capacity for seventeen years. He was elected Probate Judge and served for fifteen years, was President of the High Priests Quorum for many years and was Patriarch of Box Elder Stake until his death.

He was manager of the first grist mill for years, until his death, and provided employment for many emigrants, when they first arrived, until they could find other employment. He acted as Doctor or Physician before more competent and licensed doctors came. He had a room in his home where he sold merchandise and drugs—the first drug store in Brigham City. He and his first wife, who was a first-class English cook, had the first hotel in Brigham City. His wife often slept on the floor, giving up her bed to accommodate travelers.

His children and grandchildren were always made welcome and on holidays he always prepared a special treat of cookies, candy or small change for them. He was the husband of five wives and the father of fifty-two children.

Samuel Smith, died October 3, 1895, at Smithfield, Utah.

Chapter 14

BOX ELDER BOUNDARIES

In 1856 the Territorial Legislature duly organized and defined the boundry of Box Elder County.

The county organization was properly set up with the following officers chosen and sworn in: Jonathan C. Wright, Probate Judge; John D. Rees, Alvin Nichols, D. Harding, Select Men; Joseph Grover, Sheriff; Eli Pierce, Collector and Assessor; Samuel Smith, Postmaster of Box Elder; Lorenzo Snow was sent to the Legislative Council.

Soon the Court House was erected by the Public. Religious meetings and socials and dramas were held in the Courthouse for a number of years.

The city was platted and homes were erected on the five acre blocks of four lots each, representing an expanding community.

Across the ditch to the south of the fort, James Bywater, Anthony Met calf and George B. Reeder had each acquired a lot. They came in Octoger 1855 and found the fort over-crowded. They had built one two-room adobe house for winter shelter and now in 1856 three homes were constructed preparatory to the arrival of emigrating families from England.

These houses of adobe were being built at the same time the land was cleared, also the growing and harvesting of crops preparatory for winter. The winter of 1856- was a severe cold winter.

Eighteen fifty-six was a year of Hand Cart Emigration. Word had reached the Salt Lake Valley that two hand-cart companies on the plains were in trouble having made a late start; The Martin and Willie companies were in dire circumstances.

Accordingly George B. Reeder was on hand when his father's family arrived on the public square in Salt Lake.

When he greeted James Hurren, his brother-in-law, at the rescue wagon and learned of the death of his father, David Reeder, and his sister, Caroline, he also noticed an offensive odor. "What's this odor, James?" "Little Mary's legs are frozen," replied James Hurren, father of the eight-year-old Mary.

On the rail James Hurren had waded several icy streams as many as 20 trips and carried the weak and ill persons on his back. He was very thankful to save as many as possible of his comrades, but his daughter had frozen legs from exposure . . . as she walked over the trail.

During the following hard winter quite a number of cattle died. On one occasion Mr. Hurren skinned one that had eaten poison parsnip. The flesh looked good so he fed the cat and observed carefully its reaction. It did not kill the cat so he soaked the meat in salt water and they ate the animal with relish.

No doubt many such circumstances arose among the pioneers. The privation they endured made them humble, yet they found a way of escape.

Courageous people seem to always find a way.

Building another adobe house at Brigham, the Hurren family, these hand-cart pioneers, later became the early settlers of Hyde Park, Cache County.

Chapter 15

THE MOVE SOUTH

By James Bywater

James Bywater—"During the summer of 1857 I was appointed county clerk, recorder and a notary public. A battalion of the Nauvoo Legion was organized in Box Elder County. Chester Loveland was appointed Colonel, and I was made Adjutant. We and the Weber Company troops formed a regiment with General Chauncey West commanding. In the early part of September we received orders to march into the Bear Lake country, to intercept the cavalry of General Johnston's army, who had started down the Bear River from Ham's fork in Wyoming, where the main body of the troops were camped, to enter Utah on the north. We passed through Cache Valley and into Marsh Valley, Idaho, heading for Soda Springs. Here a carrier arrived with orders for us to return, as the United States cavalry had returned to the camp on Ham's fork. We returned by way of the Malad Valley and Oregon Springs.

Brother Richard Lowe had not been out at all and this was my second expedition. He had got the harvesting done and the wheat in the stack at Box Elder. We got two men to thresh it. They had only got well started when another call was made for the regiment to march to Echo Canyon. We organized as quickly as possible, with teams, camp equipage and provisions and such. I went as captain over fifty. We arrived in Echo Canyon in due time. We joined our regiment and formed our camp in a square, and at once went to digging trenches and erecting breastworks, and doing other military duties. In the latter part of October deep snow fell, and the United States army went into camp for the winter. We did military duty during November, and in the forepart of December we returned to our homes.

My wife was without food and firewood, our wheat stack was open and partly threshed, but all about spoiled with rains and snows.

The Indians had become a little hostile and guards were stationed around the city. Most of the people had moved out of the old fort and were putting up buildings on their city lots. We had a busy time during the winter.

Towards spring, Doctor Thomas L. Kane of Philadelphia, a staunch friend of the Mormon people, with several others, arrived from the east, in the interest of peace. Meetings were be-

ing held with the United States officials and the leading officials of the church. President Brigham Young and council, members of the apostles' quorum and some others, and we received orders to get ready to vacate our houses and move south; also the people in Salt Lake City as well as the towns and settlements north. It was required of us to put a roof on our Public Hall. We finished the adobe work and put the roof on after most of the people had moved. A company of fifty men was chosen as a rear guard and was stationed in the city to protect it from the Indians. I was chosen the captain's adjutant. My wife went with her folks, and at Brother Geo. G. Bywater's in Salt Lake City, gave birth to her first child, on the night of May 6, 1858. I was present, having arrived in the afternoon. I had been released from the rear guard at Brigham City by Brother G. Smith on the afternoon of the 5th to follow my family south. We went as far as Pond Town, (now Salem) in Utah county. I assisted my wife's folks to make a dugout, getting the timber from the mountains east.

Toward the latter part of May seven of us started for Brigham City, the rear guard having left. The Indians were ugly. We arrived in Brigham in about five days. We found every house broken open and its contents strewn about. We made our camp at the Willow Wicki-up on my father-in-law's farm, nearly a mile west of town.

We enjoyed ourselves pretty well for about three weeks, when one day the Indians stole four of father-in-law's cattle, and Captain Evans did not return to camp that night. We thought the Indians had got away with him. We had a guard out all night. He came to camp all right early next morning. A few days later families commenced to arrive from the south, peace having been made and the army formed Camp Floyd in Rush Valley, Utah County.

The brethren then started after their families, those who came with me from Pond Town, viz., Father-in-law, Thomas W. Thomas, Fred Thomas, Captain Evans, Thomas Richards, and Griffith Thomas. I remained at Brigham, and before they had returned I had obtained from Indian Big Foot the four head of cattle belonging to my father-in-law.

Four of these brethren are now dead. The three alive are T. W. Thomas, Fred Thomas and myself. (Today is Monday, 1st of February, 1904.) The majority of the people returned, but a number sold out and never came back, but went to different parts of the earth. We raised no crops, save hay; times were very bad, no money stirring, and we did much pioneer work. We

were poor and very poorly clad. The Indians were troublesome.”

George Gilbert in speaking of Echo Canyon in his later years: “George Reeder and I were bed-fellows. It wasn’t any fun to sleep in the open on the hillside above Evanston, especially when we often found it necessary to chop our bedding loose from the frozen ground with an ax, but it was worth something to make Johnston’s men eat their mules without any salt.” Before the piles of burning sagebrush in the evening they marched in a circle and Johnston’s men looking up from the valley below, believed they were facing a vast army on the hillside.

Chapter 16

THE THREE LURES OF AGRICULTURE.

William Wrighton was an English convert to the Latter Day Saint Church. He came to Utah in 1853, expecting to settle in Centerville, Davis County. However, Brigham Young urged him to go northward to the new settlement of Brigham City and help build up the community.

He was a carpenter and contractor by trade; many of the first homes in Brigham were built by him. He was one of the first to work on the court house and assisted in remodeling it several times. He was made superintendent of the building department of the United Order for the seven years of its existence, and was a firm believer in the system. With great pride he visited his relatives in California, clad throughout in goods manufactured in Brigham City. But the crowning event was three beautiful beaver hats made in his own home town, and presented to his three California brothers.

Very soon after he arrived in Brigham, President Young made a tour of the northern part of the state, and gathering the Saints about him advised them to plant orchards; trees and gardens, to build for permanence. This advice surprised many. Could orchards be planted in this area where heavy frosts froze everything up tight so many months out of the year? Well, it wouldn't hurt to try it, anyway.

That fall William Wrighton made a trip to Salt Lake. In a market he saw peach stones for sale. They were priced at \$1.00 for one hundred stones. He purchased a dollars worth. Back home, he selected a spot of ground and bedded them in. He wanted them to freeze in the soil during the winter. In the spring he dug them up and planted them in a trench. He watched them sprout and grow during the summer. When they were a year old he set them 16 feet apart a hundred trees — a mighty orchard was on its way.

Each year they were a renewed source of pride as they grew and became strong. In 1858 they blossomed. That was the spring when most of the citizens were told to move south because of Johnston's army. Luckily for the peach trees William Wrighton was told to serve as rear guard, and remain behind. Along with his other duties, he labored to keep the peach trees irrigated. When he left for the south, he commissioned a friend who was to remain for another month, to do the same.



The First Alfalfa Produced In Box Elder County Was Grown On This Farm By George B. Reeder. Trees In The Background Are Part Of The Reeder Grove

In the fall of the same year, they returned to find the first peaches on the trees. It is said that these peaches were the first grown in Brigham, and from this small orchard on 1st South and 1st West, Brigham has become well known. — By Lapreal Wight, a great granddaughter.

LUCERNE (Alfalfa)

William Wrighton became a regular attendant at conference in Salt Lake and he was always alert to find new crops to be tried. On one occasion he brought a small bag of seed to his friend, George B. Reeder, and said: "Brother Reeder, they tell me this is a new kind of hay that will produce good feed for animals, plant it on some of your land and see if it will grow in this climate." The seed had been brought from Lucerne, Switzerland.

It grew and produced heavy crops of hay and thus alfalfa hay was introduced upon the Reeder farm as being some of the very first to be grown in the intermountain country.

I submit a photograph taken about 35 years later of this same plot of land, when the first crop of hay was largely mingled with june-grass. Thus another new industry was started at Box Elder. In the background are seen the Box Elder and cottonwood trees of part of the Reeder grove. It was taken about 100 feet from the location of Davis Fort which would be to the right of the camera.—Adolph M. Reeder.



Brush Clearing Of Land For Cultivation



First Threshing Machines Were Powered By Horses



John Adams Drove 18 Horses On A Six Bottom Plow

FIRST DRY FARM WHEAT

Abraham Hunsaker arrived at Box Elder in July 1859. He used Box Elder valley (Mantua) as a range for his cattle and horses for several seasons.

President Lorenzo Snow came to him and said: "Brother Hunsaker, we have a colony of Scandinavian Saints soon to arrive and we think they might do better in a settlement by themselves. They are used to a cooler climate. If you will give up the Box Elder valley for them, you may go north and take up the land you desire." So in 1863 he planted and raised the first grain at Honeyville. It seems he tried a smaller acreage at first and it matured without irrigation. It was harvested by side rake and tied by hand. He then plowed 200 acres on both sides of Salt Creek and the following year he harvested a large crop of dry-land wheat. President Young heard of his success and made sure to inquire "Brother Hunsaker, what are you going to do with all that wheat?" "Well, I'll store it and when poor emigrants and widdows arrive I'll give them wheat." President Young laid his hand upon the shoulder and said: "Brother Hunsaker, if you'll do that I promise you your wheat bin will never be empty." And it never was empty.

Thus Daddy Hunsaker, as he became known, became our first successful dry-farmer and acquired some of the first harvesting machinery and soon built the Honeyville Mill on Salt Creek.

Some of his wheat he sold at \$5 per bushel in the boom days of Corinne in 1869. Not afraid to venture he became a successful businessman and the dry-farm of 1951 is the out-growth of his early venture at Honeyville. — As told by Louis Hunsaker.

Speaking of this first Box Elder county dry land wheat crop in 1863, Bulletin 282 published by the Utah State Agricultural College Experiment Station has this to say:

"Thus, dry farming, which has since spread to all states in the arid west, had it's beginning."

Chapter 17

THE EMIGRANT SHIP (Charles Dickens)

The ship Amazon sailed from London June 4, 1863, with 882 Mormon emigrants on board.

George Q. Cannon was the president of the European mission at the time. He was also the shipping agent for the church. Charles Dickens, the celebrated author, visited the Amazon at the London docks on that date and interviewed George Q. Cannon. z

The eminent British novelist made such a true pen picture of President Cannon that President B. H. Roberts stated it was "worth perpetuating." The story of the Mormon emigrants, told in minute and clear description of scene and character, shows the amazing powers of observation the famous writer possessed. What Dickens said of the members of the Amazon might be said, with equal truth, of the Mormon emigrants from Scandinavia and other European countrys.

The story, condensed, from "The Uncommercial Traveler," pages 285-304, follows:

"Behold me on my way to an emigrant ship, on a hot morning early in June . . . I go aboard my emigrant ship . . . Nobody is in an ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears distressed, nobody is weeping, and down upon the deck, in every corner where it is possible to find a few square feet to kneel, crouch, or lie in, people, in every unsuitable attitude for writing, are writing letters.

Now, I have seen emigrant ships before this day in June. And these people are so strikingly different from all other people in like circumstance whom I have ever seen, that I wonder aloud 'What would a stranger suppose these emigrants to be?'

"The vigilant bright face of the weather-browned captain of the Amazon is at my shoulder, and he says, 'What, indeed? The most of these came aboard yesterday evening. They came from various parts of England, in small parties that had never seen one another before. Yet they had not been a couple of hours on board when they established their own police, made their own regulations, and set their own watches at all hatchways. Before 9 o'clock, the ship was as orderly and as quiet as a man-of-war.' . . .

" 'A stranger would be puzzled to guess the right name for these people, Mr. Uncommercial,' says the captain.

" 'Indeed he would.' "

“ ‘If you hadn’t known, could you ever have supposed . . .?’”

“ ‘How could I? I should have said they were, in their degree, the pink and flower of England.’”

“ ‘So should I,’ says the captain.

“ ‘How many are they ’

“ ‘Eight hundred in round numbers.’ . . . Eight hundred what . . . EIGHT HUNDRED MORMONS. I, Uncommercial Traveler for the firm of Human Interest Bholders, had come aboard this Emigrant Ship to see what Eight Hundred Latter-Day Saints were like, and I found them (to the rout and overthrow of all my expectations) like what I now describe with scrupulous exactness. * * *

MR. DICKENS. These are a very fine set of people you have brought together here.

MORMON AGENT. Yes, sir, they are a very fine set of people.

MR. DICKENS. (Looking about). Indeed, I think it would be difficult to find eight hundred people together anywhere else, and find so much strength and capacity for work among them.

MORMON AGENT (not looking about, but steadily looking at Uncommercial.’ I think so. We sent out about a thousand more, yesterday, from Liverpool . . .

Among all the fine handsome children, I observed but two with marks upon their necks that were probably scrofulous. Out of the whole number of emigrants, but one old woman was temporarily set aside by the Doctor, on suspicion of fever; but even she afterwards obtained a clean bill of health.

I afterwards learned that a dispatch was sent home by the Captain before he struck out into the wide Atlantic, highly extolling the behavior of these emigrants, and the perfect order and propriety of all of their social arrangements. What is in store for the poor people on the shores of the Great Salt Lake, what happy delusions they are laboring under now, on what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would; to my great astonishment, they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the Amazon’s side, feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed.”



A Pageant Reenacting The Signing of the Shoshoni Treaty Was Presented In Brigham City During The Summer Of 1951

Chapter 18

SHOSHONI TREATY

The two greatest battles fought between the white and red men west of the Mississippi River were fought near the boundary line of Box Elder county in Idaho. The first was in 1861 and referred to by the white men as the City of Rocks Massacre, where 300 white emigrants were slain; and the second known as the Battle of the Bear River, January 1863, where about the same number of Indians were slain. Both were surprise attacks wherein men, women and children of both races were killed. There is no good reason for referring to one as a battle and the other as a massacre for no one was spared in either attack. Chief Pocatello lead the Indians in both engagements. General P. Edward Connor led the United States troops in the last engagement. After the Indian winter camp had been almost entirely wiped out, Chief Pocatello escaped by avoiding the deadly fire of Connor's troops when he swam down the river under the water. They met again in the old Tithing Yard on First West Street, Brigham City, and signed the treaty of peace.

In an old record of Indian superintendency files the following letter written by Alvin Nicholas, one of the first bishops of Brigham City, was found:

Brigham City
July 11, 1863

Governor Doty, Supt. of
Indian Affairs:

I wish to inform you of the situation of the Indians of this vicinity and also what information I have relative to Pocatello and his band, a portion of whose band has been in this city lately, led by one George, consisting of nine lodges, bringing intelligence that they wish for peace and that Pocatello is willing to give 10 horses to prove that he is sincere.

He wishes to be at peace with the whites, and says the emigrants shall travel through the country without any molestation to them or their property by any of his men. Also he will be glad to meet with you and make peace but he is afraid to come to Salt Lake City lest se should meet with any of the soldiers who, not understanding his business would kill him. They are in very destitute circumstances.

There is also a band of Indians here consisting of about seven lodges who have remained, having no part in the late Indian difficulties, and who are in very destitute condition. They

are almost naked and have never had anything done for them by the agency. They have always manifested a peaceful disposition and ought to be, in my opinion, relieved. This band is commonly known as Jake's band. I wish you would be so kind as to send me a note by return mail (so that I can inform George) with regards to the matter. He wishes me to assist in bringing about peace, and you will much oblige.

Your obedient and
humble servant,
Alvin Nicholas.

Articles of agreement made at Box Elder, in Utah Territory, this 30th day of July, A. D. one thousand eight hundred and sixty-three, by and between the United States of America, represented by Brigadier-General P. Edward Connor, commanding the military district of Utah, and James Duane Doty, Governor and commissioner, and the northwestern bands of the Shoshones Indians represented by their chiefs and warriors:

ARTICLE I. It is agreed that friendly and amicable relations shall be re-established between the bands of the Shoshonee Nation, parties hereto, and the United States, and it is declared that a firm and perpetual peace shall be henceforth maintained between the said bands and the United States.

ARTICLE II. The several routes of travel through the Shoshonee country, now or hereafter used by white men, shall be and remain forever free and safe for the use of the government of the United States, and all emigrants and travellers under its authority and protection without molestation or injury from any of the people of the said nation. And if depredations should at any time be committed by bad men of their nation, the offenders shall be immediately seized and delivered up to the proper officers of the United States, to be punished as their offences shall deserve; and the safety of all travellers passing peaceably over said routes is hereby guaranteed by said nation.

The treaty concluded at Fort Bridger on the 2nd day of July 1863, between the United States and the Shoshonee Nation, being read and fully interpreted and explained to the said chiefs and warriors, they do hereby give their full and free assent of all the provisions of said treaty, and the same are hereby adopted as part of this agreement, and the same shall be binding upon the parties hereto.

The telegraph and overland stage lines having been established and operated through a part of the Shoshonee country it is expressly agreed that the same may be continued without hindrance, molestation, or injury from the people of said nation;

SHOSHONI TREATY

and that their property, and the lives of passengers in the stages, and of the employes of the respective companies, shall be protected by them.

And further, it being understood that provision has been made by the Government of the United States for the construction of a railway from the plains west to the Pacific Ocean, it is stipulated by said nation that said railway, or its branches may be located, constructed, and operated without molestation from them, through any portion of the country claimed by them.

The United States being aware of the inconvenience resulting to the Indians in consequence of the driving away and destruction of game along the routes travelled by whites, and by the formation of agricultural and mining settlements, are willing to fairly compensate them for the same; therefore, and in consideration of the preceding stipulations, the United States promise and agree to pay to the bands of the Shoshonee nation, parties hereto, annually for the term of twenty years, the sum of ten thousand dollars, in such articles as the President of the United States may deem suitable to their wants and conditions, either as hunters or herdsmen. And the said bands of the Shoshonee nation hereby acknowledge the reception of the said stipulated annuities, as a full compensation and equivalent for the loss of game, and the rights and privileges hereby conceded. Nothing herein contained shall be construed or taken to admit any other or greater title or interest in the lands embraced within the territories described in said tribes or bands of Indians than existed in them upon the acquisition of said territories from Mexico by the laws thereof.

Done at Box Elder, this thirtieth day of July, A. D. 1863.

JAMES DUANE DOTY,

Governor and acting superintendent of Indian affairs in Utah Territory.

P. EDW. CONNER

Brigadier-General U. S. Volunteers,
commanding District of Utah.

POKATELLO. His X mark, chief.

TOOMA NTSO, His X mark, chief.

SANPITZ, His X mark, chief.

TOSO WITZ, His X mark, chief.

YAHNOWAY, His X mark, chief.

WEERA HSOOP, His X mark, chief.

PAHRAGOOSAAHD, His X mark, chief.

TANKWETOONAH, His X mark, chief.

OMASHEE (John Pokatello's brother, His
X mark, chief.

Witnesses:

Robt. Pollock, Colonel Third Infantry C. V.

M. G. Lewis, Captain Third Infantry C. V.

S. E. Jocelyn, First Lieutenant Third
Infantry C. V.

Jos. A. Gebone, Indian Interpreter.

John Barnard Jr., His X mark, Special
Interpreter.

Willis H. Boothe, Special Interpreter.

Horace Wheat.

In January 1864 President Abraham Lincoln sent five treaties made with the Indians to the Senate of the U. S. All were ratified and approved.

Superintendent Doty undertook to define specifically, in a map submitted, the eastern and western limits of Pokatello's area because Pokatello had been one of the last chiefs to submit and agree to negotiate for peace. Many of the important cross-roads of the intermountain area were located in the territory between Raft River and the Porteneuf mountains, and extending south through Bear River Valley. The Oregon trail, the emigrant roads, and the route of the overland daily mail in that area were crossed by roads leading to the gold mines in Idaho and Montana.

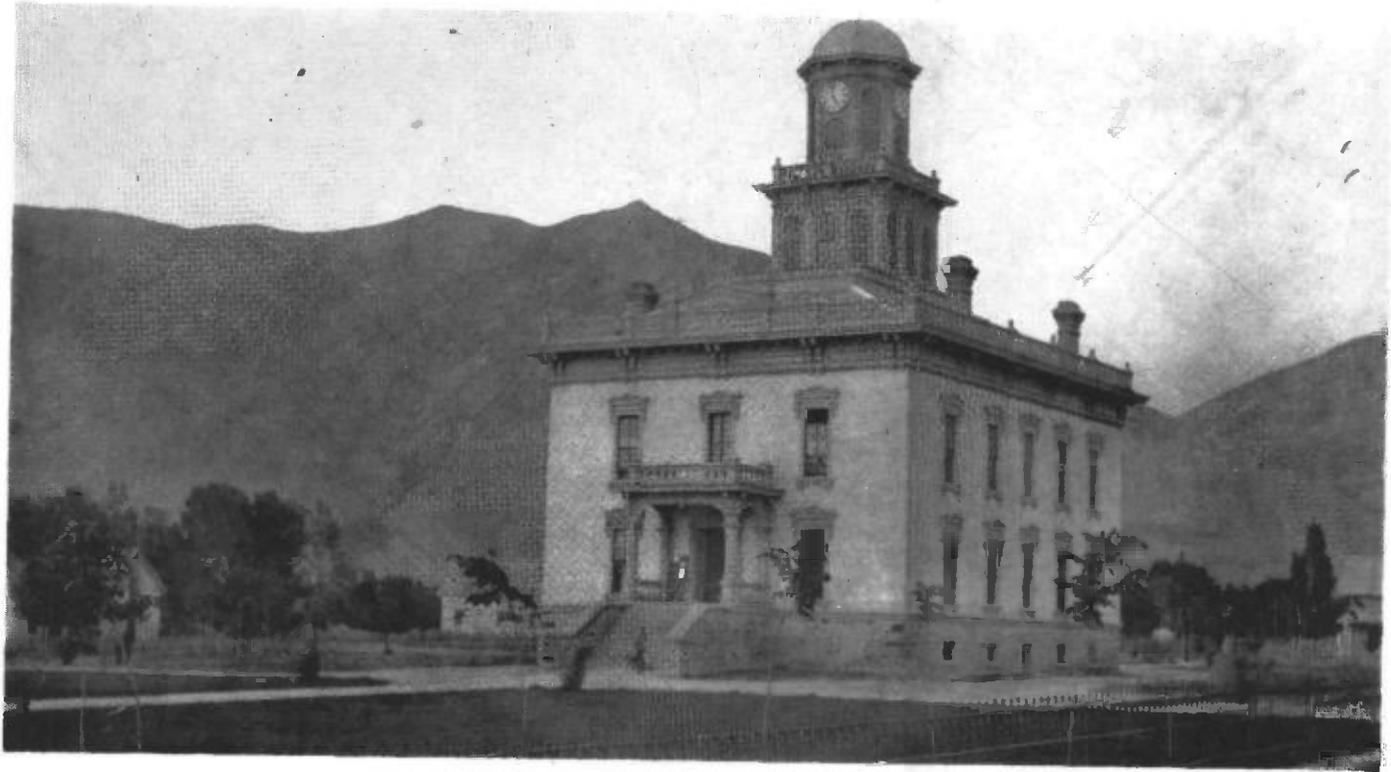
Chief Washakie was the first to sign the treaty at Fort Bridger. By common consent he had under his complete control, assisted by six sub-chiefs, about fifteen hundred.

Among the Shoshonies were many bands, numbering about 3,000. The principle or better portions were called Sho-sho-nies, or Snakes, who were rich enough to own horses; the others, the Sho-sho-coes, or Walkers, or those who could not or did not own horses. If a Sho-ago-nie became too poor to or did not own a horse, he was at once called a Sho-sho-coe. If he became a riding Indian then he was known as a Sho-sho-nie.

The General Accounting Office at Washington shows that the amounts were appropriated by Congress but there is no proof that the annuities were expended on behalf of any of the Indians of this district. The Indians of New Mexico or Arizona may have received some of this money due the Northwestern Band of Shoshonies residing in this territory.

Many claims are now pending before the Indian Claims Commission of Washington to recover value of land taken from the Indians.

They cannot recover for money and interest alleged to be due under the terms of either of the five treaties entered into during the year 1863.—B. C. Call.



Box Elder County Courthouse As It Looked In Early Days. The East Room On The Second Floor Was Used For Social And Religious Gatherings

Chapter 19

PUSHING ACROSS BEAR RIVER WITH FLOCKS

By Adolph M. Reeder

During the spring of 1862, President Lorenzo Snow came to George B. Reeder and explained the need of a flock-master to look after the 1,500 head of cattle for Davis, Weber, and Box Elder counties. The range was to be to the West of the Bear River and along the Promontory East side.

George B. Reeder had only been married five years and just getting started to develop his home. His needs were many, but he could not refuse President Snow. The call was to be considered as a mission although he should be allowed to collect herd-bills from the cattle owners.

There were no roads or bridges spanning the Bear River, but a suitable ford was found which California gold seekers used in 1849 and swimming the cattle across the river and following them with a swimming horse was rather than exciting job. The undertaking was soon under way and the cattle were settled, contented and thriving in this new paradise.

There was no habitations to offer shelter of companionship except Indian teepee camps. Chief John and his Shoshone tribe at Fort Washakie in Northern Box Elder County were peaceful and soon became friends to be depended upon. Whenever the quarrelsome Bannocks came roving in this direction, Old John came to warn George and his riders to round up the cattle to safer quarters where they would be undisturbed by the Bannocks. John became a trustworthy friend and guide and always reliable whenever needed to care for the herd.

One day John came to Mr. Reeder and stated that he must go away for a brief period and would George kindly offer his protection and care for John's young squaw while he should be gone. The squaw's wigwam was located near the Bear River before the city of Corinne was placed on the map. John had not long been absent when a young Indian Buck came along looking things over. George Reeder lost no time in giving the unwelcome stranger a warning to stay away and save his scalp, but the young upstart just smiled and tarried. When John returned to his camp it was vacant and he proceeded at once to consult Mr. Reeder. "George you see my squaw?" "Yes, John, a young stranger came hanging around and I forbade him to stop here but he refused to go back to his own people. He moved your

squaw farther down the river to that patch of tall willows." "George, you loan me your gun." John could not be persuaded to tarry but was on his way at once. When he returned the gun the following day George inquired as to the outcome of the fray. As John handed back the gun he said, "Me pix em — me kill em both."

Thus the moral law of the Indian must be dealt with and John demanded respect. He could not tolerate such conduct.

For ages the red man had observed an unwritten law of his own creation. He knew not the Christian law of free agency. That all things should be done by long suffering and persuasion rather than "might makes right." He could not be persuaded that it is better to suffer wrong than do wrong. The law of the Indian has been in his blood for generations and the persuasion of the pale-face was a strange doctrine to Chief John, but his admiration of George grew and many snows came and went and they were still friends and whenever he came to Box Elder he drove under the Box Elder trees and what a visit when they met. The friendship remained as though they were brothers.

George Parsons became 2nd Flockmaster in 1865 and in later life he said: "The Promontory was a mountain of waving grass when I became the flockmaster."

The main responsibility was to keep the cattle together so the Indians did not drive them off.

In Father's journal it is recorded:

"When I finished herding in 1865, I collected \$350 in gold-dust and I, together with my brother Robert Reeder, Robert Daines and others of Hyde Park, we sent a purse of \$800 to England and helped 22 more people to emigrate."



The Old Bear River Ford At Corinne Was First Used By The Early California Gold Seekers

PUSHING ACROSS THE BEAR RIVER 1869

Hyrum House and others camped on the east bank of Bear River near Corinne in January 1869, and though we are not sure, it seems they built the ferry boat and Martin Lasiey crossed the Bear River with the first load of lumber for the first house in Corinne.

The first locomotive crossed the railroad bridge at Corinne on the 7th of April, 1869, with considerable ceremony.

Settlers had not pushed their holdings far across the Bear River except at Bear River City until after the Golden Spike celebration.

Soon every spring and stream was sought out and land was staked off and men and families settled on "Squatter Right" claims. Those who remained "put" usually acquired a title. If their claim proved, in the later survey, to be on railroad land, they usually settled for cash or the settler moved on to file on an even section of Public domain. Mr. D. P. Tarpey was claims adjuster for the railroad and many interesting episodes took place. Many claims were "jumped" while holdings were temporarily vacant.

It required years to get all the Odd Sections within 20 miles on either side of the track surveyed, as the Government Grant was increased to this amount. Each homesteader was allowed 160 acres and it required 7 years to prove up on each filing on the public domain or the even sections of land. A great many people were scanning the country. The railroad companies were allowed other sections of land in place of those already settled by the Pioneers.

The United States Land Patent dated 21st of February, 1893. "Grantor: The United States of America; Grantee:—Central Pacific Railroad Company." Signed by the President, Benjamin Harrison, E. Macfarland Asst. Sec., D. P. Roberts, recorder of the General Land Office. (U.S.G.L.O.) Seal.

Ranches in many locations such as "Dilly Ranch," "Hillside Ranch Co.," at Blue Creek, "Old Fort," at West South Promontory; "The Rock House," North and West of Snowville, "Curlew Sinks," "Locomotive Springs." These ranches acquired extensive holdings and entered into the livestock business.

Communities started such as Snowville, Clear Creek, Stanrod, Park Valley, Grouse Creek (George Creek), or Yost, where settlers made it possible to enter into community life and make homes.

Promontory became a hustling business center with a post-office, a store, several shops and a hotel with several railroad crews to assist the trains up the hill and service them.

The Charles Crocker interests came and built "The Big House" about a mile north of the Promontory station. They soon acquired the Dilly Ranch from "Burt and Lonigan" along with their cattle and the dash over M Brand which became very well known in Box Elder county with thousands of cattle on the range. So many cattle that the prolific mountains of bunch grass began to disappear from over grazing and sagebrush began to grow in place of the waving grassy slopes.

Many herds of cattle were imported and during the summer of 1887 one drove of 6,000 head were trailed in from Nevada, purchased from Fussell and Bradley. Daddie Andreason tells us he used the hot iron constantly, working long days, for more than three weeks to get all those cattle branded.

These new cattle were slow in learning the water holes and settling down to the range and somewhat weakened; the hard winter of 1887-8 came on and, little feed on hand, thousands of fine cattle sought shelter in the ravines and perished, and for several years their skeletons lay three and four deep or strewn over the ground where the wolves had found a great harvest. Art Smith tells of the shocking sight that impressed him as a boy.

The Crocker foreman was a Captain Bueford and the cowhands say his wife was a very gracious lady and saw to it that the cowboys were well fed and housed. Many Box Elder boys have earned their start working for the Bar M as riders of the range or as hay-hands.

The popular songs and stories such as "Home On The Range" or "Riding Down The Canyon" and many others, could well be applied or linked up with ranch life in Box Elder county. Many fine Hereford cattle were brought here in these early days.

L. C. Lee at Hillside Ranch conducted an extensive horse business for several years and many fine stallions were wintered at the W. H. Rowe barns at Corinne. Good breeding was fostered at this early date. Many horses became wild and joined the Promontory cayuse bands.

Tom Bosley of Corinne became a regular cowhand in his early teens and he knows western Box Elder from the observation of the saddle during the eighties and gay nineties and remembers well many interesting incidents of the men and the range.

On one occasion he speaks of helping export 2200 head of horses from Box Elder county to North Platte, Nebraska, unloading for two weeks to freshen up on the Buffalo-grass prairies of Wyoming. These animals were sold at North Platte to the cotton farmers in the Southern States.

Thus a lot of Box Elder history may be forgotten.

When the bunch-grass turned to sagebrush, because of overgrazing, the cattle industry was not so prosperous.

At the turn of the century much of the railroad business had discontinued and then came the building of the Lucin Cutoff.

The Crocker interests now offered their extensive holdings for sale.

In 1909, the "Promontory, Curlew Land Co." was incorporated and with David Eccles capital; Mr. Joseph Howell, Utah representative in Congress, as president of the company, and Herschel Bullen of Logan as secretary. They were ready for the business ventures. President Oleen N. Stohl became one of the board of directors.

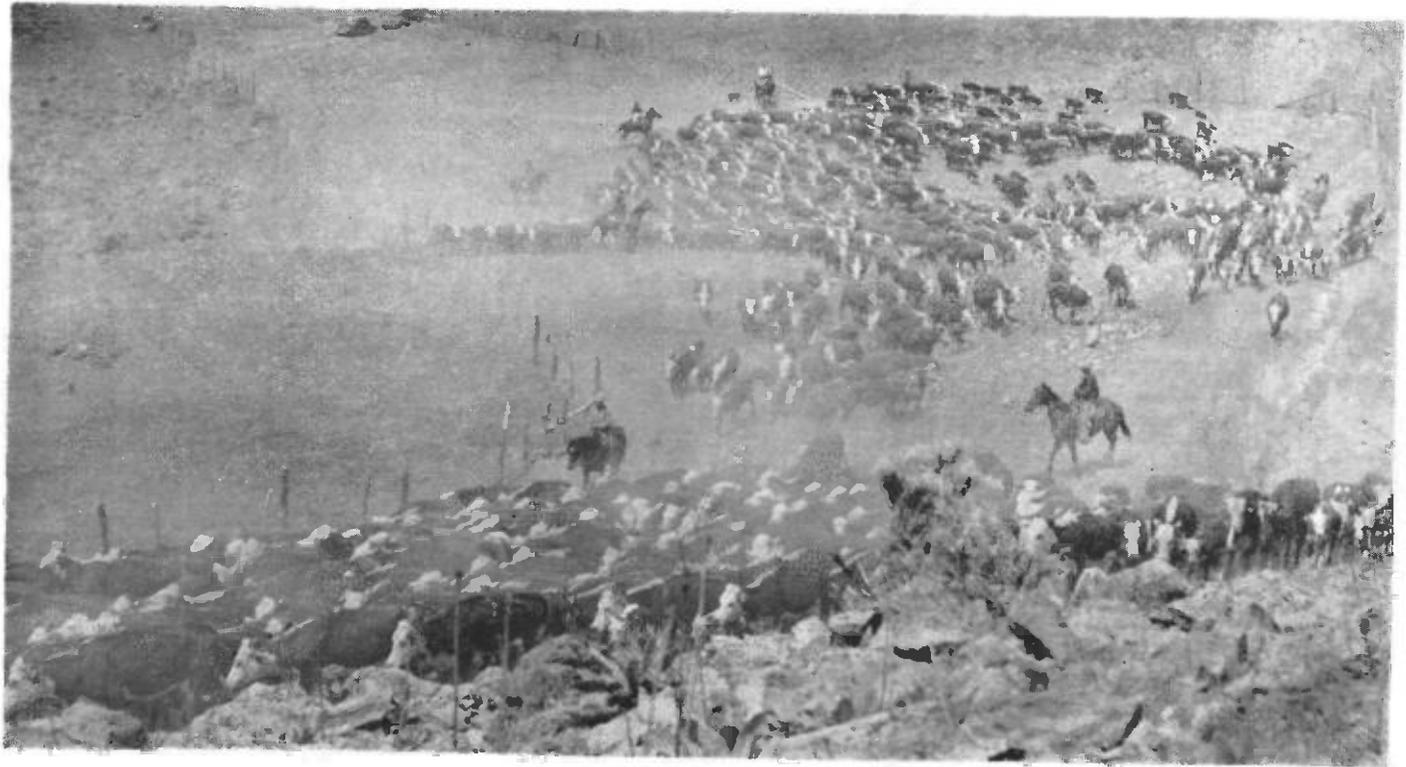
Four hundred thousand acres of Box Elder county changed hands. The Howell irrigation project is part of their program.

Mr. Bullen, now an aged gentleman, reports that in selling this vast acreage of land no foreclosure or law suit has resulted from any contract of purchase. A few have given up the contract and a few have adjusted their holdings to a lesser acreage but it must be a great satisfaction to the officials of this company of vast holdings to know that Box Elder dry farms are not only furnishing prosperity to many people but also helping to feed the world.

Truly we have a land that has a history.

"On the tops of Promontory range and on the foothills are vast dry farms and the hum of tractors and combines vie with the drone of planes overhead in a mechanized world, a world vastly different from the one in which we see these photographs and many enacted their different role."

Thus the great dry farming industry had its Box Elder beginning and in 1950 the total acres planted to which 116,550 estimated at 16 bushel per acre or 1,864,800 bushels.—Adolph M. Reeder.



Moving Cattle To The Mountain Ranges For The Summer Was A Strenuous Undertaking



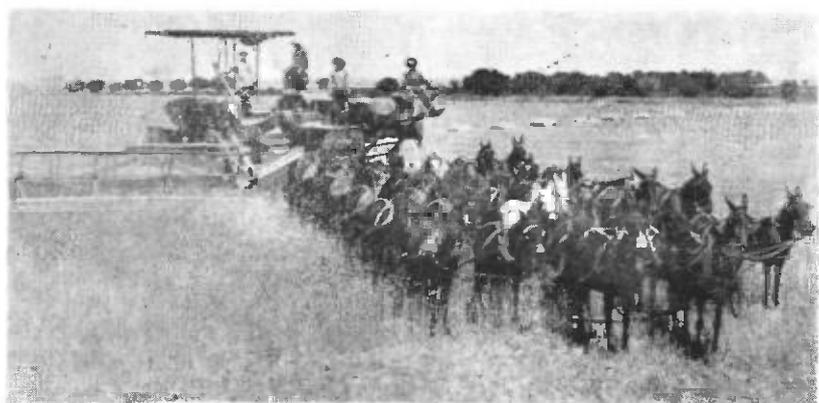
Western Box Elder Was Noted As A Wild Horse Range, Where They Were Rounded Up Occasionally And Put Into Commercial Use



The Header With The Header Boxes Supplied A Steady Flow Of Grain To The Steam Thresher



Driver Of Early Header Straddled Guiding Rudder



Thirty-Six Horses Or Mules Pulled First Harvester-Thresher



Auxiliary Engine Furnished Operating Power On Horse-Drawn Harvester-Thresher

Chapter 20

HAMPTON'S FORD AND FERRY

By Bernice Gibbs Anderson

Situated on the Bear River near Collinston, Box Elder County, Hampton's Ford was used by the Indians before the early explorers came to this area. In 1849 gold seekers, emigrants and freighters increased the traffic through Utah territory, and a ferry was started at the ford by Ben Hampton in 1853. In the later 1850's a bridge was built, the first one to be built across Bear River, and both ferry and bridge charged toll from travelers.

Toll was charged according to the rates fixed by the Legislature. For a wagon with 2 horses or oxen, it cost \$3.00 to cross, and for pack animals with their load the cost was \$1.00, and for loaded carts about \$2.00. Other costs are listed in above paragraph.

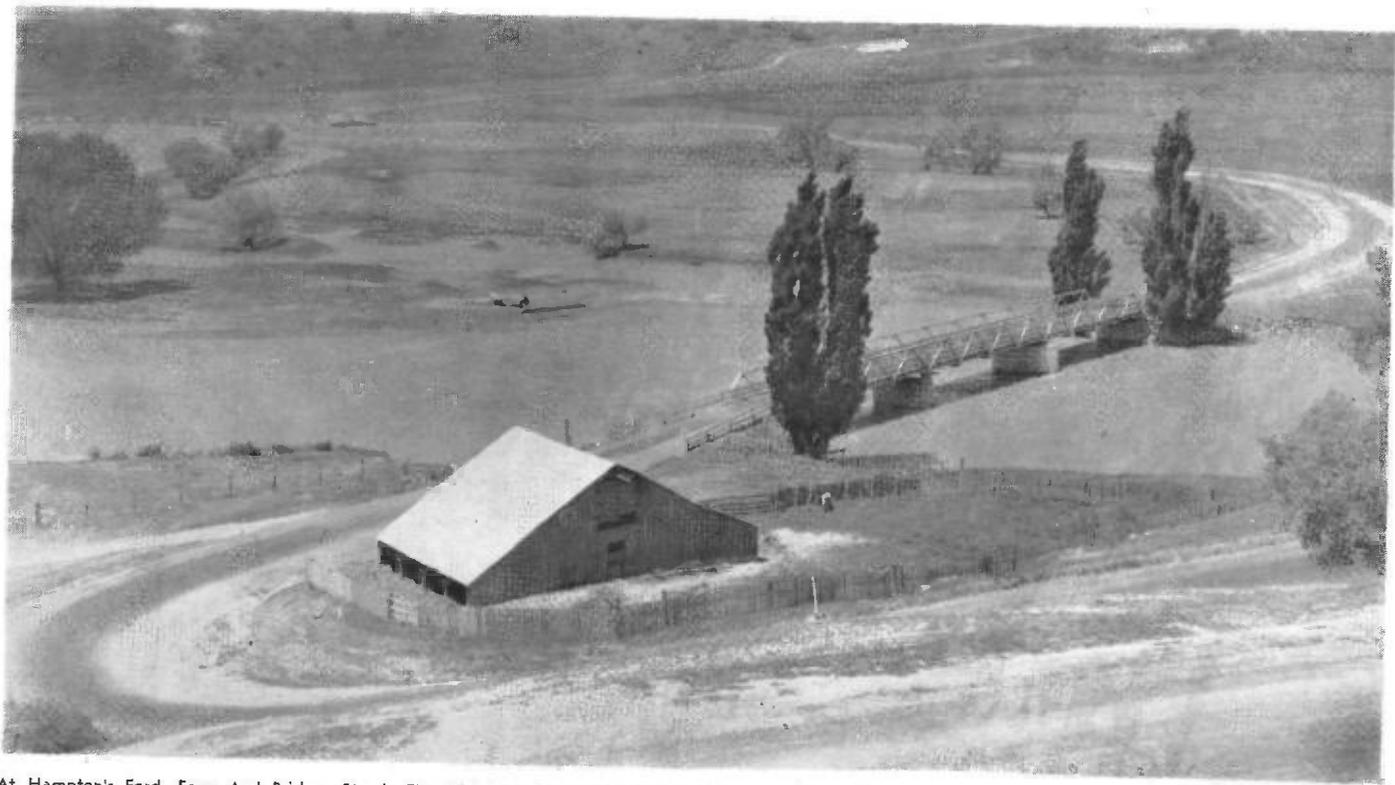
The toll on Bear River Ferry amounted to a large sum in time, for it was on the road that led into the country north of Utah. In time this ferry boat was used extensively by emigrants going into Idaho, Montana and the Pacific Northwest. These tolls on the Malad Bridge and the Ferry Boat were very high and there wasn't much money in circulation in that early day and time.

It was the emigrants who paid this toll and they were going to make homes and settle in a new country. As time passed, a good substantial bridge was built across Bear River where the ferry boat operated and was called "Hampton's Bridge."

Here the road divided, going north to Montana and west to Boise, Idaho.

In 1861 the Holloday Stage lines ran to Virginia City, Montana, and Boise, Idaho. Home stations were established every 80 miles, and change stations every ten miles. Hampton's Ford was the first overnight stop out of Salt Lake City.

The present rock house at Hampton's Ford was built about 1866 by Hampton and Godbe, and was remodeled in 1917-18. The large stage barn was built about 1866, although several other buildings were used before that time, including the carriage barns. Passengers were put up for the night, and they were charged 35c for supper, bed and breakfast. Stages left Salt Lake City in the morning and arrived at Hampton's by night, changing horses every ten miles.



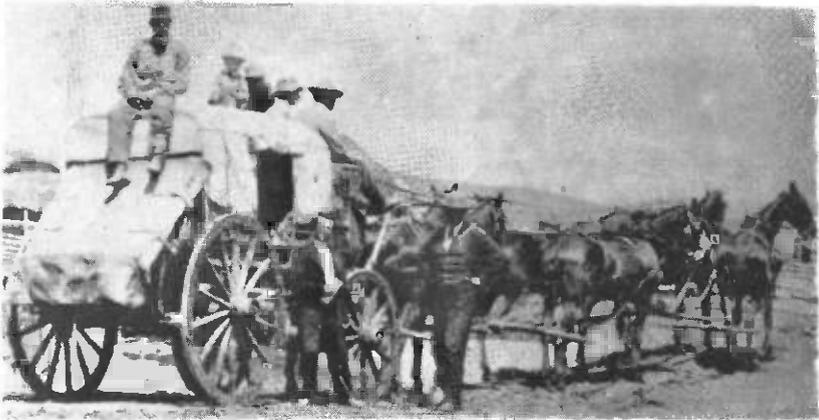
At Hampton's Ford, Ferry And Bridge, Stands The Old Barn That Was Used In Stagecoach Days, Where Teams Were Quickly Changed That The Coach Might Be On Its Way. Boarding House Was Operated In Conjunction For Those Stopping Overnight.

HAMPTON'S FORD AND FERRY

Built of hand hewn timbers, the barn had large doors which opened to service the stage coaches. Horses were stabled and fed at mangers on either side. Wooden pegs held the harnesses.

The station was later sold to Jake Bigler, son of Mark Bigler who came to Collinston from Farmington, Utah, in 1862. In 1875 the toll bridge was run by Wm. Standings, who sold it to Box Elder County in 1883. Odell Bigler is the present occupant.

Hampton's Ford was also a Pony Express station on the run to the Northwest. After the stage coach era, the station served the freighters to the north, and was used as a hotel by the Hammond Canal workers, during construction of that project.



Stage Coach Serves The West As Feeder Lines Even After The First Railroads Were Built

SALMON RIVER RESCUE

Ezra Jacob Barnard, son of John Porter Barnard, was born 8 July 1830, at Barington, Steuben Co., New York. He came with his parents to Salt Lake City, Utah, 9 Oct., 1848.

In 1849, in company with Sidney Willis and Dr. Lee, he explored the islands of the Great Salt Lake, being two days and two nights without food. He helped to establish the first ranch in Tooele Valley in 1849. In the spring of 1850 he went with his father to California and returned in the fall. He accompanied President Young in 1851 when Sanpete County and the Sevier River were explored. In 1853 he went with C. C. Rich to San Bernardino, California. He returned the same year and again made the same trip carrying the mail in 1854. In Sept. 1854 he left home for the Flathead Indian country exploring the area and then returning by way of Salmon River. He became one of the original settlers at Harper, Box Elder County.

At the annual conference 6 April, 1855, Brigham Young read the names of 27 elders who were asked to labor among the Indian in the Oregon country (technically the Washington territory). Among those chosen were: Thomas S. Smith, President; David Moore, Sec; Francillo Durfee, Capt.; Benjamin F. Cummings, Captain of Guard; Ira Ames, Ezra J. Barnard; William H. Batchelor; Gilbert R. Belnap; John W. Browning; William L. Bundridge; William Birch; William Burgess; Thomas Butterfield; Israil J. Clark; Charles Dalton; John Gallagher; George R. Grant; George W. Hill; Nathaniel Leavitt; Everett Lish; Charles McGary; Joseph Parry; Isaac Shepherd; David H. Stevens; Pleasant G. Taylor; Baldwin H. Watts and Abraham Zundel. They crossed at Hampton Ford.

This mission had access to four tribes of Indians: Bannocks, Flatheads, Nez Perce and Shoshone. The Bannock chief heard they were coming and rode seventy-five miles to welcome them.

When the missionaries arrived at their destination irrigation was launched and a flourishing frontier community soon evolved. This was possible because they were qualified for the task. They respected the natives, cooperated in labor, and they worked hard and long. Indeed, they were almost perfectly attuned to their total environment, teaching and feeding the natives.

SALMON RIVER RESCUE

This harmonious condition was terminated when soldiers and evil men came among the Indians making them believe the missionaries were there to take possession of their country and they advised the natives to kill the elders and steal their cattle. On Feb. 25, 1858, the Indians raided mission stock; two men were killed and five wounded defending the cattle.

Ezra J. Barnard and Balwin H. Watts volunteered to inform President Young of the raid and their deplorable condition. They left on horseback Feb. 28, 1858 at night. The snow was so deep through the mountains it took them seven hours to go the first three miles. Their clothes were never dry during the eight days of almost continuous riding it required to make the trip. They arrived in Salt Lake City on March 8, 1858. After receiving the news President Young asked officers of the Territorial Militia to "... Gather a company of one hundred and fifty men and go to the rescue of the Salmon River missionaries ...". Ezra Barnard returned with them.

This company arrived at Fort Limhi on March 23, 1858 and the settlers prepared to leave. An express party consisting of eleven men went in advance of the main expedition. When they were within two day's travel of their home, at Bannock Creek, they were attacked again and William Bailey Lake was killed; three babies were born here.

Ezra J. Barnard was a conspicuous character in the little band, performing many deeds of valor that stand as a monument to his integrity and friendship towards his associates. No man who put his trust in him was ever betrayed.

His first wife, Josephine Harriet Leach, died 24 April 1868, and left him with five small children. On Dec. 19, 1870, he married Esther Baty who reared the children and in addition, five of her own. They were a happy, loving, industrious family and sorrowed at the passing of their devoted father, Ezra J. Barnard, Jan. 16, 1903.—By W. H. Barnard.

Chapter 21

BEAR RIVER CITY

By Adolph M. Reeder

On April 10, 1866, the first settlers crossed the Bear River at Boisy Ford in Boisy Bend. The crossing had been discovered and used by emigrants on their way to California. The water was not too deep and the bottom was solid. It is located just east of Elwood. The settlers were Scandinavian L.D.S. people who were eager to help colonize and establish homes in the valley which must be made useful as the fertile lands near the mountains.

Anne Andersen, her four sons and a daughter, are credited as being the first to pitch their tents on the banks of the Malad River and were soon joined by Knude Mortensen, Ole Carlson, and Johannes Andersen. Tent life soon became tiresome so they moved to the sloping bank of Bear River and dug into the hill making dug-outs. This was just north of the present steel bridge. Mary Jensen (Mrs. John P. Holmgren) daughter of James P. Jensen, was the first child born in the cellar city of Bear River.

A dam was soon under construction in the Malad River which furnished prospects for irrigation water. More settlers soon arrived. Everyone worked on the irrigation laterals which required much hard labor. Considerable land was cleared of brush and plowed. In May, twenty acres of wheat were planted and was soon growing to encourage the settlers. The crop yielded ten bushels per acre without irrigation; it was harvested by hand with a cradle, threshed with a flail, and stored for food.

In July Chief Pocatello and his braves came into the valley. Much concern was felt by the settlers and they prepared for trouble, but soon the Indians withdrew to Fort Hall. A short time later with renewed faith the settlers at Bear River began a permanent town of log homes; the city was laid out in lots and blocks and the town continued to grow. President Lorenzo Snow set up the church organization by appointing Elder Niels Nielsen as presiding elder. A school was established to take care of the needs of the people. Soon the settlement boasted of thirty new families.

For a time the irrigation water from the Malad River served very well, but as others in the upper stream drew from its waters the remaining part became too salty and ruined the land with alkali. When the Bear River canal system was established the community was able to obtain a more satisfactory supply for their farms.

A few more sundry items are worthy of mention: A cooperative association flourished for a time. When the Bear River ward was organized it covered the whole Bear River valley. A ferry boat was established in 1867. A whole day was required to make the trip to Brigham City across the barrens. Many walked the distance because the horse and oxen were needed for farm work.

Many interesting incidents occurred at this expanding community where courageous people had little capital but were full of industrious faith.

In 1869 the coming of the railroad and the rise of Corinne, a few miles to the south, made some fast changes. The freighting trains to the rail city encouraged the building of a bridge over the Malad River. In 1876 the Bear River was spanned by a wooden bridge; this was built by a cooperative effort. Men furnished timber from the mountains and the county provided 50% in cash. The steel bridge was built in 1889.

The freighters from Corinne traveled between the two rivers and that meant they passed through Bear River City. The bull-whackers used rough language and were an irreligious group. Many of the young fellows of Bear River City found employment with the new business enterprises. Of course the parents of the community were concerned. Bishop Carl Jensen calmed his apprehensive people when he said, "Have no fear, they'll come and spend their money and move on and eventually the land will be occupied mostly by L.D.S. people."

Lars Johnson, born in Denmark November 21, 1858, came to Bear River in 1868. He soon became a husky strong western cowhand and a great horseman. As the long trains of horse and mule teams came from the north country they often waited at Corinne for weeks while supplies were sent for and shipped from eastern industrial centers. The freighters hired Lars to range their animals while they waited. Lars said the horses got away unnoticed on one occasion and he rode and hunted for days but could not find them. He was one cowboy who had been taught to pray. As he mounted his horse the next morning he told the blacksmith (Peter Holmgren) "I'll return with the herd in two hours." Off he went and was back on schedule with the animals. "How did you know where to locate them?" he was asked. "I prayed last night," he answered, "and I found them in the little basin on top of Little Mountain just as I saw them in my dream." Lars Johnson became the bishop of Bear River ward and was greatly beloved. One can hardly remember Bear River City without a reminder of him.

BOX ELDER LORE

Gus Anderson came from Sweeden in his teens. He said the boys found a common amusement along the Malad River. They would reach over the steep banks with long sticks and rake the intruding rattlesnakes from the swallow nests and destroy them.

Such are some of the interesting incidents that occurred at Bear River City. Many of them are lost like old trails that are plowed under. What interesting things could be told by the Malad and the Bear River could they but speak.

We now have Elwood, Tremonton, Bothwell, Thatcher, Penrose, Garland, Riverside, Fielding adjoining each other as a result of the great irrigation project of the Bear River Canal; the pioneer of great irrigation projects. Our fine farms with good roads, our school system and all our fine churches, are fine testimonials of a great people in a land choice above all others.



Up the Slope from The Celliar City, This Fine Garden Was Grown By Bishop and Mrs. M. P. Jensen

Chapter 22

CORINNE IN "BOOM" DAYS

(By John C. Hunsaker in 1949)

Martin Lasley of Calls Fort has the distinction of hauling the first load of lumber and helping to build the first house erected in Corinne. He did this for Mark A. Gilmore, who purchased one hundred sixty acres of ground there in 1868 in anticipation of the land boom which came with the railroad in 1869.

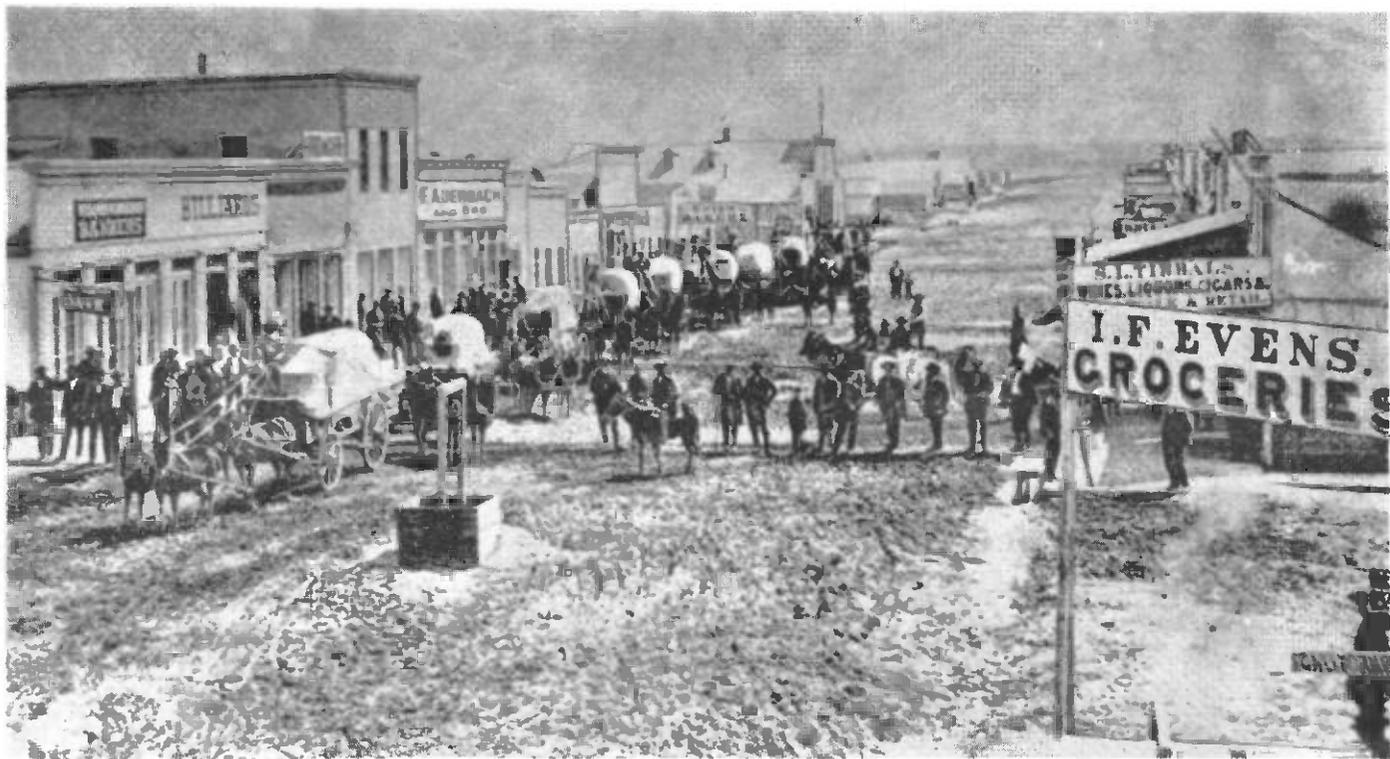
March 25, 1869, the Townsite of Corinne, a plot three miles square, was laid out by J. E. House, the first lots having been sold in February, 1869, and in March lots sold at auction for as high as \$1000.00 each. Two weeks later the boom struck the town; three hundred houses and tents had been erected and 1500 people had settled there. Many people thought that Corinne would be the junction city of the west, and a very large city.

About this time Brigham Young, President of the L.D.S. Church, prophesied that Corinne would not prosper as it was too wicked. He said if the people did not repent of their sins and live better, this town will go down, then the boom city will fall; this town will not be the rail center; Ogden will be the Junction City of the west.

The population of Corinne in the peak of the boom days was about 3500 permanent settlers. There were many transients — people who came and went such as freighters, railroad men, miners, sightseers, trappers, hunters, etc. Then there were about 500 Chinese who camped near the city for awhile. Altogether, there would probably be from four to five thousand people.

Corinne was so named in honor of General Williamson's daughter, Corinne, the first white child born in the settlement. Williamson had been president of the Town Board. It was incorporated into a city on February 8th, 1870, and in March of the same year W. H. Monroe became Corinne's first mayor.

The founders of Corinne were men of means; they came from California and went into business, and as a result, the city developed very rapidly. It almost grew up over night. It was the first and largest "Gentile" City in the territory of Utah. By the year 1870 Henry House had installed a water system, the first in Box Elder County, and the county's first opera house had been built. By the year 1871 the first free public school system in the territory had been established. And Utah's first Methodist, Presbyterian and Episcopal Churches had been built.



Auerbacks Wagon Train On Corinne's Montana Street, Showing Town Well In Foreground

1872 saw the establishment of the territory's first weather bureau at Corinne. Corinne had two banks before Ogden had one. It was hard to find a doctor between Corinne and Salt Lake City.

J. W. Guthrie was the first banker of Corinne. This was about the first bank in the territory of Utah outside of Salt Lake City. This was the year 1869. Salt Lake City's first bank opened for business in 1869.

We might be surprised again when we learn about this historic town having an early-day brick yard which was a big help to the people of this territory. The sawmill at this "Gentile" town turned out much lumber, the logs being cut in the canyons of Bear Lake and loaded on rafts to be floated down Bear River to the sawmill at Corinne.

People heard about this town from Chicago to St. Louis, and then on to San Francisco. It was about the most famous city west of St. Louis and east of San Francisco. It was the most popular town in the west; some people said it was the best city on this side of Heaven. The boom struck the town a short time before the railroad had been completed on May 10th, 1869, and continued on for twenty years, until about 1890, as Corinne was the northernmost point on the railroad, and the frontier trading post for fur traders and miners, trappers, hunters, farmers, ranchers, etc.

Immorality ran very high in Corinne in boom days. They had twenty-eight saloons and gambling houses. Along with her crimson lights, moral laws of decency were not observed very well by some. An oldtime freighter told some interesting incidents that happened in Corinne in the days of the boom. He said that at one time a group of men were in a saloon playing cards and gambling when two men got into a quarrel and then began to fight. One of the men shot the other and killed him, then he dragged the dead man out of the saloon into a back room and covered him over with some old junk. He then took a little sand with him back into the saloon and sprinkled it over the blood on the floor, went back to his card table and began playing cards again just as though nothing had happened. But this is what might be expected in a frontier railroad city where all grades and classes of people gathered.

Before the coming of the railroad in 1869, supplies of all kinds were hauled by team from the northernmost points in the territory to mining and trading posts in Idaho and Montana. After 1869, most of the freighting was done from Corinne, Kelton and Terrace. At first, many people in the locality operated freighting outfits. Judge Samuel Smith and Alexander Toponce

were among the leading freighters of our country. All married men vied for the opportunity of driving teams for some freight outfit. The scheduled time between Corinne and Helena, Montana, was twenty days and nights, one thousand miles round trip. Fare for passengers one way was \$75.00 for a distance of 500 miles.

The freight rate was \$7.00 per hundred pounds from Corinne to Helena. If the goods were unloaded at any other station along the route, the charge was the same. There were about four hundred mules and eighty heavy wagons going night and day. They operated in relays; the roads were lined with freight teams going to and from Corinne. Some horses and oxen were also on the road. The most common way of freighting was four mules on one wagon and a string of wagons would be called a train. It was quite common to see freight trains, and some of them had as high as ten mules to one wagon with two or three trailer wagons coupled to it.

These heavy freight wagons loaded up at Corinne with produce such as hard liquor, beer, tobacco, farm and ranch supplies; also miners' equipment, hunter and trapper needs, and hauled the freight to points in Idaho and Montana. Then the wagons would load up for the return trip. Most of their freight was rich gold ore from Butte and other points. They also hauled furs, hides and farmers' produce.

A smelter had been built on the west bank of Bear River, south of the railroad bridge at Corinne, by General P. A. Connor. The ore was refined at this smelter for some years, then the smelter closed down. Long after its closing, mining men bought up the slag piles and resmelted them, securing \$20.00 per ton in gold, an indication of the richness of the original ore.

At an early date an eastern company established a large slaughter house on the banks of Bear River, and by utilizing the railroad refrigerator system, they built up a substantial meat shipping business. Farmers and stockmen from the surrounding towns brought their livestock and dairy products to this new industrial center. Toponce was a commission man for meat.

Small wonder the town boomed. Corinne had board sidewalks and a wide, muddy Main Street. One time President Brigham Young was on the train going west and as the train neared Corinne, a certain person made the remark, "This land is no good—all it will grow is sagebrush, and there is no water for it." President Young spoke up and said, "Oh, this land will yet be productive; there will be hay, grain, fruit and other crops growing on both sides of Bear River. This river will be turned

out of its course in canals to irrigate the crops on both sides of the river. And time will come when Bear River will go dry." This prophesy of Brigham Young's has been fulfilled. Canals are built; the land is producing much, and Bear River has been dry.

The writer of this article crossed the river at Bear River City in the year 1905, and the river was dry. I also rode a horse along the bank of Bear River three miles southwest of Corinne in the same year of 1905, and I saw the fish dead and decaying by the millions and wild fowl eating them as they floated on stagnant pools of water, and as they lay upon dry ground.

FREIGHTING GRAIN INTO CORINNE

After long discouraging trials, two companies connected their railroads at a point west of Promontory on May 10th, 1869; and Corinne was the frontier railroad town, and the only market for the farmers, ranchers, trappers and miners produce. For a few year farmers would haul their grain, principally wheat, to this market from all directions. They had strong wagons and loaded them heavy. They generally hooked four horses or mules to each wagon; there were also some ox teams on the road, usually three yoke of oxen to the wagon.

People freighted their grain from Cache Valley, Marsh Valley, Gentile Valley, Malad Valley, Bear River Valley, etc. Long trains of wagons could be seen wending their way over the rough prairie roads, and through the thick clouds of dust which raised into the air; everything was coated with dirt. The animals as well as the drivers almost smothered at times; their mouths, eyes and lungs would fill up with dust. However, they traveled along through the day and sometimes part of the nights, till they reached the frontier, Gentile railroad city.

When they got near Corinne, they had to stop for there were long strings of wagons waiting. They would wait for hours, days and sometimes weeks for their turn to unload, as there were wagons all around the city waiting.

Farmers usually received twenty-five to thirty-five cents per bushel for their wheat at Corinne.

While farmers were freighting their produce to market, they generally traveled in trains and camped in groups so that they could render assistance to each other in time of need. such as having trouble with their wagons or animals. or in case of accidents.

Then, too, n those days the Indians were hostile towards the settlers as the white people were taking their happy hunting ground away from them. By camping in groups some men

BOX ELDER LORE

would stand on guard through the night to protect the camp from savage Indian attacks.

In boom days Corinne never covered much territory; it was thickly settled. After the days of the boom Corinne went down and it only had about 300 population.

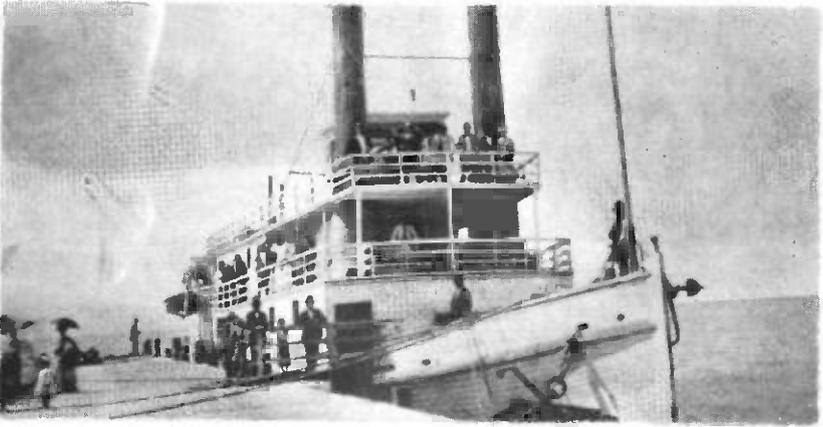
In August of 1877 the Latterday Saint Church organized a ward in Corinne with H. J. Faust as bishop. In three months time this ward broke up and after being disorganized Corinne became a part of the Bear Rver City ward. This was in the days of the boom.

On July 10th, 1910, a branch of the L.D.C. church was organized with Henry L. Steed being appointed as Presiding Elder. The Corinne L.D.S. chapel was dedicated August 24th, 1913. The ward was again organized on November 22nd, 1914, with Alma Jensen as Bishop.

About this time Corinne began to grow and prosper slowly. In 1937 it had a population of about five hundred and it is still growing at the time of this writing, with present population of about eight hundred.



Women And Children Were Sent On Trains To Fort Douglas And Men Were Barricaded In Corinne's Central Hotel During Indian Scare Of 1874



Largest Steamboat Ever To Operate On The Great Salt Lake Was The "City Of Corinne", Built And Launched At Corinne on May 23, 1871. It Burned At Garfield Beach In The Latter Part Of The Nineteenth Century

THE CITY OF CORINNE

By Bernice Gibbs Anderson

On May 23, 1871, about 6500 persons gathered on the banks of the Bear Rver at Corinne, to watch the launching of the steamboat, "City of Corinne." Seven or eight hundred persons came from Ogden and Salt Lake City, and others came from every city and settlement within a days journey.

Scheduled for 2:00 p. m. the signal was given and as the fastenings were hewn away the graceful ship glided down the ways, while every voice was pitched to cheer as the water laved her beautiful lines. The cheer was not given, for after moving about 20 feet, the vessel stopped still. The ways near the water's edge had sunk!

The builders, disappointed, went to work, and the crowds scattered to look at the city. Four hours later the bell of the Presbyterian church rang out in wild, mad glee, to tell the world that the "City of Corinne" was in the river. Everybody rushed to the landing where Miss Jennie Black escorted by Mayor W. H. Munro, christened the boat.

Father of Corinne's merchantile navy was Fox Diefendorf. Helping was his friend, Jacobs, and Nichols and his men, who fashioned the rugged timbers into the moving, majestic beauty of the queen of the western waters. Others were Nat Stein, John Creighton, Chas. Dahler, David R. Short, John B. Cook, Rev. W. C. Damon, W. H. Munro and others. The citizens of

the town donated much of the \$45,000.00 cost. One hundred and thirty feet in length, the depth of the hold was 7 feet and the tonnage 300 tons. Engines were manufactured by Girard B. Allen and Company of St. Louis. First Captain was Sam Howe, and later captains included Chas. Dahl.

Planned for commerce across the lake, she brought her first cargo of ore from the Oquirrah mines on June 17, 1871, being eight hours on the trip and unloading eleven hundred sacks of ore, consigned to Goff and Hefferman, at the Alger Reduction Works.

Besides carrying passengers and ore, the boat was used for excursion trips on the lake, and bathing beaches at Promontory Point, carrying as many as three hundred passengers, at one time. Then sand bars began to fill the river channel. Marooned out in the lake away from her home port, the City of Corinne was taken to Lake Point near Black Rock and used as an excursion boat, taking General Garfield, later U. S. President on a trip, and being renamed the Garfield, in his honor. Later raffled off for \$25 a chance, she was finally moored to the bathing pier and became the hotel of the resort, burning to the water line in the 1880's. She gave the name of Garfield to the beach, the smelter and the town now situated at the south end of the Great Salt Lake.

THE GOLDEN SPIKE

By Bernice Gibbs Anderson

Sadly neglected by our national government is the site of the Driving of the Golden Spike at Promontory Summit, Box Elder County, Utah, when the two halves of the first transcontinental railroad were joined here on May 10, 1869. This is a national shrine! The event it commemorates marked the beginning of a new era in the development of the west and welded the nation together at a most critical period in its history, when national unity was threatened by vast distances and the difficulty of transportation and communication. Workmen from three continents labored, joining forces in the great struggle to unite the east and the west.

The vast amount of men and materials that were used are almost unbelievable. Over 1100 miles of double rails were laid by hand in thirteen months by the competing companies. The Central, now Southern Pacific lines, building from the west, and the Union Pacific, building from the east, each had an army of about 12,000 workmen, the Central using Chinese and the Union Pacific mostly Irish.

All the resources of the country were thrown into the great struggle. The Civil War had barely ended, supplies and money were scarce, and the line had to be built through a country swarming with hostile Indians and devoid of any materials that could be used in the construction. Yet an average of three miles of track a day was laid through this desert region. The Union Pacific gathered its army of 10,000 track-layers and graders in Cheyenne, and ordered over 6,000,000 ties and 300,000 tons of iron rails.

The great race between the two companies gathered so much momentum that 225 miles of parallel grades were built through the Utah area, reaching to Humbolt Wells, Nevada. The prize was the rich land grants offered by the government of every odd numbered section of land for a strip twenty miles wide on either side of the right of way to help finance the project. Each road was striving to obtain as much trackage as possible, and also to reach the rich Salt Lake Valley with its agricultural possibilities.

Near here is the spot where ten miles of tracks were laid in one day, a world's record in railroad building that stands unbroken today, with all our modern methods of construction. When Vice-President Durant of the Union Pacific made his famous wager with Construction Superintendent Crocker of the Cen-



Where East Met West On May 10, 1869, Stands This Monument On Promontory Summit Where The Golden Spike Was Driven

tral Pacific, he did not know the wily Crocker. To out-do the Union Pacific in building ten miles of track in one day, Crocker picked his time and the place, and waited until Durant had no chance to get even.

As the race neared the finish, the people of the East awoke to the struggle that was going on in the West. Metropolitan newspapers ran bulletins "One and nine-tenths miles of track laid yesterday on the U. P. railroad." "Two miles of track laid yesterday on the U. P. railroad." "Two and three-quarters miles of track laid yesterday on the Union Pacific railroad. End of track became a mecca for sightseers. Then the gangs outdid each other by laying eight miles a day, Crocker promised ten, each other by laying eight miles a day, Crocker promised ten, and Durant wired "Ten thousand dollars you can't do it before witnesses." "We'll notify you." Crocker wired back, and took his time. When the gap between the two roads narrowed to 20 miles of which the U. P.'s share was six, then ten miles were laid . . . in one day!

It was here that President Leland Stanford struck his famous blow at the Golden Spike, and missed, the silver headed maul hitting the rail instead, but the message went out to a waiting nation, and the magnetic ball upon the dome of the national capitol in Washington, D. C., falling at exactly 12:47 p. m. Mountain Standard Time. In Philadelphia the Liberty Bell tolled, in New York a hundred fans fired a salute, Buffalo sang the national anthem from a thousand throats, and Chicago staged a four mile long parade.

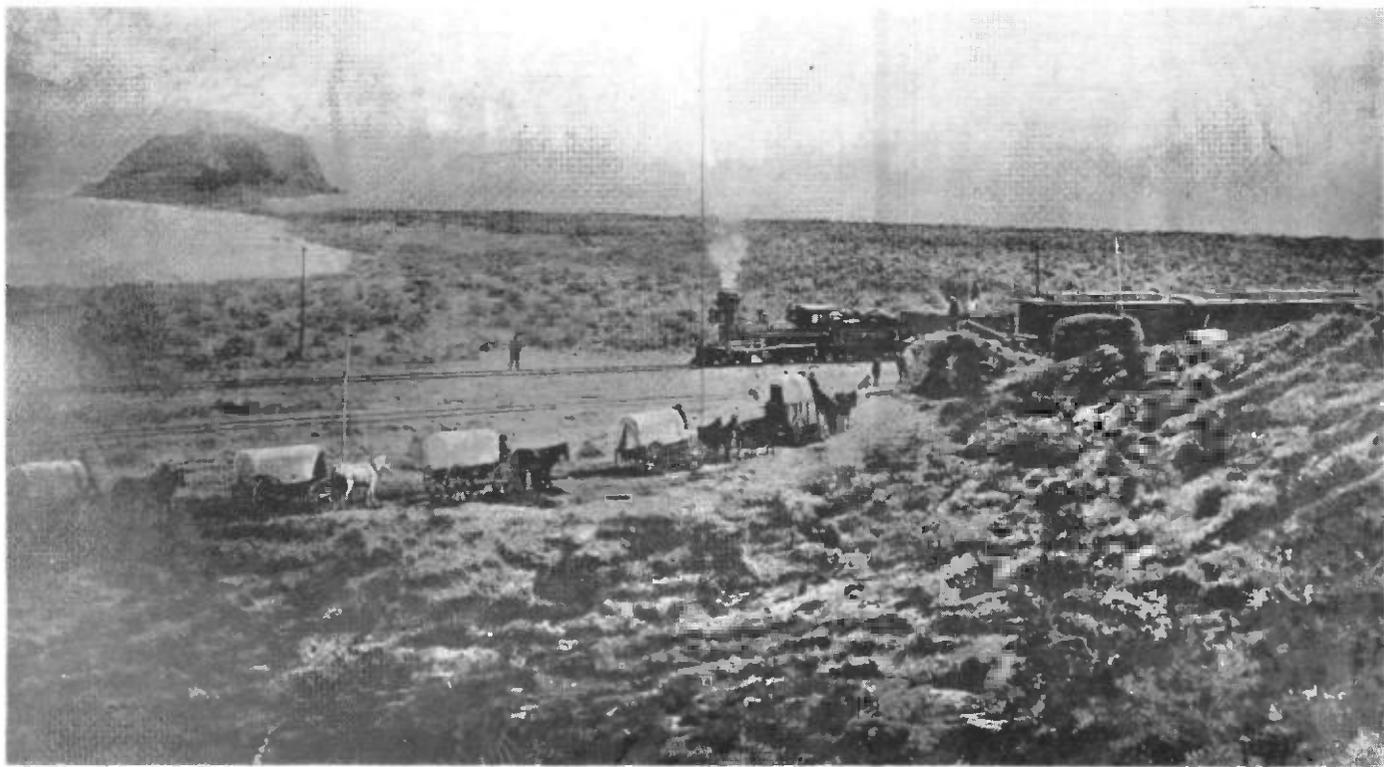
The two engines, the Jupiter-6 of the Central, and the Rogers-119 of the Union Pacific brass filigree gleaming in the sun. touched pilots, their engineers breaking the traditional bottles of champagne which foamed over the last spike and the last tie, and the last rail. Before night, six ties, and two rails had been demolished by souvenir hunters.

Now people who had left the east twenty years before could go home for a visit. Women and children who had been isolated in California by the long, dangerous journey, could now make the trip in a few days. And California was no longer shut away from the nation!

Sprawled on the slopes of the Promontory, four great railroad caps, Dead Fall, Painted Post, Dead Man's Gulch and Last Chance, swarmed with the life that had thrust the road over mountain and plain and desert to its end. Here the men waited for their pay after the work stopped, and a man a night was killed and buried in the sage in unmarked graves. This was the end of the Hell on Wheels that had followed the Union Pacific west from Omaha.



Celebration Of The Driving Of The Last Spike At Promontory, Utah, When The Rails Of The Central Pacific (Now Southern Pacific) Were Joined With The Union Pacific To Form The First Transcontinental Railroad.



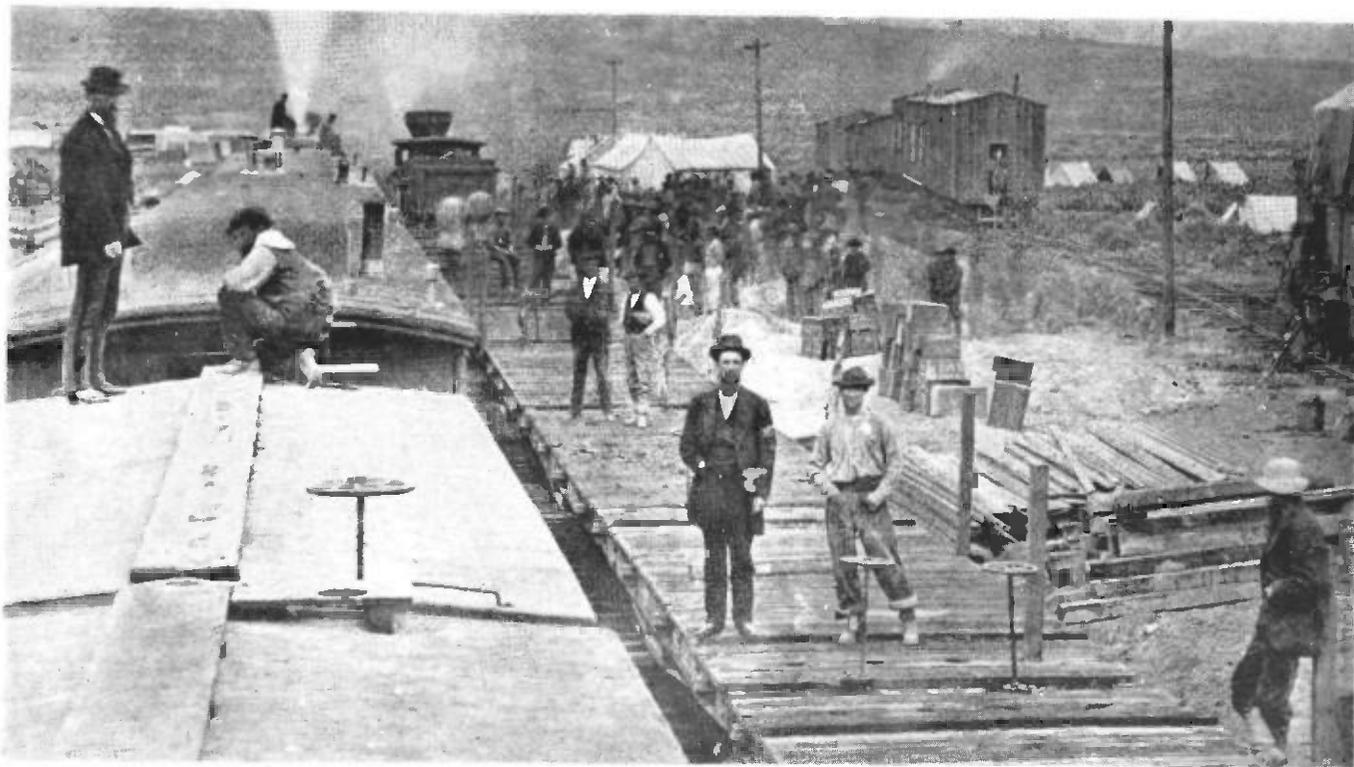
Immigrants Bound For California Met The Special Train Bringing Governor Stanford, President Of The Central Pacific, To The Golden Spike Ceremony At Monument Point, A Few Miles West Of Promontory.

The Central Pacific allowed no drinking or gambling in the Chinese camps, among "Crocker's Pets" as they were dubbed by the Irish, who hated the little yellow men. When the gangs met, the Irish laid a "grave" of dynamite on the Central's tracks, and a whole crew was killed. The Chinese wisely laid a "grave" on the Chinese line, and the fun was stopped by mutual consent. Overworked and unused to the rigors of the climate, the Chinese died like flies when smallpox struck the camps in the winter and fall of 1868-69. Hundreds of their graves are scattered among the sage along the right of way through Nevada and western Utah, and many of them were sent back to the land of their ancestors in little coffins which were loaded upon the same ships that brought them over to America, filled with hope in the future, to work on the railroad.

As trains carrying the dignitaries left the scene of the Driving of the Golden Spike, Promontory Summit staged her own celebration with a banquet, a grand ball and a torchlight procession weaving down her one drab street of thirty tent houses as the workers celebrated the end of their long struggle. The Central Pacific later paid a warrant of \$1000 "on account of celebration at Promontory."

Here it is said Zane Grey used the locale for his Border Legion. In the vast checkerboard of railroad and open sections of range through the 40 mile strip, the cattle interests clashed with settlers, and rustlers ran a cattle trail through Idaho to the Canadian border for their stolen stock.

Promontory is now the center of a vast dry farm country, with the famed Lucin Cut-off crossing its southern tip. The deserted right of way where the rails were torn up in 1942 to aid in World War II, still runs around the north ends of the lake and alongside the deserted grades runs the main telegraph line across the continent, still maintained by the Southern Pacific Lines. The right of way has been turned over to the Union Pacific company.



Construction Camp Of The Central Pacific Named "Victory", Later Changed To Rozel In Western Box Elder County Where The Record Of Laying Ten Miles Of Rail In One Day, April 28, 1869, Was Established.



Early Street Scene In Brigham City With Horse-Drawn Carriages, Plenty Of Hitching Posts. The Old Opera House And Co-op Store Are Prominent In The Picture

Chapter 23

PRESIDENT SNOW AND THE UNITED ORDER

By LeRoi C. Snow

Seventy-eight years ago James Sheffield was a deacon in a Latter-day Saint branch near London, England. During a visit I asked him: "Jim, isn't it too bad that the Brigham City cooperative movement was a failure?" "Failure! Failure! What do you mean LeRoi? It was not a failure. It was a grand success. If it had not been for the Brigham City Cooperative our family would probably still be in England sewing buttons on shoes. That is what we were doing when Lorenzo Snow visited us in 1872 on his way to Palestine. He promised to send us emigration money on his return to Brigham City. This he did and my father paid it back within a year from earnings in the shoe shop—one of the departments of the Cooperative organization. We were but one of many, many families who were supported entirely by that grand movement, all of whom know it was a great success and furnished not only homes, food and clothing, but also entertainment, educational opportunities, culture and religious development to a large community of people."

If it was such a success and did not fail, what did it accomplish and why was it discontinued? The purpose of this article is to answer these two questions. First, however, we must know something of its origin and development.

October 7, 1853, "President Young rose to present a few missionaries for the approval of the Conference." Among these were, "Elder Lorenzo Snow, to select 50 families to go to Box Elder." About half this many families had already located there and had appropriated all the irrigation water, the Box Elder stream. When they heard that fifty families more were coming they became greatly concerned about the water situation. Lorenzo Snow visited Box Elder, called the people together, told of his appointment and mission and promised them "in the name of the Lord" that if they would relinquish their claims to the water, permit these additional families to come in and then make a re-distribution of the stream that there would be enough for all and they would never want for water. They had confidence in this prophetic promise and followed his inspired counsel, for which they never had cause to regret.

The first settlers in Box Elder were living in a miserable log fort where they suffered from bugs, leaky roofs, dirt floors, dampness and most forbidding conditions possible. Here is

where Lorenzo now spent his first winter, with ample time and incentive to plan an entirely new beginning. The next summer he began the building of a new and beautiful city on higher and drier ground. He named it Brigham City in honor of his beloved leader; it was also known as "Youngsville."

In the selection of the fifty families Lorenzo Snow exercised great wisdom and spent much time. Many of them were faithful converts whom he had baptized in Europe. Heads of all these families were skilled craftsmen and mechanics—men of "faith and works, devotion and ability."

Here was the first opportunity for Lorenzo Snow to put into practice a plan which Joseph Smith had taught him. Lorenzo Snow once said: "Perhaps there are very few men now living who were so well acquainted with Joseph Smith the Prophet as I was. I was with him oftentimes. I visited him in his family, sat at his table, associated with him under various circumstances, and had private interviews with him for counsel. I know that Joseph Smith was a Prophet of God."

During these "private interviews" Lorenzo Snow was greatly impressed with the Prophet's explanation of Co-operation and the United Order. I have my father's "Scribbling Book" in his own, penciled handwriting from which I copy the following:

"The Law of the Gospel and the Law of the United Order require a full and complete consecration to the counsels of the Priesthood our whole substance, our talents and time.

"The first principles of the United Order are inseparably combined with the first or fundamental principles of the Gospel. No one can honestly embrace the Gospel without obeying the fundamental law or requirements of the United Order. In fact no one can possibly receive the Holy Ghost through the ordinance of the laying on of hands without first covenanting in his heart to comply with the requirements of the United Order and feeling a perfect submission to its laws. The United Order requires a willingness to consecrate all one's earthly possessions, and so does the Gospel. Jesus says, 'He that will not forsake houses, lands, &c., is not worthy of me,' and shows the moral impossibility of a rich man entering the Kingdom of God.

The Saviour required the rich young man, in order to enter upon the path of eternal life, that he should sacrifice all his property, all his earthly possessions. The Jews were required to sacrifice continually the best of their flocks and herds and to pay strictly one tenth of their income to entitle them to God's favor and the ordinary blessings of this world. The laws of the Gospel and of the United Order require the sacrifice or conse-

eration of everything we possess. We possess earthly things only as the Lord's stewards under the direction of His Priesthood. Loving one's neighbors as one's self can be accomplished only through practicing the principles of the United Order as commanded in the revelations."

"Before this Church was organized, revelations were given touching the United Order, and from that day there have been given many revelations making the principles of the United Order very plain to the understanding of those who wish to comprehend them. The principles and system have been pointed out in various revelations very distinctly, so that the Saints might not ere. The Lord has shown us that he considered this order to be no small matter, but a subject of vast importance; so much so, in fact, that he has pronounced severe penalties on those who disobey its principles, and promised most important blessings to those who receive it and conform to its requirements. This will apply not only to those who should go to the land of Missouri, but to the people of God in every land, wherever there is a people of God. Now, we might ask, could there be any transgression or would we offend God in ascertaining what the United Order is, and then conforming ourselves to its requirements, as nearly as possible? Would we not feel better prepared to go back and build up Jackson County, the Center Stake of Zion? Would we expect to go back unless we comply with this law, in consequence of disobedience to which, the people were expelled from there. One purpose of the law of tithing is to prepare us for the United Order. Now that we are under this principle is there any harm in our complying with the principles of the United Order

"Some say when tithing came it superseded the United Order. The higher law was given Israel first, they could not live it, carnal commandments were then given.

The few, short quotations from only one of my father's many long discourses on this subject are given here to show how seriously and constantly his mind was occupied by this important subject. With his appointment to colonize and direct the development in Box Elder came the opportunity to put his grand cooperative plan into actual operation. The first few years were occupied in the wise selection of men upon whose faithful devotion and manual skill future success would largely depend. Some years later forty of these men came to my father and said: "Brother Snow, we forty men, your brethren, have united as a sort of body guard for you, and we have pledged among ourselves, if the occasion ever arises, to protect you even with our

our lives, if necessary." An occasion did arise when they came forward in a critical moment, but my father would not permit them to interfere with his submission to the operation of the law.

A few years also were required for the building of homes, developing gardens, fields and farms, establishing church, educational and recreational facilities. This all accomplished, now approval must be gotten from President Brigham Young before undertaking the first United Order movement since the days of the Prophet. The opportunity to present this important matter to the President came. It was a beautiful Sunday morning, September 21, 1862, in Round Valley (Scipio), returning from St. George. Here Lorenzo Snow reported progress made at Brigham City during the past six years, then discussed future plans and asked permission to establish the United Order. I copy the following from his letter, twelve years later, to President Young, the original copy of which I have in my father's "Scribbling Book."

"In returning from a visit to St. George, over twelve years ago, in a lengthy conversation, one morning, you gave me counsel in reference to my future course in behalf of the moral, spiritual and financial interests of the Saints in Brigham City. In that program were all the elements and principles of the United Order. This conversation was at a place called Scipio. It seemed to inspire me with faith and a spirit of enthusiasm which has stuck to me all along to the present moment. I have always thought that this faith and enthusiasm were of God and not of man. I have ever thought that you were with me in spirit—that I was 'in you and you in me' in my efforts to carry out the program. I stripped myself and put on the harness for the conflict, so I could say to this people, Come and follow in my footsteps. Prejudice and opposition have gradually given way. I confess, in the solemn silence of the night, I feel that it is an untrodden path, sailing upon an unexplored sea.

"President Snow remarked as servants of God holding the Holy Priesthood we should live so as to have with us continually the light of eternal truth. He desired the brethren to become familiar with the workings of our Cooperative Institution and thereby be enabled to answer questions respecting the same. He was thankful to the Lord for the success of our cooperative industries during the past years. It is the duty of the superintendents and foremen to bring their departments to a thorough business standard, to be deeply interested and self-denying for the good of all. It shall be the order in these meetings to speak on all things pertaining to the Kingdom of God, whether spiri-

tual or temporal, to cultivate a spirit of brotherhood and give all due credit to one another's opinions, being careful to give no offense, nor cast reflections, yet exercise full liberty and freedom in accordance with the Gospel. There were 27 members of the Council at this time."

Happiness does not consist in the possession of fine houses and surroundings so much as it does in adjusting ourselves to the conditions in which we are placed. Last year our business amounted to \$250,000. We distributed \$19,000 worth of boots and shoes and made sufficient warp from our St. George cotton farm to produce 25,000 yards of cloth. President Snow said the foundation of success lies in this: A Superintendent should manifest by precept and conduct to be greater in his duties than any one in his department." I hope these few, brief extracts from the minutes may give an idea of the spirit in which the work was conducted.

The Brigham City United Order, beginning with the first "Coop" store in Utah, continued over a period of nearly thirty years. A gentleman in the East hearing of its success visited Brigham City. I copy but a few paragraphs from his report:

"It is indeed surprising in these days of controversy concerning reform, political and domestic economy, communism, and the like, discussed by the greatest intellects of the age without practical results, that Brigham City, Utah, a "Mormon" community at that, should be steadily and successfully demonstrating the feasibility of uniting the industries of a whole community into a common wealth which bids defiance to the fluctuations of trade, or commercial depressions and disasters.

"In 1853 Lorenzo Snow was called to colonize Box Elder Valley and he founded Brigham City, one of the most prosperous settlements in Utah. It was here that Lorenzo Snow proved that a community of people could live together in a cooperative system, be happy and prosperous, have no unemployment and be unaffected by outside political, financial and labor troubles. It was called the United Order. The people and all their interests were united into one commonwealth—temporal, spiritual, educational and recreational. They were happy in producing all their needs. Among their departments were a woolen factory, a tannery, boot and shoe factory, saddle and harness shops, tailoring and dressmaking departments, straw and fur hat makers, cabinet and furniture shops, saw mills, blacksmith, machine and wagon shops. They had large farms, fields, and herds of stock, a fine dairy and butter and cheese factory. All the people and their shops and factories were kept busy—there were no idlers—

even tramps were put to work to earn their food. Instead of saloons they had halls of science, high schools, social, musical and dramatic entertainments, and churches. All this directed by a great leader."

RULES THAT SHOULD BE OBSERVED BY
MEMBERS OF THE UNITED ORDER

Rule 1. We will not take the name of Deity in vain, nor speak lightly of His character or of sacred things.

Rule 2. We will pray with our families morning and evening, and also attend to secret prayer.

Rule 3. We will observe and keep the Word of Wisdom according to the Spirit and meaning thereof.

Rule 4. We will treat our families with due kindness and affection, and set before them an example worthy of imitation; in our families and intercourse with all persons, we will refrain from being contentious or quarrelsome, and we will cease to speak evil of each other, and will cultivate a spirit of charity towards all. We consider it our duty to keep from acting selfishly or from covetous motives, and will seek the interest of each other and the salvation of all mankind.

Rule 5. We will observe personal cleanliness, and preserve ourselves in all chastity by refraining from adultery, whoredom and lust. We will also discountenance and refrain from all vulgar and obscene language or conduct.

Rule 6. We will observe the Sabbath day to keep it holy, in accordance with the revelations.

Rule 7. That which is not committed to our care we will not appropriate to our own use.

Rule 8. That which we borrow we will return according to promise, and that which we find we will not appropriate to our own use but seek to return to its proper owner.

Rule 9. We will, as soon as possible, cancel all individual indebtedness contracted prior to our uniting with the Order, and when once fully identified with said Order, will contract no debts contrary to the wishes of the Board of Directors.

Rule 10. We will patronize our brethren who are in the Order.

Rule 11. In our apparel and deportment we will not pattern after nor encourage foolish and extravagant fashions, and cease to import or buy from abroad any article which can be reasonably dispensed with, or which can be produced by combination of home labor. We will foster and encourage the producing and manufacturing of all articles needful for our consumption as fast as our circumstances will permit.

Rule 12. We will be simple in our dress and manner of living, using proper economy and prudence in the management of all entrusted to our care.

Rule 13. We will combine our labor for mutual benefit, sustain with our faith, prayers and works, those whom we have elected to take the management of the different departments of the Order, and be subject to them in their official capacity, refraining from a spirit of fault-finding.

Rule 14. We will honestly and diligently labor, and devote ourselves and all we have to the Order and the building up of the Kingdom of God.

Chapter 24

PRESIDENT BRIGHAM YOUNG AT THE BOWERY

August 19, 1877, was a red letter day at Brigham City. President Lorenzo Snow and his counselors Jonathan C. Wright and Samuel Smith had worked together for more than twenty-two years and were now being released. In 1874 a bowery had been constructed on the public square on West Forest Street. It was 60 x 90 feet and covered with poles and green willows. The program was held in the shade of this bowery. A great crowd gathered to participate in the services.

The Box Elder Stake extended into Southern Idaho as well as all of Box Elder county, and a yearly visit to all the outlying wards required weeks of traveling and quite a caravan for auxiliary officers to complete the party. No building large enough for the large audience, the bowery conference is remembered as a great occasion in history. A hot day, a good supply of ice-cold lemonade is remembered by Mark L. Nichols, who was in attendance.

It seemed that irrigation water was insufficient and new arrivals felt their opportunity was very limited, but President Young advised that the higher land above town would become valuable fruit land and looking out over the valley visioned the green fields of irrigated farms with homes for thousands of people. Then Corinne was a hustling business center and were vying to become the Capitol City of Utah, but he expected Corinne's prosperity would not last long as other railroad development would reduce the business down, down, down, and many of the buildings would be moved out to the farms.

At the reorganization of the Box Elder Stake, Oliver G. Snow was sustained as President with Elijah Box as First Counselor and Isaac Smith as Second Counselor. William Box was ordained as Patriarch.

Members of the High Council which were chosen were: Jonathan C. Wright, Samuel Smith, James Bywater. William Box, William L. Watkins, Mads C. Jensen, Ephraim Wight, Martin L. Ensign, Adolph Madsen, James Pett, John P. Wood and Jacob Jensen.

WARDS AND BISHOPS

Brigham 1st Ward	Henry Tingey
Brigham 2nd Ward	Alvin Nichols
Brigham 3rd Ward	John D. Burt
Brigham 4th Ward	John Welch

Perry (Three Mile Creek)	Alonzo Perry
Willard Ward	George W. Ward
Mantua Ward	Peter C. Jensen
Harper (Calls Fort) Ward	Thomas Harper
Honeyville (Hunsakerville) Ward	Abraham Hunsaker
Deweyville Ward	John C. Dewey
Corinne Ward	H. J. Faust
Bear River City Ward	William Neeley
Snowville (Curlew) Ward	Arnold Goodliffe
Grouse Creek	Samuel Kimball
Portage Ward	Oliver C. Hoskins
Malad City	George Dunford
Samaria, Ida.	Samuel Williams

SERMON REPORTED BY GEORGE F. GIBBS

"I used to travel this road running through here several times a season. I recollect, not many years ago, there was a little gold in Montana. The inhabitants of Utah called Latter Day Saints took everything that the Lord caused the earth to bring forth that they could pack in their wagons, and carried it away to those who would not even speak a good word for them.

"Brother Staines related facts to us yesterday that there were many people in these mountains, a great many had been here, who had become acquainted with this people, whom they acknowledged to be industrious and honest people. Had acknowledged they would rather trust themselves with the people of Utah than any other community, feeling safer here.

"When false accusations arise, are we at all astonished at the silence of the great majority under such circumstances? No! It has always been so; it is so now, and will continue to be so; for there is no union, no affiliation, no fellowship between Christ and Baal. Baal will fight the Savior, the enemy will fight against the law of God until he is bound and cast into the "bottomless" pit."

"As these honorable men who with their families have received the blessings and sustenance at the hands of this people; did any of them open their mouths in justification of the innocent, the poor and the good; did they denounce the falsehoods and the slanders of those that raised the cry against us? I do not know of it. But they say to the liars, "Lie about these Mormons, we like to hear it." A great many will say, "But we are not your enemies." Why then do you not speak out and tell the truth about us?

"Will famine come? Yes! Will plague come? Yes! Will distress come upon the nations and that too before a great while.

When they made war upon us some twenty years ago, how it pleased and tickled the masses who thought that destruction was to overtake the L.D.S. Is there power enough in the federal government to put down mobocracy? No! It is a truth that they whom the Lord makes weak are weak indeed. And those whom the Lord makes strong are strong indeed. Strength was given the North in the last struggle and the South suffered extremely. But the time will come when the north will be weaker than the South, and they will have no power to muster their forces against the tide of folly that will come upon them, that they bring upon themselves, and they themselves must receive the results.

“But say the Latter Day Saints. “How are we living ” If you were to hear an angel talk to you, and tell just what he sees and understands, you would say, that is as sharp preaching as Brother Brigham’s; his words are sharper than Brother Brigham’s, and they would be. And still we are improving a little; but oh! what improvement we have yet to make in order to acquire such victory over ourselves as to bring us into perfect subjection to the law of Christ. Let us take heed and teach our children by precept and example to love and serve the Lord. What a glorious sight was presented to us yesterday on our arrival at your depot, to witness the hosts of children that lined the street and sidewalk. You have in this city the buds, the beginning of a nation. See that you brethren bring yourselves in subjection to the law of Christ, and teach your children in the spirit of love and affection the way of Christ; so they will not stray from it, or seek the pleasures of the world. Let them delight in that which is virtuous and true rather than the vanities of the world. Real wisdom is real pleasure; real wisdom, prudence, and understanding is real comfort.

“I have a few words to say to the Latter Day Saints concerning the young men we have called to preside over the people of this stake of Zion. They are young—they have not the experience that older men have; but if they do not possess more wisdom than a good many of our older experienced men, I am sorry. Brother Snow has led the people and guided them and counseled them in the way that they should go until he has them in the harness and I like this very much. Brother Snow has exhibited splendid talent toward making this people self sustaining. Our motive is to make every man and woman to know just as we do. This is the plan of the gospel and this is what I would like to do. I would like all the Latter Day Saints to come

up to this standard and understand all they can. If they get ahead of me, all right. I can have the privilege of following after them. If they keep close up to me, they will understand as I do the workings of the spirit they will do much better than they do now. The beauty and excellency of the wisdom that God has revealed to us is to fill every body with wisdom, purifying us and preparing us to enter into the highest state of glory, knowledge, and power, that we may become fit associates of those of celestial glory. This is the beauty and glory of the gospel revealed to us.

THE BEAR RIVER CANAL

Soon after Corinne became a hustling business town and several industrial men appeared, among them John R. Bothwell came as a promotion engineer. He soon became interested in promoting the irrigation project, the Bear River Canal system. All the smaller mountain streams were more easily accessible but here is the pioneer of modern irrigation that called for big capital and presented many problems of real magnitude.

The History of Utah, Volume 4, by Whitney, tells of Mr. Bothwell meeting Oliver G. Snow on the street at Brigham City. Mr. Snow inquired "What success did you have in obtaining the needed capital for the canal on your recent eastern trip, Mr. Bothwell?"

"Well for some reason I just could not complete the program. Men seemed favorable so we must not get discouraged."

"While you were away, Mr. Bothwell, I visited most of the land owners in the Bear River Valley and they have signed contracts to purchase water to irrigate their land at the stipulated price of \$10.00 per acre and here are the bundle of contracts." He then placed them in the hands of Mr. Bothwell.

"Contracts of purchase? Contracts? Well these may be the answer to my problem. I am going to Kansas City on the next train."

In three weeks John R. Bothwell returned, having sold the bonds and had \$2,000,000 to construct the canal. The site of the dam in Bear River Canyon had several natural advantages as inducements.

On August 16, 1888, a cannon was fired at Brigham City in salute to the signing of the construction contract.

Jarvis and Conklin as bond merchants of New York City, with a branch office in Kansas City, furnished the capital.

The specifications for the construction work, which was let to a contractor, a Mr. Wm. Garland, of California, contemplated only "rock and earth." In the course of the construction, large quantities of "shale" were encountered, for which the contractor demanded it being classified as "rock." The Company engineer hed out for classification as "earth." The difference resulted in a suit, instituted by the contractor, in which he won. Unfortunately, at that time a terrible financial panic scourged the entire country and the Jarvis & Conklin Mortgage and Trust Co. were unable to refinance the further construction of the canal, under

the price agreed upon for "rock." Therefore, the contractor took over the ownership of the portion of the canal, on which he was working, and, possessed of the upper end of the canal, the contractor and his successors refused to carry the water appropriated by the company, unless the company complied with the conditions specified by the contractor.

The farmers under the canal system had purchased both land and water from the Canal Company and were not disposed to pay their notes, which were given as their payments on installment purchase on land and water, unless their water privilege was cleared through the Garland claims and demands, and it became a three-cornered piece of litigation, which was eventually settled by compromise, without waiting for final court decision.

In the procedure of this compromise, the Old Company, as it was known, paid unto the successors of the Garland contractor \$5 per acre for water rights sold by the Old Company. The Utah Sugar Co., which in the meantime had become the successor to Garland, issued new water rights to the farmers, making themselves responsible for the delivery of the water, and validating the notes and mortgages, previously given to the Old Company.

The lower portion of the Canal had been constructed under a different contract and it was subsequently sold to the Sugar Co., putting them in possession of the entire system.

In later years the Utah Sugar Co., merged with some Idaho factories and were consequently known as the Utah-Idaho Sugar Co., which built a power plant in the Bear River canyon for utilization of surplus water impounded by the irrigation dam and later sold to the Utah Power and Light Co. A portion of the consideration of sale was a contract, wherein the Utah Power and Light Co. agreed to supply a stipulated flow at the head gates of the Utah-Idaho Sugar Co. canal, which further strengthened a primary appropriation for water supply for the Bear River Valley, now regarded as one of the best and most dependable supplies for large acreage known in the West. A total of 55,000 acres of irrigated land under the two canals. Water contracts date from May 1st to November 1st each year. Was first delivered in 1892.—C. G. Adney.

FARMING ON THE EAST SIDE OF THE BEAR RIVER

It was early in 1859 or 1860, that the Pioneer settlers began to drift northward from Brigham, taking up small farms and pasture lands along the foot hills. Some of these first comers were fortunate enough to locate near a spring, a pond, or a small stream which furnished water for stock and to irrigate small orchards and gardens.

As experiments in dry farming progressed, and as the need for larger farms and more of them increased, all of the acreage lying between the mountain range on the east, and the Bear River on the west was pre-empted, and was in later years, purchased from the Government. This area embraced all of the land held by the settlers along the "North String", Honeyville, Deweyville, and as far north as Collinston. Fertile and productive farm land could be found in the Bear River Valley, but there was one drawback, in good years, crops were satisfactory; but in years of drouth, the yield was most discouraging. The farmers who had no other source of income, except that produced from their farms, could scarcely keep the "wolf from the door."

At times the farmers in their desperate need for some sort of an irrigation system, held mass meetings discussing their problems, and the possibilities of getting water from the Bear River, but any hope of such a feat had to be abandoned, because that would require capital, and money was one thing the Pioneer farmers had not.

Then in the fall of 1889, a group of surveyors set their machinery in motion along the foothills above the settlements, and there was rejoicing among the inhabitants along the route, for now prospects were that a canal would be constructed to bring the much needed water to the farm acres. Bothwell first planned to irrigate on both sides of the river.

However there was a long period of watching and waiting, before any other sign of progress in their direction appeared. The canals on the west side of Bear River were finally completed, and whole communities of new settlers had moved in from the east, and had purchased land and water from the owners of the Bear River Canal System,—while the farmers on the east side of the river were still eagerly watching and hoping that their turn would come soon.

In 1903, construction began known as the Hammond Canal Co. Three Hammond brothers from Salt Lake City, James T. who was at that time Secretary of State, Datus E. and a third brother came to Honeyville, the purpose of that visit was to discuss with Israel Hunsaker their plans for constructing the canal system, which would cover the entire area from the mouth of Bear River Canyon, to a point west of Brigham City. In Mr. Hunsaker they found an enthusiastic supporter, and from that time on, he assisted the Hammonds in every way possible to win the support of the resident farmers.

A competent engineer had gone over the line with the promoters, and had furnished an estimate of the cost of the comple-

ted canal system. The canal when completed was to be operated under a contract with the Utah-Idaho Sugar Company, wherein that company agreed to furnish a portion of the old Bothwell Canal constructed in the canyon, and to deliver water to the said canal company, for which the Hammond Canal company was to pay a stipulated price.

The Hammonds had not the slightest doubt about their ability to finance the project; one of their first movements was to make a canvas among the east side farmers to learn first hand their acreage and the amount of water each would subscribe for. In this part of the job, the services of Israel Hunsaker were valuable.

Actual work on the canal had not progressed very far, until one of the Hammond Brothers wanted to drop out, he had reached the end of his ability to finance his part of the undertaking. It was then that Israel Hunsaker was induced to buy that Hammond's interest, and to become a co-owner with the brothers James T. and Datus E.

Mr. Hunsaker did not take this step unadvisedly—even though the project so far had cost much more than the estimates of the consulting engineer—and a new survey had increased the estimated cost—still the promoters had high hopes of being able to finish the canal. In 1905 the water was turned in but had so many leaks it required so much puddling little irrigation was done.

The story of the Hammond Canal "is intensely interesting." It really and truly "came up through much tribulation."

In 1906 considerable irrigation was done with varying satisfaction. Unforeseen obstacles met the promoters on every turn. The Beaver Dam Hollow finally proved to be their undoing. It was in 1907. A full head of water was turned in.

Crowds of people had assembled at the Beaver Dam Hollow flume, on the 4th of July, eager and expectant, waiting to cheer the accomplishment of this long looked for event—but alas! Instead of cheers there were groans of frustration and disappointment—for the moment the bulk of the water struck the flume, the penstock gave way, and the whole flume crumpled up and was washed down into the Bear River.

And what of the men whose money went down with the flume? Sick at heart, though they were, as soon as the debris could be cleared away, work began again; the farmers were in need of water, there had been no doubt in the minds of the Canal company that they would have the water flowing through the system in time to take care of the crops. And so in order to repair the break in the least possible time, the engineer's advised

that a huge syphon be installed to carry the water across the Beaver Dam Hollow. A construction company was hired, and everyone worked feverishly for its completion. After days and weeks of labor, and the expending of another vast sum of money—the head gate was again opened and the water was turned into the canal—the result was just as disastrous as was the other attempt to bridge the Hollow—as soon as the body of water struck the syphon, it crumpled as had the flume, and, it too was washed away into the river.

During all of this struggle to get the flumes and siphons and canals in operation, Datus Hammond and Israel Hunsaker had been on the job night and day, and now to add to the distress and discouragement of Mr. Hunsaker and Mr. J. T. Hammond, and to their sorrow, came the tragic death of Datus E. Hammond, who fell into the spillway and was dashed to his death on the rocks below. It was after an all night search by Mr. Hunsaker, Engineer Doremus and the men employed in that vicinity that the body of Mr. Hammond was found.

The canal owners and their creditors deemed it advisable that the entire business be turned into the hands of receivers; The Hon. J. D. Peters was made manager; the canal was completed so that the farmers were able to get the use of the water in 1908. After four and one half years the terms of the contract with the Sugar Company were satisfied, their obligations to their creditors had been taken care of, and the Hammond Canal was turned back to its owners—whoever they were.

Of Israel Hunsaker's part in bringing the much needed water to the farms on the east side, it is only fair to add, that into that canal went the life savings of Mr. Hunsaker. His cattle, his herds of sheep, all were sold to raise the needed money.

His valuable farm lands—all were mortgaged to the limit—yet when the canal system was completed he possessed no part of it. But, no one ever heard any complaints or recriminations from him; it was a satisfaction to him that he had been instrumental in doing all that lay in his power, to make living better for the people of the community of which he was a member.

The following is copied from a report of the Receiver of the Hammond Canal at the time of its completion, as of the date that it was turned back to the company.

"The syphon was abandoned and it was decided to construct a ditch from the point where the flume went out, east along the north side of the hollow to a point where the depth was not so great—then build a flume across the hollow and tunnel through the mountain. The tunnel work was done by the Wheelwright

THE BEAR RIVER CANAL

Construction Company of Ogden, who built a concrete tunnel seven hundred feet long and seven and one-half feet from the bottom to the top, making it large enough for a man to walk upright through it.

This was really a great engineering feat and the wisdom of building the tunnel has been demonstrated every day since its completion. The work was completed in time for the farmers to get the use of the water in the summer of 1908, and things began to move along a little more satisfactorily. The water contracts were collected from the farmers, and deeds were issued to all parties who had paid up their water rights.

—Meltrude H. Stohl



The First Irrigation Water In The Bear River Canal System, Filled This Lateral In 1892



This Alfalfa Field Is Typical Of The Hay Crops Grown In Bear River Valley.



Mormon Derrick Has Served A Very Useful Purpose.

Chapter 26

TURN OF A CENTURY

The turn of the century witnesses a steady growth in Box Elder County. There was a school house in every community; second only in importance to a meeting house in each ward. The school house and the church houses were the social centers and all entertainment was centered around them. Brigham City was fortunate to have as its social center the Opera House.

The Opera House had grown from a room in President Lorenzo Snow's house, to a room in the East room of the Court House, and then to an abandoned Co-Op Store. Remodeled, furnished with comfortable "Opera Chairs," it was the motivating power for culture. Travelling troops came in with regularity and presented high class dramas. Many times these troupes were billed in Salt Lake at the theatre there, then came to Brigham City and performed the same show. Some of the travelling companies were also billed at the best theatres in San Francisco.

Then there was the local talent. Doctor, lawyer, merchant, chief, all took part, seriously imbued with the spirit of good drama. The Brigham City people were back of the Opera House and its players, and classics were presented to capacity houses of such natures as: *The Sidewalks of New York*, *Uncle Tom's Cabin*, *Dot—the Minor's Daughter*, *the Two Orphans*, *The Drunkard*, *East Lynne*, *Way Down East*, *Ole Olsen* and others.

The dances were held in the top floor of the Opera House. Great were the waltzes, square dance, round dance, quadrilles. Mighty were the callers. The orchestra was one of the best in the West. Chris Christensen and his family contributed much in the way of culture with their orchestra.

Corinne city had its Opera House, and Willard was putting on drama and operas and exchanging them with other wards.

Brigham City was also going to be known for its electrical power. From one light on Main street to the best lighted rural city in the West has been its stride. Into every home came electricity and on every porch glows a free light—courtesy of Brigham City Municipal Plant. With our electrical appliances we have comforts that kings dared not dream of at the beginning of the 19th century.—Lapreal Wight.

STONE FRUIT AT THE TURN OF THE CENTURY

When the pioneers returned to their homes in 1858 they were happy to know that Brother William Wrighton's trees had born their first fruit crop. For years they were glad to be able to produce fruit from unbudded trees and use molasses and honey to sweeten their desert. Dried fruit was used in most homes.

When it seemed practical to produce fruit for market it started with experimenting. To the credit of Hans S. Larsen a market peach was developed and later the famous Elberta peach became our popular variety.

First it was the teams and wagons carrying the fruit crop to near-by communities and shipping by express to the mines in Montana and other markets. At the turn of the century Brigham City peaches were being sought after in great quantity and carloads began to move by rail. The census of 1950 reports for Box Elder's 1949 peach crop 212,737 bushels harvested. No doubt they were not all reported. Thus the interest shown by William Wrighton in stone fruit has grown to be a great industry.

The most important agriculture crops at the turn of the century were stone fruit, dry farm wheat, alfalfa, sugar beets and livestock (dairy meat and wool.)

A humble beginning but whose possibility is very great.

"They wedded in wilderness

The lily and the bee

Twass then men said

God gave this land to industry."

—Adolph M. Reeder



At The Turn Of The Century, Three Local Motorists Were Joined By A Group From Ogden To Form The First Automobile Parade.

SUGAR AT THE TURN OF THE CENTURY

The "Saga of Sugar" by Fred G. Taylor is a very fine book for any library. It shows the great concern of the pioneers over a proper diet, while so far from the markets of the world. At the close of the 19th century sugar beet culture had been started and proven to be another important industry for the west. Mr. Taylor is very brief in writing of the sugar factory at Garland. Sugar beets became a cash crop and most farms produced them extensively.

Many of us boys helped thin the first beet crop in South Box Elder in the spring of 1900 for the Amalgamated Company of Ogden. According to advice, we thinned the beets about six inches apart with a table-knife bent over to rake out the weeds and extra beets. When the thinning hoe was introduced most farmers thought it too severe on the poor tender plants but experience soon stabilized beet culture. The one row cultivator, a team with a wagon box, then two rows as a second advance with a larger wagon and beet rack were used. It was a few years before large patches and a four-row cultivator and the regular beet plow and four-horse team with a long whip to reach the leaders came into use.

Beets were grown on the same ground for years before the land became diseased with nematode. "Oh that virgin soil, how we mistreat it."

The first receiving stations would seem crude now after 50 years experience. In 1903—the Garland factory was under construction. The highway up the valley was poorly graded but not graveled. The dust was ankle deep and the team splashed it ahead of them like water. The men, arriving at the mill at Garland, waded around in loose dust so deep that tools were lost when laid down or dropped to the ground. Many evenings the sagebrush fires could be seen in the darkness for miles when clearing and preparing the land of the Bear River valley for irrigation. Homes were being set up all over the valley and the time had come when green fields were to cover the Bear River valley and rural life to become desirable for thousands of people.

The 19th century brought us a long distance from the Louisiana purchase and the exploring parties who found Shoshoni trails and the rich beaver streams. The disappearance of the buffalo herds and the other big game had taken place. The great herds of sheep and cattle that had grazed out the native grasses and the sagebrush had had its day and must give way to the plow and irrigated crops. Why had not the Shoshoni done this instead of riding the trails to watch for intruders?

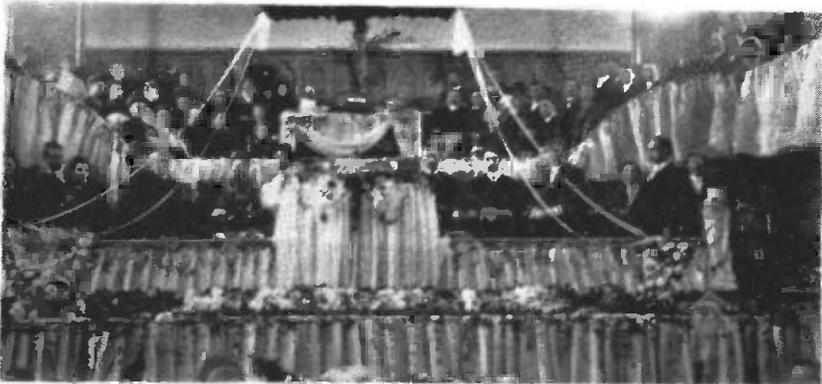
BOX ELDER LORE

It seems to require cooperation from many sources to build a great community such as we have in Box Elder. The abundance of the earth is here with a great variety of crops and the coming of the railroad opened the way to the markets of the world for an industrious people. Work and planning has proven to be capitol itself.

At the turn of the century the people were too busy clearing land and meeting their payments of notes and mortgagages to dare to dream of the good hard-surfaced highways with school busses that stop in front that the children may be schooled under parental care. But their hard efforts prepared the way. People are very busy trying to outdo the Joneses. There is little time to think of the past.

We all want to acquire a fortune so we may take a trip and see the world. Alas the culture of the old world is upheld by their appreciation of the past and they celebrate the characters with statues and monuments of those who prepared the way for them. Then we return home and wonder how it is that the great deeds of our pioneers are so lightly regarded.

—Adolpph M. Reeder



Tabernacle Choir As It Appeared At The Turn Of The Century, The Music Was Excellent.

TURN OF THE CENTURY

The great Bear River irrigation system of 1892 had only served its purpose a few years when quite suddenly the crops in some parts began to shrivel up and die and the land became barren and unfruitful and covered with salt and alkali. Many of the farmers had said, "We have to pay for our water, we may as well get our moey's worth and use plenty." So with excess irrigation, the old lake bed sent up a revolt in the form of alkali. Here was a new problem and many families sold for what they could get and moved away. Some of the land has had many landlords. Everyone must get a return for his efforts but here the problem was really great.

"The Model Farm" had been selected as one of the choice railroad sections because of the tall sagebrush as an indication. It had been acquired by Jarvis and Conklin, laid out as Fruitvale townsite and sold as orchard land, believing that families could make a livelihood on from 2½ to 10 acres of trees. The contracts of purchase had come from far and near. The whole of Section 3, T 9 N, R 3 West, S.L.M., had been planted to several varieties of fruit trees and now they were dying. The company, from trades for water-rights and purchases had acquired more than 30,000 acres of land in the Bear River Valley. Something must be done to redeem alkali land or irrigation would be useless. Mr. Clarence G. Adney arrived in Corinne in 1899 as representative of "Jarvis and Conklin" to dispose of all their land and manage their other interests. While performing this task, he and John C. Wheelon studied the surroundings noting the bench-land near the slough bottoms was still producing. Some experimenting with open drains gave poor results and then cement tile was laid at various depths with results accordingly. This experiment led to the creation of several drainage projects.

There are 12,000 acres of irrigated land in the Corinne Drainage district as this was thought to be the worst alkali in the valley. The tile-drainage system was installed soon after the end of the 19th century and is still in operation. The system has proven a great and successful solution for land afflicted with alkali. Successful farms now adorn the landscape where sadness and gloom once reigned. Thus we see how the Bear River valley is a land with a history and how intelligent efforts succeed in making the desert blossom as the rose.

Recently the Utah State Agricultural College had a special honor day in honor of our universal friends Mr. and Mrs. C. G. Adney. Tributes were written into a memory book honoring these friends.

BOX ELDER LORE

Many of our local people appreciate the privilege of expressing their love and blessings to the Adneys for the unceasing efforts in redeeming the land which has made history. It is a great achievement to develop 55,000 acres of the first big irrigation system in modern irrigation practice with a very dependable source of water supply. It is also a great achievement to control the alkali so that excellent crops thrive in the bed of Lake Bonneville.



4-H Club Beet Project Grown On Reclaimed Alkali Land



This Crop Of Beets Produced 28 1/3 Tons Per Acre On Land That Was Formerly An Alkali Bed, Redeemed By Tile Drainage

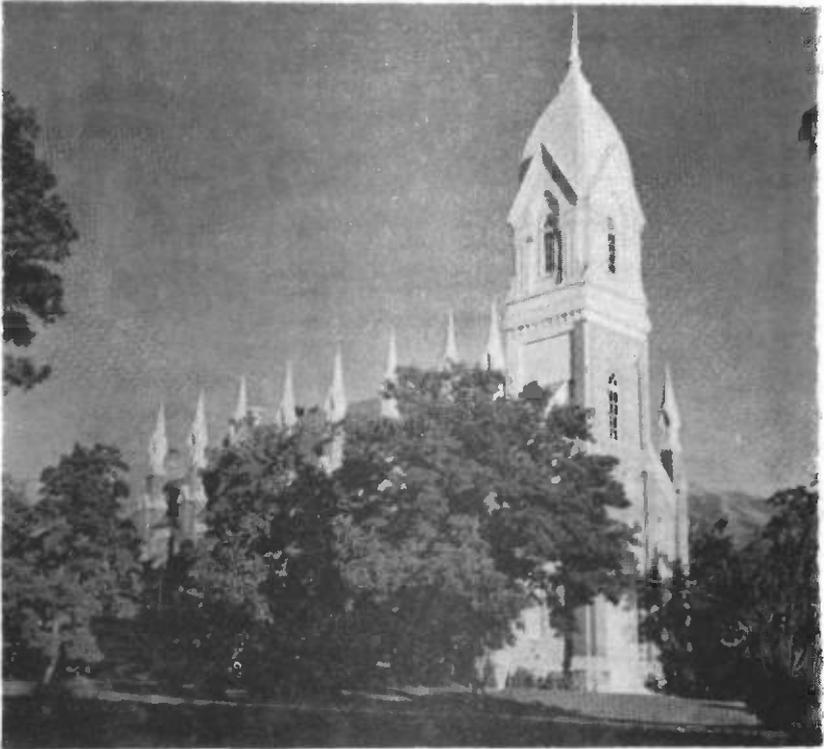
Chapter 27

PIONEER MEMORIES BOX ELDER STAKE TABERNACLE

By Jonathan C. Hunsaker

It is interesting to learn why the Box Elder Stake Tabernacle was built where it now stands. Built in 1876 under President Snow and counselors.

In early days the Mormon people wanted a public place to hold church gatherings, so they could all meet together and have services without going to the Court House. In 1876 the local church authorities decided to build a stake Tabernacle where the 1st Security Bank building now stands. They put men to work excavating for the basement and had some ground work done. Shortly after President Brigham Young came from Salt Lake City to Brigham on business. As he was walking along the sidewalk where the men were working on the basement, he stopped and spoke to two of them who were close by the sidewalk, namely: Joseph Knudson and Joseph Packer. He said, "What are you doing here," and when they replied that they were digging a basement for a tabernacle, President Young said, "This is not the right place for the tabernacle; this is the heart of the city and will be the center of the business district." The men asked where the tabernacle should be built and President Young said, "Let us take a walk up the street and I'll show you where to build it." Brothers Knudson and Packer went along with President Young and they walked as far as where the Central School now stands. Sagebrush was growing all around on both sides of the street, just as it did when the Indians claimed the land. After the brethren circled the ground where the Central School now stands, they walked to Main Street and stood there a few minutes and talked. President Young looked to the east and told the brethren to go with him across the street and they walked up where the tabernacle now stands, and President Young marked the spot and told the brethren that was the place for the building, and said he, "It's the backbone of the city, the highest spot along Main Street; this will be a high dry place for the water will drain off three ways, north, south and west." Many of our people, and some Gentiles not of our faith who have been on these grounds, have made the remark that it was an attractive place for a church building and a marvel to them to see that the water would run three ways from the Tabernacle Block. On the east side of Main Street the water runs south, and on the west side it runs north.



Box Elder Tabernacle Is Described As One Of The Most Outstanding Buildings In The West

A little ground work was done for the building in 1876, but it was a few years before it was completed. Brigham City was divided into four wards in 1877 and three of these wards built meeting houses before the tabernacle was completed. This rock building is one of the few rock churches still standing, and it shows the wonderful skill the early day builders had; the workmanship is first class. The building caught fire January 6, 1892 and all that remained standing were the rock walls, so it was rebuilt in 13 months at a cost of \$1500, and the rock walls preserved for a future relic to show the coming generations the kind of meeting houses their forefathers could build with their hands for they had no machinery and very few tools to work with.

Church was held in the Tabernacle after the roof was on it and a few years before it was completed. In the summertime, when it was good weather, meetings would be held in the old Bowery which stood where the Brigham Young Monument is built. President Young gave his last public sermon from a platform under the Bowery August 19, 1877, a short time before he died.

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**Tabernacle Fire Date
Should Be Feb. 7, 1896**

PIONEER DANCES

Here in the valley of the mountains, dancing was one of the main attractions for the young folks in early days. Furniture would be cleared out of one room and if they had a carpet or rug on the floor it would be rolled up and placed in one corner of the room. Then four or five couples, and sometimes more than this, would dance the oldtime dances in a little log dwelling house, to the music of the old styled fiddle, or they would sing and hum their own dance tunes in a rhythmically chant.

The most popular dance in Pioneer Days was the Plain Quadrille. This is a square dance with four couples; one person would call the different changes so the couples would dance in an orderly fashion. The Virginia Reel was the next popular dance, then came the plain waltz as their next choice. They danced other dances such as the Tucker Waltz, Two-Step, Polka Two-step, Schottosche, Varsouvienne, Rye Waltz, Three Step and others.

PIONEER DANCE MUSIC

The main musical instrument was the old fiddle and occasionally an accordion and harmonica (mouth organ as it was called). The dancers would help out the musicians by singing and humming the tunes played; they would first sing in a low tone and gradually raise their voices to a high pitch and alternate high and low; they stomped their feet and clapped their hands to beat time with the music. If they had no musical instruments, they would dance by the rhythmic chant alone which was very effective and entertaining.

PIONEER HOMES AND LIGHTS

The little Pioneer log houses and the dance rooms were lighted up by the old styled Bitches Light (or Bitch) as it is called nowadays. This light was made by placing mutton tallow into a bowl or plate and one end of the rag string into the grease and lighting the other end of the string. At times they had tallow candles with one end in a hole in a potato to hold the candle upright. There was no coaloil in this western country until after the coming of the railroad in 1869; then coaloil was shipped in but it took some time before everybody could get an oil lamp. Some people had to be contented with the oldstyeled lights mentioned above.

FRENCH CHALK FOR DANCE FLOORS

Many years ago French chalk was shipped from France to the United States, and in early days some of it was brought from the eastern states to Utah. When used on a dance floor it served the same purpose as wax; it was applied by filling a tin can which previously had one end filled with nail holes and sprinkled over the floor.

HOME MADE BEER AND APPLE CIDER

Most of the pioneer homes had apple cider and homemade beer for beverage. Some of the boys and girls would take a jug or two of cider and a bottle or two of beer to the dances so they could have a little more pep and a friendly drink while they were waiting for the next dance.

Sometimes the young people would dance out in the open air, in a bowery, right on the ground floor.

DANCE TICKETS

In early days here in the valley of the mountains the people never had much money and the boys took produce or anything they had for a dance ticket. They took such things as vegetables, a dozen onions, few carrots or a squash, a bottle of Dutch cheese, a can of sourkraut, a quart of molasses, or jug of home-made beer. If Billy Odell was poor and he went to the dance without a quart of apple cider, or a half pound of mutton tallow for the Bitches Light, or anything else, he danced right along with the other boys and without a ticket. If Jimmie Rhideouch went to the dance and forgot to take a tallow candle or two for a light, or a can of French chalk for the dance floor, or anything else for a dance ticket, all the same he danced just as hard and just as long as the other boys, but you knew he had to dance on credit. Dances were well attended and with much pep and laughter.

As time went on there were more people in the country and they had larger houses, and after 1877 they began to build little school houses and they danced in these. They had better musicians and there was more money in the country so the boys could pay part or all in cash.

SCHOOLS

The first school in Utah was opened in October, 1847, in an old military tent shaped like an ordinary Indian wigwam. Rough logs were used for seats or benches and the teacher's desk was an old camp stool which had been brought across the plains by oxteam.

All emigrant companies that came to Utah were urged to bring books and paper to the valley. Some of these books and paper were brought into Box Elder when the people first settled here. Most all families had the Bible and the children were taught to read from it; they also had reading books and copies of the little blue-backed spelling book which was so popular in the early days. Some children were so fortunate as to have slates and pencils, while others used charcoal and did their writing on small smooth logs. It was not unusual in those days to dry the bark of white mountain birch and use it for writing materials. Sometimes children got colored clay and mixed it with water to draw pictures of animals and Indians on the smooth surface of the logs, in this way they had training in drawing. Some of the boys wore buckskin breeches.

EARLY DAY SCHOOL TEACHERS

Some parents taught their own children and it was quite common for the children in three or four families to meet in a private home and one or two of the parents would act as teacher. Family teaching was always done at night as the people were very busy during the day making homes, improving the country and farms, and building up this wild unsettled area. The only teachers in Box Elder for about thirty years, or from the time it was first settled until 1877, were family parent teachers and the schools were held in private homes. The teachers were paid in produce or anything they had that was useful by each family having children in the school, according to the number of pupils.

EARLY DAY GAMES

Sometimes the teachers and children would play Indian and would make bows and arrows and shoot at targets. At times the young folks would choose up sides and one side was called "Red Skins" and the other side was called "Pale Faces"; they would then have a free-for-all scuffle and a rough and tumble fight.

SCHOOL HOUSES

After 1877 the people began to build little school houses; they were built mostly of rocks or adobes. When these school houses were finished the parents hired teachers who had a better education than the average person, and these teachers taught school in the daytime. At this time there began to be a little more money in the valley and teachers received cash and some produce for their labors, amounting to a very small salary. Parents paid accordingly for each child in school, the larger the family, the heavier the cost and they were required to pay the teachers in cash, providing they had it; otherwise, they paid in produce or some useful commodity. Most teachers boarded with the parents of the children they taught, staying one or two weeks with each family or the length of time agreed upon. After a teacher made one round with all the families he would start on the second round. The produce they received for their position went to the support of the families of the teachers and if the families couldn't use all of the produce that was turned in, they had to dispose of it the best way they could.

In the year 1877 Brigham was divided into four wards and from that time on the people began to build small school houses, and when completed, were used very extensively. Some wards used them to hold all their public gatherings in, such as Sunday school, sacrament meetings, dances and most all amusements. School was held in the Court House by some of the wards until such time as school houses were completed.

Debating Societies were organized in Box Elder Stake in most or all of the wards. In quite early days debating contests were held in the small school houses soon after they were constructed. Young folks in the ward would choose up sides and debate with each other on various subjects. Sometimes one ward would debate with the young people of another ward and take turns about coming and going. One side would argue for a problem and the other side would argue against it, such problems as, Is tariff a benefit to the United States, or a detriment; Is liquor a benefit to a nation or a curse; Is the so-called June Grass, or cheat grass, a blessing to this country or a detriment; Are worldly riches a blessing to a person or a curse; Are the Negro slaves a benefit or a curse to the United States. These and many other questions and problems were debated upon and judges were appointed to decide the contests. The young folks were very much enthused over these debating groups and took an active part in them for they were educational as well as entertaining.

SCHOOL TRUSTEES

After Brigham City was divided into four wards each ward comprised a school district with three Trustees for each ward school. After a few years all schools in the county were consolidated and five trustees presided over all of them.

MEETING HOUSES BUILT

Following the establishment of four Brigham City wards and the organization of a stake of Zion in 1877, nearly all wards in the stake began to build meeting houses as Brigham City had been one ward and meetings were held in the Court House. Some wards held church there until their ward houses were completed, and that didn't take very many years to build small rock or adobe houses. During the summertime meetings were held in the old Bowery, located where the Brigham Young Monument now stands and meetings were also held there for some time before the division of Brigham City into four wards. This monument marks the spot where President Young preached his last public sermon before he died in 1877. Meetings were also held in the Bowery while the ward church houses and stake tabernacle were being constructed.

Many years ago when the people of the Third ward decided to build a larger and better chapel, some of the brethren asked my father if they could get the rocks (on the mountainside) from him to build a foundation for the new meeting house, and he told them it would be alright with him. When asked about the pay for the rocks, he was asked if he could wait until the next world for his money when the Lord would make things right for him. Father replied, "Yes, I can give you credit that long," and the brethren proceeded to haul large piles of rocks on the meeting house site and got ready to build. Cement came into use and the brethren thought it would be better to build a cement foundation and the rocks were disposed of for other purposes such as cesspools.

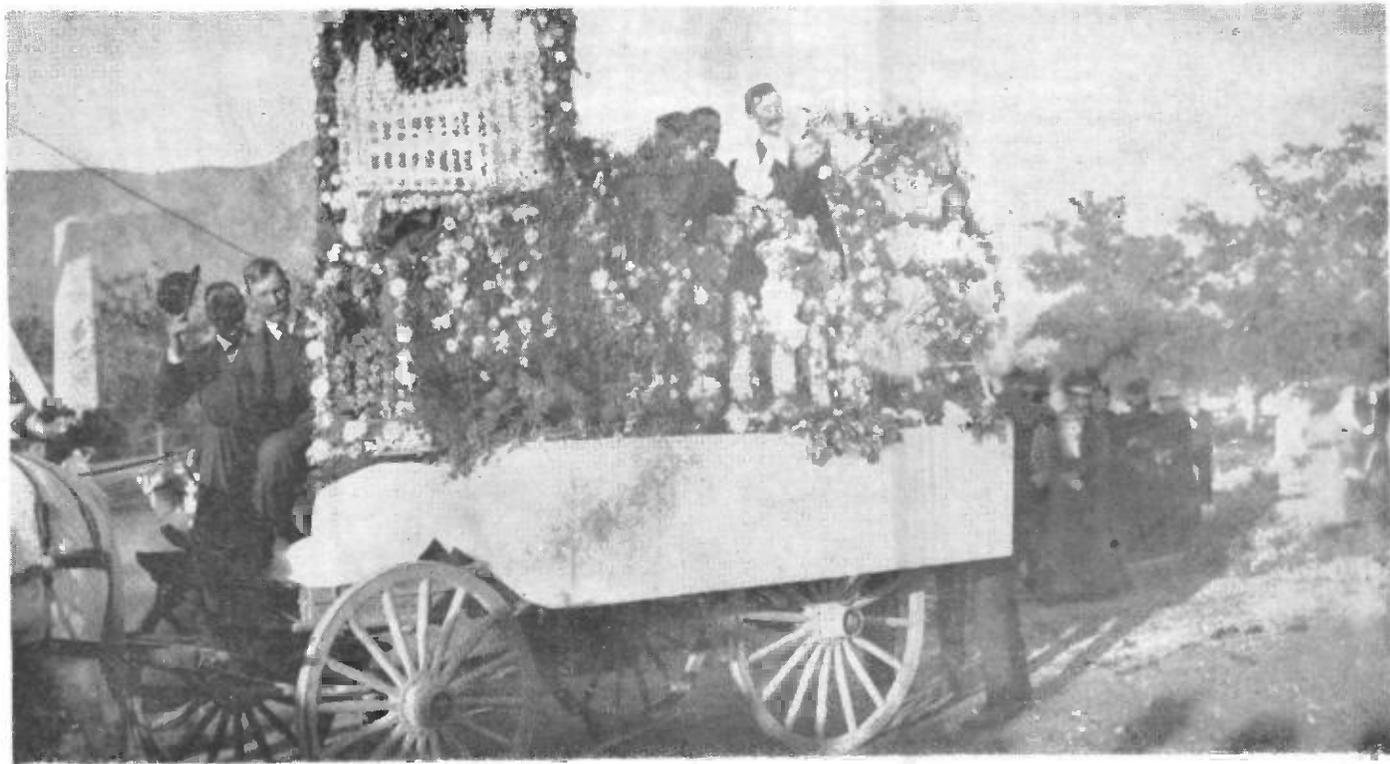
PIONEER DUGOUTS

When this valley was first settled there were some dugouts built. Three miles north of Brigham, on my father's old farm, are the ruins of an old dugout and part of the hole and some of the rocks are still visible. This dugout was built before my father, Abraham Hunsaker, bought that farm; it is right by the side of a pea-viner.

The dugout was generally one small room, about 12x14 feet; They would dig a hole in the hillside, or on the level ground, about four feet deep and about one or two feet above the ground, generally the front end was left a little open and faced the south. The rooms had a rock wall, or a poll lining on the inside along the bank, to keep the dirt from caving in. If it were a pole lining, a post in each corner held the polls in place, quakenasp or pine poles were generally used. The lining went to the square on the sides and to the top of the roof at the ends. Poles for the roof were laid lengthwise, resting on the rocks or poles at each end; then small logs were hued out by hand with an axe so they fit close together for the roof, sloping from the bottom to the top of the roof on both sides; then bull rushes, hay or native wheat grass, known as bunch grass, was placed on the logs and next came dirt on top of the hay. Rocks were placed together in a little square inside the dugout on the ground for a fireplace. Straight above was a round or square hole in the roof with a rame work around the edge of the hole, extending above the roof for some distance. The smoke would then draw up out of this hile in an Indian wigwam fashion. A little pole was laid along the bottom of the roof on both sides to hold the dirt from washing off during rainy weather or melting snow. Dirt was banked up against the wall around the dugout to the bottom of the roof. Native wheat grass hay was placed on the ground floor for a carpet and this made it both clean and warm. A log frame was built around the door next to the rocks or poles. They could make the door and window with a small pole frame, then stretch pelts, hides, sacks or anything they had, over the frame and hold it there with wooden pegs, homemade strings or strings made from the bark of tough mountain trees. After a few years these dugouts were replaced with small log cabins which had a board floor with a board roof and dirt on top of the boards.



Funeral Procession Honoring President Lorenzo Snow At The Time Of His Death, October 13, 1901, Was Typical Of The Early Pioneer Spirit.



Salt Lake Temple In White Flowers Was Among The Floral Tributes To President Snow Who Served As First President Of The Temple

THE F.B.I. OF PIONEER DAYS

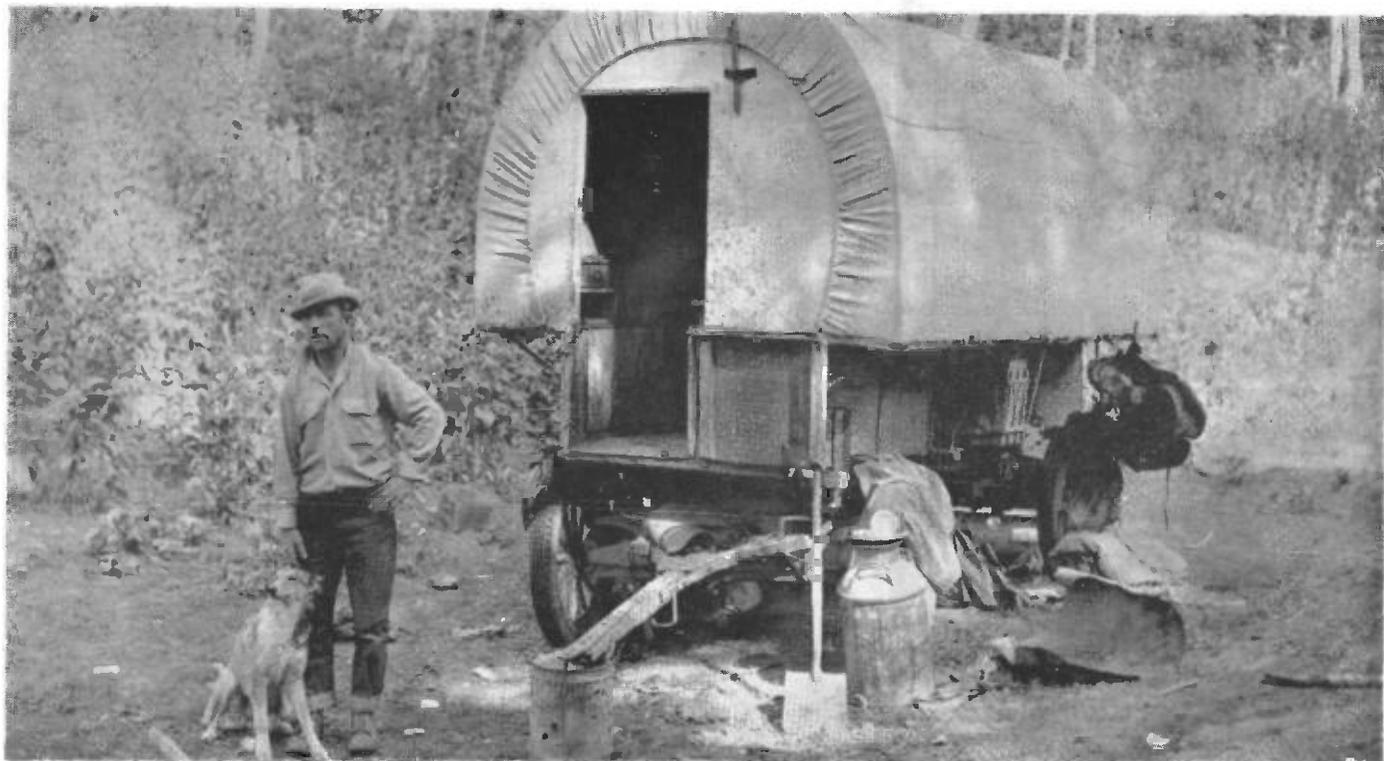
After the arrival of the Box Elder settlers there were many people shifting about and the Indians were numerous.

When emigrant companies by wagon trains passed through on their way to California, the local authorities sent a couple of horseback scouts to follow them as far as the City-of-Rocks. They kept mostly out of sight in the rear but always where they might be on hand in case any trouble should arise; such as raiding parties of Indians who might disturb the travelers. This precaution was taken by the local authorities to make sure of the safety of passing emigrants; they did not want to be blamed wrongly for anything that might happen. Unknown by the emigrants and even most of the settlers themselves, the scouts performed their F.B.I. duties, then returned to report.

(This information was related by William Hurd of Snowville, a pioneer.)

LIST OF PIONEERS LIVING AS OF MARCH 11, 1951 AND BORN PRIOR TO MAY 10, 1869

Moroni Mortensen—born at Hyrum, Utah, October 1864.
William C. Horsley—Born at Brigham City, Utah.
Sarah Burbank Williams—Born at Brigham City, Utah.
Matilda H. Jensen—Born at Brigham City, Utah, April 11, 1864
John T. Woodland—Born at Willard, Utah, in 1862.
Maryanne Wight—Born at Brigham City, Utah, in 1862.
Mrs. Minnie Campion—Born at Brigham City, Utah.
Ann C. Jensen—Born at Ogden, Utah, October 2, 1865.
Annette Jensen—1868.
Margaret Wells Knudsen—Born at Willard, Utah,
February 20, 1868.
Mary Lowe Lemon Lee—Born at Willard, Utah, January 1869.
Nels C. Jensen—Born at Mantua, Utah, January 8, 1868.
Annie H. Valentine—Born at Brigham City, Utah.
Mrs. Alice Larsen Knudsen—Born at Brigham City, Utah.
Mrs. Sarah Z. Josephson.
John P. Holmgren—Born at Chimney Rock on Plains.
Mrs. Mary Jensen Holmgren—Born at Bear River City, Utah.
Mr. and Mrs. R. L. Fishburn—Born at Brigham City, Utah.
Mr. and Mrs. Joseph H. Watkins.
Mark L. Nichols.
Joseph P. Burt.
David Squires
Joseph Smith Fielding.



Little Change From Pioneer Days Has Been Made In The Typical Sheep Camp, Where The Lonely Herder Cares For His Flocks Grazing On The Public Domain. Sheep Herds Have Been An Important Source Of Income Since Early Pioneer Days.

WILLARD

By Hannah B. Nicholas

The Willard centennial was held March 31 and April 1, 1951, and a complete booklet was published at that time telling the complete story of that settlement. Because the Willard community played such an important part in the history of this county, a brief summary of the Willard Centennial book is reproduced here.

On the 1st of March, 1851, the first settlers of Willow Creek (Willard) came north from Ogden and camped on the north side of Willow Creek, and prepared to make permanent homes. At that time this region was a part of Weber County.

On the night of their arrival a foot of snow came to welcome them. In all, there were nineteen in the party, eleven adults and eight children. They were not discouraged. They had come to make their homes, to till the soil and become permanent citizens.

The members of the party were: Jonathan Wells, and his wife, Margaret Gardner Wells, and their children, Otis Nathaniel, Erastus Nelson, Hulda M., Sarah Matilda, Julia Ann and Juda Smith Wells; Lyman Wells, and his wife, Bethia and small son, Mortimer; John Memory McCrary and his wife Samantha and small son William Austin; Elisha Mallory and wife Mary; Mary Ann Yearsley, her son Nathaniel, and a young man who lived in her home. The last three named did not remain long, but moved back to Ogden.

The morning after their arrival, the men went into the Willard Mountain and brought down logs to build some houses. They all worked together, in what they called "house raising." The houses had no floors, windows, nor fireplaces. The roofs were made of split logs with dirt piled over them, and when it rained, mud trickled down the walls.

Elisha Mallory was the first to get his house up. His wife gave birth to a little girl, being the first white child born in Box Elder County. Her name was Elizabeth and she was born in July, 1851.

John Memory McCrary's house was the second to be built. His wife gave birth to a baby girl on August 22, 1851. Her name was Julia.

On August 23, 1851, George Jason Wells, son of Lyman and Bethia Wells, was born in a covered wagon which had been set on the ground. He was the first male white child born in Box Elder County. Bethia and baby were later moved into the house of Samantha Wells McCrary.

The cooking was done out of doors. The babies were also washed outside, as it was warmer outside than in. Soap to wash babies was made in a frying pan.

Three houses were built at first. They were built in a line on the north side of the creek. Claims were laid out for farms and crops were planted. Some of the corn and wheat were traded to the Indians for dried service berries. John McCrary's baby girl, five days old was the first to die in Willard, in August, 1854.

Taken from the life of Bethia
Fordham Wells.

In the fall of 1852, the first school house was built in Willard. It was made of logs obtained from the mountains east of Willard. In building it they held a "raising." The log house had but one room, about 16 by 20 feet, with a large fire place in the south end. It had a door and two small windows on the west side. The scarcity of glass made it impossible to have more windows. The panes of glass had to be brought across the plains.

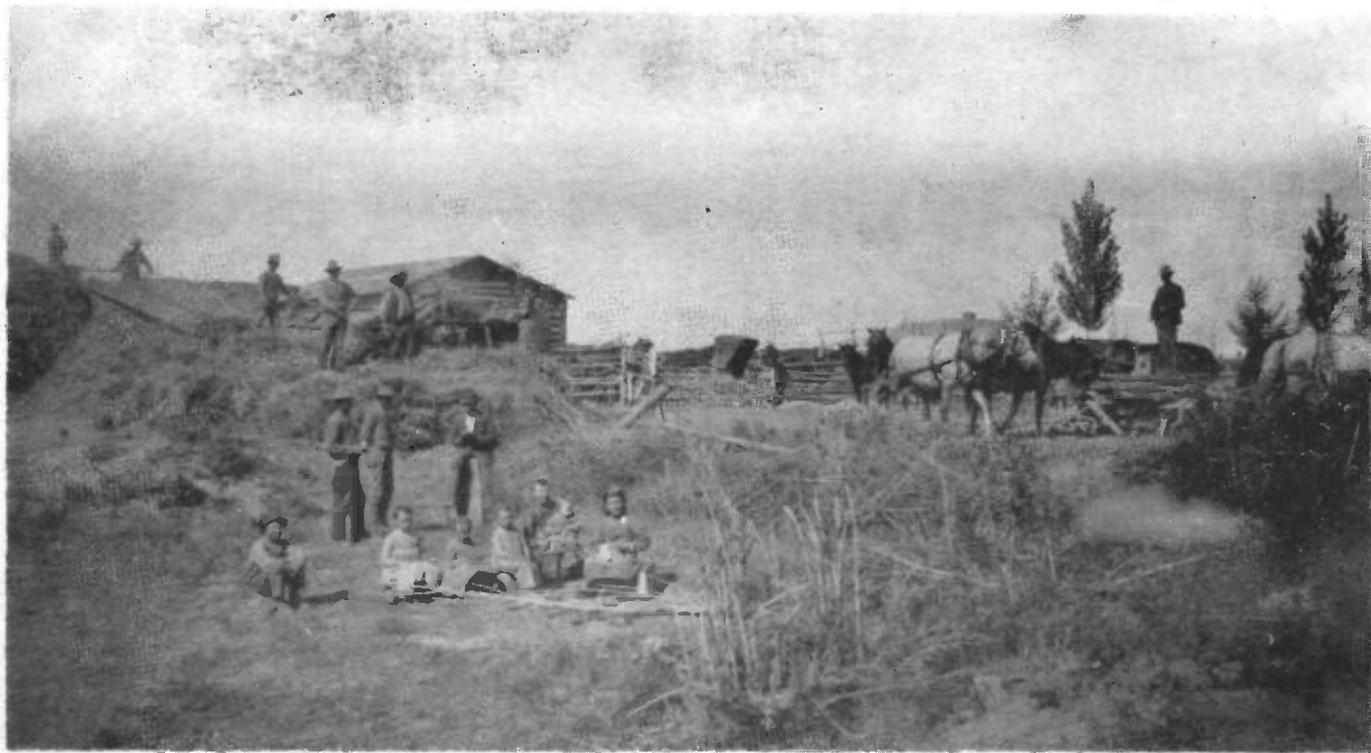
Dwight Harding took two of his sons and another young man and went into the canyon and cut quaking aspen trees, which they brought down the canyon and hewed. They were fastened to the "sleepers" by boring small holes through them. Wooden pegs were fitted into these holes to hold them in place and then an adze was used to smooth the surface.

Slabs were used for seats and desks were made by placing rough slabs slanting toward the center of the room to meet the uprights, which were fastened to the floor. This school house was the only place the first settlers had for church, school and amusements for the first few years.

THE WILLOW CREEK FORT

The fort was made of dirt thrown between planks held in place by uprights. The dirt was thrown in and tramped in solidly. The walls were twelve to fourteen feet high. The cavity formed where the dirt was taken from, formed a sort of ditch at the base. In one place, not far from the southwest corner, the ditch was unusually deep and wide and water filled in, making a pond. Here in this pond for many years Benjamin Jones did all the baptizing.

From history written by
Alice Harding (deceased).



Typical Of The Grain Threshing Of The Early Days, Is This Photo Furnished By Ben Harding of Willard, Showing The Early Threshing Outfit, Powered By Horses

The Shoshoni Indians ranging in this area were kept in the Intermountain region by their warlike neighbors, the Blackfeet and the Cheyennes. Lack of game made them poor. The L.D.S. church established a colony of them near Malad, Idaho and called it Washakie. Here they tried to teach them the arts of agriculture and stock raising to make them self-supporting. In the autumn the Indians would come here, camping on vacant lots, and get the fruit which people would give them to dry and keep for winter use. Old settlers tell that sometimes they would set up their tepees in sheltered coves near the mountains and spend the winters, the women sewing buckskin clothing the sell.

Early industries of Willard besides agriculture included milling grains, a molasses mill, a sawmill, stone masonry, coopering, weaving, Sera culture and others. Shadrach Jones built about sixteen stone houses of which many are being used today.

Willard developed early day dramatics and music and claims Evan Stephen, who came here as a Welch immigrant, remained to become organist of the ward, and later became one of Utah's leading musicians.

PERRY

Known as Three Mile Creek, because of its relation midway between Brigham and Willard, a distance of seven miles, Perry was first settled in 1853, by William Plummer Tippetts, who came early in the spring and was followed by William Walker and Lorenzo Perry, who took up land adjoining Mr. Tippetts on the north. Their claims extended almost as far north as Porter's Springs, named in honor of Porter Rockwell, who came in 1857, and owned the land surrounding Porter's Springs.

The citizens of the community were industrious and did their share toward developing this area. Thomas Young, Alex Perry, and Robert Henderson also came in 1853. Among later settlers were Augustus Perry, Dan Wray Walker, Ashel Thorn, Thomas James and Samuel Young. While these people located on Three Mile Creek, Welch families located farther north to become known as the Welch Settlement. The name of Three Mile Creek was changed to Perry in 1911 when the town was incorporated.



Members of the publication committee of the Box Elder Chapter of the Sons of Utah Pioneers who were responsible for compiling this book are back row, standing, left to right, W. H. Barnard, Adolph M. Reeder and Charles A. Munns; seated, front row, left to right, Ira W. Packer, Jonathan C. Hunsaker.

IN CONCLUSION

While we realize that all of the history of Box Elder County cannot be told in a book of limited size such as this, we the publishers have tried to assemble some of the interesting data and stories about your beloved community.

Please overlook our shortcomings in that which we might have missed and help us to appreciate the great advantages we have and the many interesting things that have happened in the past.

We trust that you will find this copy interesting and will preserve it as a part of the history of our own Box Elder County.

BOX ELDER COUNTY CHAPTER SONS OF UTAH PIONEERS

Adolph M. Reeder

W. H. Barnard

Charles A. Munns

Ira W. Packer

Jonathan C. Hunsaker

Publication Committee.