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A Time for Change : Improving Salt Lake City, 1890-1925

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MISSION STATEMENT
The National Society of Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity, and unyielding determination. Pioneer Magazine supports the mission of the Society.

COVER ART
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The establishment of Salt Lake City was not typical of most city settlements. The people who founded the city in 1847 were Mormons, members of The Church of Jesus Christ of Latter-day Saints. They did not come as individuals, but as a well-organized, centrally directed group. This unusual founding resulted in centralized city planning that was unique in the establishment of frontier towns in the United States.

In 1847, Brigham Young and the members of the Quorum of Twelve Apostles present in the valley convened within the first few days after arriving in their covered wagons. Brigham selected a ground for his home between two forks of City Creek, and designated a 40-acre site for a new temple. From that religious center, the city was laid out in a grid of 10-acre blocks with 8 lots per block. Streets measured 8 rods wide with 20-foot sidewalks along each side. Houses were to rest 20 feet back from the sidewalk. Eventually canals would run along the streets, providing water for gardens and orchards. From the pulpit, Brigham Young and other Church leaders encouraged Latter-day Saints to beautify the city by planting trees and gardens. Visitors to the city in its
From 1872 until 1889, horses and mules pulled the city's streetcars. In 1880 an estimated 6,000 work animals left behind 60 tons of manure and 3,000 gallons of urine during a normal working day. Animal-powered transportation necessitated a large crew of street cleaners to follow in their tracks. Pictured above are the Salt Lake Street cleaners to follow for a photograph being taken in their tracks. Picture dated February 1889 city election, candidate George M. Scott became mayor of the troubled city. Born in New York in 1835, Scott migrated to California before settling in Salt Lake City in 1871. He owned and operated a successful hardware business. Scott was soon inundated with petitions for street, water, and sewer improvements. Scott perceived this as a public upsurge and worked with the city council to approve a massive urban improvement program.

The Scott administration did have some groundwork on which to begin. In 1880, Main Street received electric lights, and electric lighting options were offered throughout the city by the end of the 1880s. By 1884, the city had constructed enclosed water mains with a settling system. This system fed into hydrants rather than to user's homes. In 1889, Salt Lake City had inaugurated an electric street railway system for public transportation. This helped remove many animal-driven vehicles from the streets. By 1890, the city had five miles of sewer pipe.

Scott also received some help from a number of civic and social movements that gained impetus during the 1890s. In 1893, the magnificent spectacle of the classic early years commented on its order and beauty.

However, by 1880 observers rated Salt Lake City among the filthiest cities in the West. The city's well-ordered agrarian-residential design had become distorted by factories, shops, brothels, tap rooms, gambling houses, and pool halls. Pollution from factories, smelters, railways, shops, and homes fouled the air and soiled carpets, drapes, and clothes. Garbage piled up in yards. Household wastes ran onto the ground and into open gutters. Privy vaults and cesspools overflowed and leaked. Salt Lake City had no sewer system, and ditches along both sides of all streets became overloaded with human, animal, and household wastes. The stagnant water contributed to the spread of diseases. The population suffered from periodic epidemics of tuberculosis, diphtheria, and smallpox. In 1880, the city reported that the water in a large percentage of the city's wells was contaminated and unfit for use. None of Salt Lake City's 275 miles of streets were paved, and the dust often filled pedestrian lungs and irritated eyes. Horses and mules left behind an estimated 60 tons of manure and 3,000 gallons of urine, and Salt Lake City had no program of regular street cleaning. People often left their dead animals lying in the streets to avoid the removal cost.

While it was the city marshal's responsibility to see that the dead animals were quickly removed, decaying carcasses were often left lying by a curb for many days. By the 1890s, Salt Lakers were fed up with wallowing in dirt, drinking polluted water, and breathing foul air. In a hotly contested February 1889 city election, candidate George M. Scott became mayor of the troubled city. Born in New York in 1835, Scott migrated to California before settling in Salt Lake City in 1871. He owned and operated a successful hardware business. Scott was soon inundated with petitions for street, water, and sewer improvements. Scott perceived this as a public upsurge and worked with the city council to approve a massive urban improvement program.

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When civic-mindedness began in Salt Lake City in 1890, the city had no paved streets. By 1925, Salt Lake City boasted 93 miles of paved streets and 440 miles of sidewalks.

Court of Honor at the World's Columbian Exposition in Chicago, spawned the national City Beautiful movement, an enthusiastic revival of civic design and planning. Inspired by this movement, cities throughout the nation appointed special civic art commissions—foerunners of today's planning commissions—to carry out vast self-improvement projects. The City Beautiful movement was concerned with promoting civic beauty, efficient transportation, and regional systems such as parks.

Inspired by this movement, people in various Salt Lake City neighborhoods organized improvement or betterment leagues to lobby for civic improvements such as street paving, water systems, sewers, and parks. In 1893, women from Salt Lake City, Ogden, and Provo organized the Utah Federation of Women's Clubs to promote improved urban conditions similar to those promoted by the City Beautiful movement. Similar urban reform was promoted by men through various service clubs and the Chamber of Commerce. These movements resulted in the planting of trees in parks, improved walks, and a playground for children.

In 1906, a group of Salt Lake City citizens organized the Civic Improvement League (CIL). The top priority of CIL was expansion of the city's sewer and water systems and the adaptation of the new form of city government. At that time, Salt Lake City only had 138 miles of water mains and less than 60 miles of sewer lines. In 1908, CIL called for the consolidation of Salt Lake City and County governments and advocated the reorganization of city government into a commission system. Under this system, usually five commissioners develop policy, pass ordinances, and manage city departments. The chair of the commission is designated as mayor, but the mayor has no more authority than the other members. This form of government was finally approved in 1911.

In 1913, Salt Lake City organized the Civic Planning and Art Commission. While the mayor served as chair, the commission was made up of prominent citizens, representatives of women's organizations, business people, artists, and architects. The commission plunged into various civic improvement projects, and in 1914 improvement statistics jumped greatly over previous years. From the turn of the century to 1913, the city laid less than 10 miles of water mains.
In December 1909, a group of women and men met at the home of Corinne and Clarence Allen to organize the Park and Playgrounds Association. By 1910 the city established its first playground for children and in the years following, established playground improvements in Liberty and Pioneer parks. Each of these men brought a wagon full of mill irons in 1847, and each put up a mill. Each of these early mills was primitive, they were the stepping stones for the greater ones to come and played an essential role in the survival of the early pioneers. We, too, can look to the future for bigger and better things because of the stepping stones we are laying.

Guest Editorial

Early Pioneer Mills

By Mary A. Johnson, President of DUP

With the water shortage of the past year, we can understand more fully the problems the pioneers confronted as they tried to establish communities throughout the Salt Lake Valley and other western regions. Water is necessary for survival, and getting the water to particular areas was a problem for these early settlers.

Harnessing the water was another problem. I grew up in Virgin Valley, Nevada, where water was a scarce commodity, except during summer floods. When the snowpack in Southern Utah melted, the water would rush down the canyons, felling trees and dragging other debris. The current was forceful enough to break the dams that residents had built to harness water for irrigation. Citizens in my community and others like it then had to place new dams and repair irrigation ditches.

While we were in the British Isles on the DUP tour in September, the tour guides bore the terrible drought England was suffering, which was made more devastating because British farmers depend almost entirely on rainfall or dew for their moisture. The tour guides wished England had an irrigation system like we have in the Western U.S.

In the early days, water in Utah's ditches and canals also turned the waterwheels that provided power for the mills, the lifeline for the production of food and building materials for the pioneers. The settlers built flour mills, lumber mills, woolen mills, sorghum mills, sugar mills, and so on. In a few instances, experienced millers who had previously operated mills in Nuoro were able to bring a small amount of machinery west. Such was the case for the builders of the first mills in Utah, Charles Crisman, Archibald Gardner, John Neff, and Isaac Chase. Each of these men brought a wagon full of mill irons in 1847, and each put up a mill.

Since the irrigation system was so important, these builders had to find mill sites that would not interfere with irrigation. The mouth of City Creek Canyon was the location for the first grist mill in the Territory, built by Charles Crisman. Called a "chopping mill," it produced rough meal. Archibald Gardner, with his brother, Robert, built a mill near Warm Springs. The mill was built using "wooden pins and mortices" rather than nails. But the water did not flow swiftly enough to power the mill, so in 1849 the brothers moved it to Mill Creek. John Neff built the third mill, the first "white flour" mill in Utah. Isaac Chase built the fourth mill in the territory, a grist mill.

The Chase mill is perhaps the most famous of these early mills and has been upgraded over the years to preserve it and keep it functional. In 1933, after a seven-year effort by the Daughters of Utah Pioneers to secure caretaking rights to the mill, the Salt Lake City Council leased it to the group for $1 dollar per annum. The mill is standing in Liberty Park and visitors can tour it. DUP is no longer affiliated with the mill, but we are grateful that it is preserved and being shown.

While these early mills were primitive, they were the stepping stones for the greater ones to come and played an essential role in the survival of the early pioneers. We, too, may lay the stepping stones for something greater to come, but we must remember that, like the early mills, we are an important, integral part of the fabric of our time. We, too, can look to the future for bigger and better things because of the stepping stones we are laying.

Notes

2 Ibid., p. 65.
3 Ibid.
4 Ibid., p. 57.