The Settlement and Development of Wayne County, Utah, to 1900

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THE SETTLEMENT AND DEVELOPMENT OF WAYNE COUNTY, UTAH, TO 1900

A Thesis
Presented to the
Department of Church History and Doctrine
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Aldus D. Chappell
April 1975
This thesis, by Aldus D. Chappell, is accepted in its present form by the Department of Church History and Doctrine of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

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Typed by: Sharon Bird
PREFACE

There have been many who have contributed to the completion of this work, but primarily it has been the faith and encouragement I received from my dear wife, Rayda, that prodded me on to a conclusion.

At the beginning of this enterprise, I was excited and enthusiastic about the prospect of writing the history of my birthplace and surroundings. As I got into it, my interest expanded but my enthusiasm declined because I could find only meager written records from which to draw. Afraid that most graduate committees look for an extensive bibliography, I wondered if the scarcity of published material might prove to be too big an obstacle. However, I determined that if a person "did his best," little more could be asked. So, after searching the libraries at the Utah State University, Brigham Young University, Utah Historical Society and the Church Historical Department, I went to diaries, biographies, autobiographies and personal interviews to obtain the bulk of my material. It was a satisfying, tedious, interesting work. I believe I have covered, to my satisfaction at least, the best sources of information that are at present available.

I trust that my ability to commit this abundance of material to paper will be worthwhile and beneficial to those who have an interest.
As it tells the story of man's struggle against nature in order for future generations to have a better life, so this thesis will once again bear out the saying that "only those who are willing to make great sacrifices in order to perpetuate the lives and achievements of others, actually possess the qualities essential to greatness."

Oh, lest I forget, a great big "thanks" is also extended to my friend, Jack Hoffman, who helped with the rough draft while confined to the limitations imposed by Utah State Prison, and asked nothing in return. Also appreciated are the typing services of my good friend and neighbor, Gwen G. Hollingworth, who spent many hours transcribing tapes, with only a "thank you" as pay (I would say that was a test of friendship). A sincere appreciation is expressed to Brother and Sister John P. Fugal for their editing and constructive suggestions, and to Sharon Ann Bird for the finished product.

I was encouraged also by my youngsters, Lisa and Scott, who fell in love with Wayne County and her people after several visits to the area.

Wayne County, Utah, is one of the few places where only the name of the community appears on mailing addresses following the name of the person. Perhaps a careful reading of what is to follow will show us why.
TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFACE</td>
<td>iii</td>
</tr>
<tr>
<td>LIST OF FIGURES</td>
<td>vi</td>
</tr>
<tr>
<td>Chapter</td>
<td></td>
</tr>
<tr>
<td>1. GEOGRAPHY AND LOCATION</td>
<td>1</td>
</tr>
<tr>
<td>2. BEFORE SETTLEMENT</td>
<td>7</td>
</tr>
<tr>
<td>3. THE INDIANS</td>
<td>13</td>
</tr>
<tr>
<td>4. BEGINNINGS</td>
<td>17</td>
</tr>
<tr>
<td>5. EARLY LIVING CONDITIONS</td>
<td>23</td>
</tr>
<tr>
<td>6. CONTINUED GROWTH AND ORGANIZATION</td>
<td>27</td>
</tr>
<tr>
<td>7. BEGINNINGS OF INDUSTRY</td>
<td>35</td>
</tr>
<tr>
<td>8. CHURCH AUXILIARIES ORGANIZED</td>
<td>51</td>
</tr>
<tr>
<td>9. NEW COUNTY FORMED</td>
<td>54</td>
</tr>
<tr>
<td>10. WAYNE STAKE ORGANIZED</td>
<td>60</td>
</tr>
<tr>
<td>11. AMUSEMENTS</td>
<td>69</td>
</tr>
<tr>
<td>12. MEDICAL SERVICES</td>
<td>73</td>
</tr>
<tr>
<td>13. BITS AND PIECES</td>
<td>78</td>
</tr>
<tr>
<td>14. WAYNE COUNTY REVISITED</td>
<td>88</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>92</td>
</tr>
</tbody>
</table>
LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Map of Utah</td>
<td>5</td>
</tr>
<tr>
<td>2.</td>
<td>Map of Wayne County</td>
<td>6</td>
</tr>
<tr>
<td>3.</td>
<td>Expense Statement for Bringing in Outlaw</td>
<td>40</td>
</tr>
<tr>
<td>4.</td>
<td>Original Agreement for Water Rights Purchased from Indians</td>
<td>45</td>
</tr>
</tbody>
</table>
Chapter 1
GEOGRAPHY AND LOCATION

Wayne County, Utah, is situated in the south central part of the state. It is bounded by Sevier and Emery Counties on the north, Piute, from which it was taken, on the west; Garfield on the south; and on the east, Green River forms a natural, but uneven, boundary as it winds its way to the Colorado.

The total area of the County is 2,475 square miles (mostly mountains and desert). It is twenty-three-and-one-half miles wide and approximately one-hundred-and-five miles long, depending on where you measure on the Green River.

In 1875-76, G. K. Gilbert made a survey of the Rocky Mountain Region and reported:

The natural obstacles of the region—the aridity and ruggedness—have kept it primitive. Even the Indians seem to have made little use of it; explorers did not enter the region until 1869... The climate of the plateau around the Henry Mountains is temperate, arid and the average rainfall only slightly more than 5 inches. The northern three mountains receive about three times as much rainfall as the surrounding plateau.¹

The elevation of Wayne County communities varies from 7,000 feet at Loa on the western end, to 4,200 feet at Hanksville on the east.

Rainfall and climatic conditions vary also. For example, the Department of Commerce, Bureau of Statistics, U.S. Federal Government, for the ten-year period 1930 to 1940 reports the average temperatures were: Hanksville 53.3, Loa, 42.9; highest temperatures: Hanksville 110, Loa, 100; lowest temperatures: Hanksville -27, Loa -33. Records for other years have shown higher and lower temperatures, so these are not to be considered records. They are given primarily for comparison. During this same period (1930 to 1940) the average yearly precipitation (including rain, snow, hail, sleet) for Hanksville was 5.18 inches and Loa 7.49 inches.

Old timers report an extremely cold spell in the 1880's when the river at Bicknell Bottoms froze over with a coat of ice solid enough to support the weight of a twelve hundred pound horse. Even earlier, 1879, E. H. Maxfield reported that "cows, horses and sheep froze to death in their stalls and out on the range."^{2}

In Mr. Gary Frank Lawyer's thesis on the geology of the Henry Mountains (east end of Wayne County), he pointed out:

Settlement and development of the area was interrupted in the late 90's when a large flood swept down the Fremont River, inundated the villages, destroying dams and irrigation systems, and covered the farm land with silt ... 

^{2}History of Elijah Hiett Maxfield found in Maxfield's History, compiled by Alice M. Johnson, printed by Norman Johnson, 1947, p. 9.
During this period half of Cainesville has been swept away, four smaller villages were so badly damaged that they were abandoned and more than half of the population of the whole area has moved away.³

(More will be mentioned of this flood later.)

The communities in Wayne County are divided geographically, with most of the communities being in the eastern portion. They are located in a rectangular valley running approximately sixteen miles long and five miles wide. In this area the altitude is around the 7,000 foot level and about two months of frost-free weather is all that can be expected. According to the U.S. Department of Agriculture Weather Bureau Office in Salt Lake City, Utah, the average date of the last killing frost in spring is June 19, and the average date of the first killing frost in autumn is September 6, so the average is nearly three months. Residents of the area have reported years where it snowed at least once each month.⁴

The mountains rise rather abruptly on the south (Boulder), east (Thousand Lake), and north (Fish Lake), while the slope is more gradual on the west where the foothills develop into the Parker Mountain. The hillsides and mountain slopes are covered with various kinds of vegetation that make excellent browse for wild, as well as domestic,


animals. Pine and aspen trees, along with various grasses and sage brush, are in abundance in the lower elevations. The Fremont, or Dirty Devil River, enters the valley at the north and follows a southerly course reaching the end of the valley where the river turns east and eventually finds its way into the Colorado. Several natural springs provide water for home and irrigation purposes. The balance of the county is largely mountains and desert.
Figure 1

A Map of Utah
Figure 2
A Map of Wayne County, Utah
Chapter 2

BEFORE SETTLEMENT

Before being organized into a separate county in May 1892, the area now comprising Wayne County was a part of Piute County. The valley and surrounding foothills were covered with grass so tall that the earliest settlers said it could have been mown like hay. These early residents would work their horses all day and then turn them out on the hills at night where they were able to have sufficient feed. They were able to complete their spring work in this manner.¹

George Coombs, a lifelong resident of Teasdale, wrote the following to a Josiah Porter of Escalante, Utah, which shows the abundance of grasses:

I helped Griffins' take their sheep out on Griffin Top (Boulder Mt.) about the first time sheep were ever taken out there—that was about 1890. I remember the grass was so high that you could hardly see the sheep for it. Griffin's Spring Draw was just a large willow patch from one end to the other. While we were herding sheep in that Country we never did turn our horses loose; we just tied them with long ropes and they could get all they wanted to eat during the night. We always brought the sheep back to the same bed growth each night and they never had to go very far away during the day to get all they wanted to eat.²


It no doubt was this abundant forage that was the greatest single attraction for livestock men in the 1870's and later, which eventually led to settlement.

This rather remote area was not heavily explored, but there is evidence that a white man was in the region as early as 1836. Hugh F. O'Neil in an article written in Southern News and Views, July, 1939, stated:

In five places along the Green and Colorado rivers one can see the inscription, D. Julien, 1836, cut in stone high on the walls of Labyrinth, Stillwater and Cataract Canyons. In two of the places the day and month are written Mai 3 and Mai 16. Nothing more is known of this man except that he came to Utah in 1831 with Antoine Robidoux.3

The famous explorer, John Charles Fremont, for which a town and river are named, came into the area during the fall and winter of 1853-1854 while looking for a better route to the Pacific. In his party were twenty men, half of them Delaware Indians. They had troubles which started in Colorado when they attempted to cross the Rocky Mountains. Deep snow covered up the meager trail and filled the ravines. They found the trail of Captain John W. Gunnison and followed it into Utah until they came to the Salina Canyon. Here they turned in to the old Spanish trail. However, they soon found themselves in deep snow and short of provisions with no recourse but to eat their pack animals in order to survive. Consequently, they cached their equipment. They entered the valley about two miles west of the present town of Fremont. How long they stayed or what they did is not known, but the writer has talked to residents who have seen the name John C.

Fremont carved on a large tree near a spring called Jack's Point.

Fremont and party continued south and west going to California. One of the men deserted at Parowan and told Chief Walker of the cache. Walker had the man guide him to that place. Because the guide insisted on sharing the goods, Chief Walker had him killed. ⁴

It was Professor J. W. Powell who named the Henry Mountains in honor of his friend, Professor Joseph Henry, secretary of the Smithsonian Institute, who had directed Powell in his work. It appears, from reading his book, that Powell himself did not come into what is now Wayne County, but two groups under his direction did. One of these groups gave the name "Dirty Devil" to the stream formed by the junction of the Fremont and Big Muddy. When the boat on lead turned into the stream, one of the men following called, "Is there good fishing?" The reply was, "She's a dirty devil," and so that name was added to their record book. ⁵

There is strong evidence that the Indians used this valley for some sort of rendezvous during the Black Hawk War of 1865-68. They would steal and plunder in the Sevier and Sanpete Valleys and then beat a hasty retreat to this valley. Due to the rough nature of the country to the east, it was practically impossible either to get the Indians out or to capture them. ⁶


The name "Rabbit Valley" was given by General William B. Pace (Gen. Pace was Commander at Fort Utah [now Provo], who was the personal escort for Brigham Young. General Pace, as he passed through the valley in 1865, was in pursuit of Indians. Following the battle of Red Lake and on seeing an unusual amount of rabbits, he gave it the above mentioned name, by which it is still known by many. Previous to this, however, General Warren Snow had an engagement with the Indians of Black Hawk's band at the foothills near Red Lake about three miles southwest of the present site of Bicknell. (More of General Snow and his encounters with the Indians will be dealt with in a later chapter.) Sometimes the valley is called Fremont valley for the famous explorer who passed through as previously mentioned.

As early as 1873, Brigham Young asked Albert King Thurber, William Halliday, George W. Beane and E. P. Beane of Provo and William Robertson of Spanish Fork to explore the valley and report on its possibility as a settlement. They made the exploration and reported on the excellent unoccupied range land that could be used for livestock raising. President Young never acted favorably on the report, but the United Order of Richfield, acting on the recommendation of these men, sent a herd of cattle to the valley.7

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7 Statement by A. K. Thurber, personal interview, June, 1957.
In June 1874 Andrew Jackson Allred with sixteen others passed through Rabbit Valley looking for a place to settle. They had heard something about Emery County and had in mind settling there, but were favorably impressed with the possibility of becoming residents of Rabbit Valley and took up land claims while exploring the area between Fish Lake and where Teasdale now stands. They returned back to their homes in Sanpete County and told Elder Orson Hyde about it. Elder Hyde wanted to know how many families it would support, and what the opportunities for settlement were. He was in favor of settling Rabbit Valley and advised that a settlement of saints (families looking for homes) be located there, suggesting that they might accompany A. J. Allred there.\(^8\)

In the spring of 1875 Mr. Allred accompanied a surveying crew through the area but it was not until 1876 that the survey was completed on instructions from the government.

According to the journal of Franklin W. Young, the United Order from Sevier brought a large herd of cattle (from six to eight hundred head) into Rabbit Valley in June of 1875. This same month Hugh J. McClellan of Payson also brought in about that same number, accompanied by his son Monroe, two nephews, George and Wilburn McClellan and Joel Clark. Hugh and his son stayed with the cattle, but the

\(^8\)Allred, op. cit., July 6, 1955.
others returned to Payson. They spent the winter of 1875-76 in a cabin they had built about one and one half miles south of Loa. They were the only white people to stay in the valley that winter. The United Order men had built a cabin further east, but no one stayed during the winter. As far as is known, these were the first cabins erected in 1875.
Chapter 3

THE INDIANS

Before the settlers came into what is now Wayne County, the Indians in Sevier gave the few inhabitants a lot of trouble. Late in the summer of 1865, while making raids from their camps near Fish Lake, the Indians killed and wounded several people in Sevier County. General Warren S. Snow from Sanpete County was commanded to take 103 men and put down the Indians and make the area safe for settlement. The following story was recorded by Anne Snow:

General Snow with 103 men, including Colonel John Ivie's Company of Cavalry from Mt. Pleasant and Captain N. S. Beache's Company from Manti and recruits from other companies went to investigate conditions at Circleville. They arrived there September 18, 1865, and the following day marched up the east fork of the Sevier river to Glover Flat where they camped for the night. Here they found the trail of the Indians and followed it over the plateau between Grass and Rabbit Valleys. Before reaching the latter valley, night overtook them. Since it was raining and very dark, they made camp at the head of a rough canyon. Early next morning scouts, who went out to reconnoiter, reported they found the track of a pony which had come within a half mile of the camp and turned back.

The men then worked their way down the canyon into oxen country. When they reached the flat land at a small lake or pond called Red Lake, not far from Thousand Lake Mountains, they halted. General Snow and Colonel Ivie went up a black rocky ridge to get a view of the surrounding country.

As they neared the top, Colonel Ivie saw a ramrod wiggling behind a bush only a few yards away and exclaimed, "There they are." His shout was followed by a volley from ambush, one bullet hitting and seriously wounding General Snow in the shoulder.

The men retreated to their company and a battle ensued. Firing from ambush on top of the hill, the Indians overshot their mark, most of their bullets
whizzing over the heads of the soldiers in the water below. None of the men were killed, but two were wounded, Orson Taylor of Richfield and George Franken of Mt. Pleasant.

Officers then ordered a short retreat in order to get a flanking movement on the savages. After the men had fallen back, they noticed one of their pack animals had been left behind. Ezra Shoemaker of Manti and another man went back through a shower of bullets from the enemy and recovered the animal with its pack. The fighting continued until night, several Indians being killed during the fray.

As darkness settled down, the militia crossed back over the mountains into Grass Valley where they camped. Next morning they marched down Kings Meadow Canyon to Glenwood, where they separated and returned to their respective homes.  

This was the last major hostile encounter with the Indians. Early in June 1873 President Brigham Young and his counselors called a group of men to make treaties of peace with the Indians of this region. President A. K. Thurber who spoke the Ute language was chosen as leader. With Chief Tabonia as guide, and twenty-one other men, they started out. The Federal Government had given them many articles that the Indians liked, such as knives, beads, calico, trinkets, shawls and blankets to give to the Indians.

It was agreed by the group that when they contacted the Indians, only Thurber, Tabonia or George Bean would talk, as they understood the Ute language.

Their first encounter with the Indians was one night when two old squaws came into camp. They were given some of

1Anne Snow, Rainbow Views (Springville, Utah: Art City Publishing Company, 1953), pp. 5-6.
the presents and told to go get the others. They soon returned with about half the tribe. Their Chief, Poganeab or Fish Captain wanted to fight. Most of the Chief's warriors came into the camp, however, and accepted presents. About midnight, the Chief and his two squaws made their appearance and for two hours the men talked and presented gifts to the Chief. When the Chief and his people left, they were invited to come back the next day and talk some more.

Nearly all the next day was spent in talking to the Chief, explaining that they wanted to be friends. Poganeab became quite friendly, and he with his son accompanied the group on to Cedar Grove where it was arranged to meet with the Fish Lake tribe. As they met together with Chief Angewetimpi, they made peace with the tribe giving them presents which they had brought along. Some of the squaws returned the favor by presenting the men with forty fish they had caught in their willow traps.

With A. K. Thurber signing as the spokesman and leader for the white men and Poganeab and Angewetimpi signing for the redskins, the peace treaty was continued on or about June 20, 1873, and was never broken by either side.²

As long as the Indians could get all the deer and fish they needed, they were all right, but when game became

²Thurber, op. cit.
scarce and restrictions were placed upon fishing and hunting, they often went hungry. They resorted to killing rabbits and ground dogs which were plentiful. In some cases of difficulty, they killed and ate their camp dogs. Seeds and roots from various plants stewed with a little meat made many a meal for them. For several years it was not uncommon for the squaws to go from house to house begging for food.

Most notable among the Indians of the valley were Poganeab, Sally Bob (who was thought to be 150 years old when she died), Tewank, Timmican, Grazhead, Tom, Nick, and Mustache.

Several of these were baptized into the Church of Jesus Christ of Latter-day Saints and buried in the Lyman Cemetery.³

Chapter 4

BEGINNINGS

In the summer of 1876, the Richfield Co-op herd consisting of horses and cattle were brought to Rabbit Valley by Beason Lewis. The cattle numbered about five hundred head initially. By 1884 the number had increased to over eight hundred head belonging to the Church and an equal number belonging to the Monroe Co-op Cattle Company and Mr. Lewis. These cattle ranged on the north and east slopes of the Boulder Mountains for summer and were herded to the eastern desert area for the winter. In the fall of 1884 the Church sold its cattle and a few years later Mr. Lewis sold his, but it had been demonstrated that the country could support livestock so families looking for homes now seriously considered this area for permanent settlement.1

During the summer of 1874, Mr. A. K. Thurber and others who were taking care of the co-op herd from Richfield built a home (designed for a family) and four or five cabins in a grassy area in what is now Bicknell Bottoms on a stream called Government Creek. (Government surveyors named it.) It was Mr. Thurber's intention to move his family over from Sevier to this new location. The first town in Wayne County was originally named Thurber, but the name was later changed to Bicknell, by which it is known today.

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1Journal History of Wayne Stake of The Church of Jesus Christ of Latter-day Saints, 1884, located in Church Historian's Office, hereafter this collection will be referred to as Journal History of Wayne Stake.

17
Albert King Thurber was an early explorer of Rabbit Valley, having been asked by Brigham Young to explore this area and report his findings which he did. He was an Indian interpreter and president of the Sevier Stake for the Church of Jesus Christ of Latter-day Saints (hereafter referred to as the Church). His name is still perpetuated in the ecclesiastical unit of Thurber Ward, but the town and post office are known as Bicknell.²

Since the Church unit bears one name and the community another, it would help eliminate the confusion by here explaining this unusual circumstance.

Thomas Bicknell, prominent educator and historian of Providence, Rhode Island, wished to perpetuate his name in Utah and offered a library of one thousand volumes to the town that would take his name. Elder George C. Brinkerhoff who was serving as a missionary for the Church in Providence discussed the matter with Mr. Bicknell and on his return explained the proposition to the Thurber citizens. The result was a vote in favor of changing the name of the town to Bicknell.³

In June the following year (1875), Hugh J. McClellan from Payson and four others brought from six to eight

²A. K. Thurber, Personal Diary in possession of son A. D. Thurber, Logan, Utah.

³Records of Thurber (now Bicknell) on file in County Courthouse, Loa, Utah, April, 1916, II, 31.
hundred head of cattle intending to settle on the large meadow where Mr. Thurber had built, but on finding it occupied, came back and settled just southwest of the present site of Loa. Mr. McClellan returned to Payson to get his family and thus became the first resident to stay, as Mr. Thurber moved back to Sevier after about two years.\(^4\)

John Blackburn, Sr., of Minersville, and several others with families from that place arrived in 1876. The following year, F. W. Young and his son F. A. Young moved into the valley. Franklin W., who lived in the county sixteen years and helped to settle five of the villages, was very active in all Church and civic affairs. He was a diligent recorder of events in the various communities. His record was the source of many facts contained in this history. It was Mr. Young who suggested the rather poetic name for this new community. As a missionary to the Hawaiian Islands, he had become very interested in Mauna Loa, the highest mountain on the island, and desired to continue the name in his new home.\(^5\)

In May 1876 Andrew J. Allred and his family of ten children moved into the valley bringing Hackley Allred and Wilson M. Allred with their wives also. These men were

\(^4\)D. Fount Bryan, "History of Loa," seminar paper at Utah State University, Logan, Utah, 1957, p. 3.

\(^5\)Franklin W. Young, Personal Diary, LDS Church Historian's Office, Salt Lake City, Utah, p. 92.
all in the cattle business and made permanent homes in the area of Fremont. While serving with the government, A. J. Allred had been in the area several times chasing Indians.\footnote{Statement by Dan Allred (son of Andrew J. Allred and life-long resident of Wayne County), personal interview, February 12, 1973.}

Mr. Allred had built his house on the east side of Fremont River (named after John C. Fremont) in the northwestern part of the valley. That first winter (1876) was unusually cold and the river froze over, flooding much of the valley. The Allreds decided to move away from the river to higher ground so they moved directly west to the point of a small hill known as Jack's Point. They built a house and some cabins adjacent to it. This place became sort of a rendezvous for Indians, stockmen and travelers.\footnote{Ibid., February 12, 1973.}

In the same year (1876) William H. Morrell, his son Silas, and William and Henry Maxfield, brothers, came through the valley looking for a route to Castle Valley in Emery County. They liked the area, took up quarter sections, and eventually moved in. Later in the year, John Blackburn moved his family to Rabbit Valley also.\footnote{Joseph Eckersley, notes on file in LDS Church Historian's Office, Salt Lake City, Utah, p. 218.}

By 1877, many families made their way into Rabbit Valley for reasons of making it a permanent home. These included James Knox Polk Sampson (whose mother knew President
Polk personally), Benjamin G. Turner, William Webster, Heber Guymon, Elijah H. Maxfield, Franklin Richards, Sarah Jane Blackburn (widow) and children, Elias Pratt Blackburn, James Crossland, and Vance Shaeffer, all Mormons. The first non-Mormon family was that of John Geiser.

In analyzing the settlement pattern of these early pioneers to Rabbit Valley, several interesting points became apparent. For one thing there was no pattern or system to their settling. Each came to build a home and looked for the most attractive (to him anyway) place to build. The things that each looked for were fertile land, plentiful water supply, and suitable appearance. As nearly as can be ascertained, these early settlers were livestock men and were attracted to the abundant forage and adequate water supply, so each chose the place that suited him best.

Another point that indicates a lack of an organized system is the fact that very few came from the same place. Thurber came from Spanish Fork, McClellan from Payson, Allreds from Spring City, Morrels from Emery County, Blackburn from Minersville, Paces from Dixie, and so on, each coming to make a home because the outside was getting too crowded, and each coming irrespective of the others. For some it was the spirit of adventure and pioneering, others had experienced failures and were looking for new opportunities, a chance to "start over." For some it was a combination of reasons.

There was really no need of an organized settlement with a fort and people banding closely together, as was
usually the case. In most places in these early days a Fort was necessary for protection against the Indians but there was no serious menace here. The families were scattered throughout the valley and it wasn't until a few years later that townsites were surveyed and people started moving closer together.

The Navajo Indians generally did not come this far north in their raids, and the Utes were so weakened after the Walker War that they did not operate in this valley. There was only one band of Piutes, under the leadership of Tueank and these were peaceful.⁹

⁹Thurber, op. cit., p. 27.
Chapter 5

EARLY LIVING CONDITIONS

The first houses were crude and inconvenient, so an immediate need was there for lumber and building materials. Since shelter is one of the three basic needs of human beings, these new residents of Rabbit Valley were concerned. Fortunately a good supply of timber was near and available.

The first houses were built of logs, hewn with an axe to their proper shape and size and linked with smaller pieces held in by a mortar made with clay. The roofs were made by laying aspen poles side by side and covering them with dirt. During prolonged or heavy rainstorms, these dirt roofs served more as a filter than they did protection, and after such a storm more dirt was usually added to replace that which had been washed away. The floors were dirt, well packed and usually smooth. A fireplace was built in one side for heating and cooking purposes.

Furniture for these dwellings was meager and only included the bare necessities, if indeed that. Most families brought a rocking chair or two, or made seats out of available materials after their arrival. If they possessed a stove, it was a short flat-topped affair but it served well for cooking and baking. The bed was wooden, together with a "tick" or mattress, filled with some kind of filler--
usually a broad-leafed swamp grass. The housewife also had a small assortment of pots and pans to aid in keeping the family fed.

The foods of the people were plain but wholesome. Pork, venison, beef or mutton were the common meats. Dairy products made at home such as milk, butter, cheese and cottage cheese were also available. Potatoes, carrots and a few common garden vegetables were in evidence on the early settlers' tables. Honey and molasses were favorite sweets, and plums preserved in molasses were a favorite delicacy. Wild gooseberries with little or no sugar were used also. Sugar was quite a luxury for these early residents.

Buckskin was worn by most of the men for clothing, and if a person wanted to be "dressed up" he would probably wear a pair of overalls with a matching shirt. Buckskin shoes or moccasins were worn on the feet along with homemade socks.

Roads were very poor and added to the difficulties already encountered in conquering new land, and the early residents of Wayne County, like all pioneers, had to build their own. They chose what seemed to be the shortest and easiest route to their destination. As they traveled with teams and wagons they would often stop to throw rocks out of their way, fill mud holes, place brush and tree boughs on sand patches, ford streams, or improvise bridges.

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1Rebecca Morrell, Notes, kept by Pansy Jackson, Fremont, Utah, 1935. (Mrs. Morrell came into the valley with her husband in 1879.)
Since the roads were to be used by all, it was necessary that people cooperate in getting them built. The men were engaged in full-time work activities in providing the necessities of life for their families, but whenever there was a lull in their work the men would get together to work upon a stretch of road that they felt they needed most at that point in time. F. W. Young wrote in October, 1878, that "a group of men worked on a road to Grass Valley, grading and improving it."^2

The earliest roads were constructed by volunteer and donated work in the spirit of cooperation. In December 1893, we find a poll tax of three dollars cash or two days' work for each able-bodied male between ages twenty-one and fifty.^3

A favorite method of road construction was to tie several large logs behind three or four yoke of oxen and drag these over the proposed road. This would loosen most of the rocks and brush which were later thrown out of the way by hand. If an especially community-minded citizen wanted to help the cause of road work along, he would take his children with him as he traveled and, part way to his destination, would have them return home, throwing the loose rocks out of the roadway, thereby improving it for the next

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^2Young, op. cit., p. 113.

^3Minutes of Wayne County Road Commission, Court House, Loa, Utah, December 4, 1893, I, 29.
traveler. As time went by, state and county aid was received and the road problem was handled in a more efficient manner.  

In reading the minutes of the County Commission, it is interesting to note that in over 90 percent of the meetings mention is made of road building or appropriations for road construction. This indicates the importance these people placed on roads in a semi-isolated condition.

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Ibid., p. 31.
Chapter 6

CONTINUED GROWTH AND ORGANIZATION

The main reason people settled in this valley was for grazing purposes. Practically all the settlers had their small herds of cattle, so their first idea was to find good range for these animals. Later agriculture was taken up as sort of a secondary source of revenue, but because of a short growing season it never proved too successful.

Although Rabbit Valley was not settled under Church direction, as so many other places in the state, the Church still held the most prominent part in community life, and was the chief instrument of organization and unification. The Branch Presidents, Bishops, and Stake Presidents were expected to perform the duties now performed by City Councils, Mayors, Justices, Marshalls, Town Boards or County Commissioners. There was no sharp distinction between temporal and spiritual power, a condition that still exists.

On Sunday, December 16, 1877, Bishop Joseph A. Wright of the Grass Valley Ward, Sevier Stake, called a special meeting at the home of Hugh J. McClellan near Loa. The jurisdiction of Bishop Wright extended over Rabbit Valley. An ecclesiastical organization was effected known as the Fremont Valley Branch of the Grass Valley Ward of the Sevier Stake of Zion of The Church of Jesus Christ of Latter-day Saints. Jeremiah Stringham was accepted as Presiding Elder with Franklin W. Young and William Wilson
Morrell appointed as teachers under him. Since Brother Stringham had not yet moved into the valley, but was residing in Sevier County, Brother Young was temporarily placed in charge of the Branch.

At this same meeting it was agreed that the residents of each valley would take turns carrying the mail over the mountains. This was a volunteer service without remuneration and a difficult assignment during the winter snow storms and blizzards.\(^1\)

Most of the early settlers of Wayne County were members of The Church of Jesus Christ of Latter-day Saints. In studying the families that settled in this area during the late 1800's, only the previously mentioned family appears to be the only non-Mormons. Some of these members were zealous and enthusiastic in their Church assignments while others remained passive and indifferent. After one hundred years of settlement (1874-1974), there has never been any other church represented in the area. People have the choice of going to a Mormon Church, or no church at all.

Mr. Jeremiah Stringham moved into the valley in January 1878 and assumed his duties as Presiding Elder of the Branch. He had been called by President Franklin Spencer of the Sevier Stake.\(^2\)

The settlement continued to grow as new people heard

\(^1\)Journal History of Wayne
\(^2\)Snow, op. cit., p. 129.
about this land of tall grass and a plentiful water supply. Elijah H. Maxfield tells that many stories were told of the fine country for grazing cattle located in "Rabbit Valley." He and his brother William packed their belongings and with their respective families rounded up their cattle and began (December 1877) the long cold and difficult journey.³

Mr. Maxfield later became Bishop of the Fremont Ward and presided in this office for sixteen years. While in the bishopric he blessed an infant girl. Later as her Bishop he performed the marriage ceremony, then later blessed her first child while still the Bishop.⁴

At Sevier Stake Quarterly Conference held in Richfield, November 24, 1878, George S. Rust of Burrville was called as Bishop of Rabbit Valley. This was the first ward created and included all residents of the entire valley. It also included all residents of Grass Valley, so although the area covered was large, membership was relatively small.⁵

As events transpired, Bishop Rust never moved into the valley as had been anticipated, so in February 1880 he was released and on March 10th of that year Elias H. Blackburn was called to fill the vacancy. The call came by letter from President A. K. Thurber and W. H. Seegmiller.⁶

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³Maxfield, op. cit., p. 9.
⁴Snow, op. cit., p. 185.
⁵Minutes of Sevier Stake of Zion on file at Church Historian's Office, November 7, 1878, VI, 31.
⁶Journal History of Wayne Stake, Book B, p. 3.
It was a two day trip from Richfield to Mr. Blackburn's home, hence the letter instead of a personal visit.

Bishop Blackburn chose as his first counselor, Franklin W. Young and during the rest of March and most of April, these two men held meetings in various parts of the valley. They included a Sacrament Service inasmuch as this had not been done previously, and many staunch members were most desirous of receiving the sacrament. Also Bishop Blackburn chose Jorgen Jorgensen as second counselor but no date was given for either the call or his ordination.7

On May 25, 1880, Apostle Erastus Snow, Bishop Joseph Wright, Counselor Thomas E. Beck, President A. K. Thurber, and W. H. Seegmiller of the Sevier Stake Presidency made a visit to the new ward, staying two days. They held one meeting in the east end of the valley in a one room school house that had been built in the central part and another meeting at the home of Jorgen Jorgensen at the western end of the valley. At these various meetings the people were given the opportunity to sustain or reject the new Church officers. Since the voting was unanimous in favor of sustaining Elder Erastus Snow ordained and set apart Elias H. Blackburn as Bishop and President Thurber set apart F. W. Young as his first counselor. It is of interest to note that when President John Taylor learned that Bishop Rust had failed to locate in Rabbit Valley, he personally

7Young, op. cit., p. 301.
recommended that Elias Hick Blackburn be called, as was done. 8

At about the same time that the Church organization was taking place, the people also were trying to get some schools going. In June 1880, John T. Lazenby, George Stringham and A. J. Allred were elected the first school trustees of a district that included everything in Utah east of Grass Valley.

The first public school teaching was by John T. Lazenby during the winter of 1878/79 in a small log house belonging to John Blackburn, Jr. The school only lasted about two weeks on this first attempt, but it was a beginning. A while later a transient by the name of Thomas Jones taught in the house of Hugh J. McClellan for a few weeks. 9

Church and school organizations will be treated later. However, at this point, an article that appeared in the evening copy of the Deseret News dated April 2, 1880, written by a Mr. Wheeler, seems pertinent.

Judging your readers by myself, I conclude that many of them are fond of traveling, and all such are respectfully invited to come along with me on a visit to one of the valleys of Utah, that is but little known.

We will start from Glenwood on the Sevier early in the morning for the road leads us up a rather heavy steep among a great many little clay hills where we can see no way out, but by patiently following the road we find, like many on the journey of life, that the insurmountable obstacles on the way are only imaginary and before we know where we are, we are ascending

8 Journal History of Wayne Stake
9 Journal History of Wayne Stake
"King's Meadow Canyon" which has a very easy grade in good weather and when the road is dry, but just now it is a little muddy. On our arrival in Grass Valley we are surprised to find even the sagebrush all covered with snow, and we are informed by a venerable individual, the oldest inhabitant, that such a winter was never before witnessed in Grass Valley and we are led to think that perhaps the person that gave this very long, but rather narrow valley its name knew what he was doing, but for us we can't see it.

... soon after leaving the summit we are agreeably surprised to find the ground in the valley ahead of us entirely free from snow and we arrive early in the afternoon in Freemont [sic] valley, vulgarly called, as we are informed, Rabbit Valley.

This valley is said to be about seventy-three hundred feet above the sea level. It is a new moon shaped basin surrounded by high mountains. The north, east and south mountains are covered with pine and quaking asp, while the foothills in every direction are covered with nut and pinion pine and volcanic rock. The most excellent dry pinion-pine fires enjoyed here by the poorest family would break the wealthy in Salt Lake.

The people here are living in a very scattered condition, each family on their respective quarter section. There are sixty or seventy families in the valley and we heard of only one forty-acre man, and they say he is looking for more. A town has been laid out on the west side of the valley on a beautiful dry gravelly bench, but as all are quarter section men, they are following the dictates of the law to secure their titles.

There are two sawmills in running order with extensive groves of the very finest timber in Utah inviting us to bring our axes and use them as it requires no great strain of foresight to see that not far distant an extensive business will be done here in making and hauling lumber.

The valley is very well watered and Fish Lake, now frozen over is a natural reservoir on a large scale and abounds with trout, great quantities of which are caught every spring by the Indians.
Elias H. Blackburn has recently been appointed Bishop in place of George S. Rust and with his first Counselor, Franklin W. Young, is trying to get the Ward organized . . . the people have built two school houses and two more are talked of . . . Wheat, oats and barley have been raised and ripened three years now, also potatoes, turnips, beets, etc. Many of the people are jubilant over the prospects of huge copper works as copper is said to exist by the acre about thirty miles below the valley on the Fremont River.

We have located our quarter section of land, and as you, the reader can't all do the same, and as we have to go clearing of the sage brush lest we get too far behind those who have already gotten from five to thirty acres of grain, we shall be obliged to go.10

Mr. Wheeler, evidently gives an accurate appraisal of conditions as they existed in the 1880's. The only estimate that can be made as to population must be made using his figures of from sixty to seventy families. It would be safe to estimate that there was a population of around five hundred depending on family size. Bishop Blackburn wrote to the Deseret News on March 14, 1881, and indicated that "We number about 600 inhabitants and have gathered here from various Counties of Utah."11

He also pointed out that eight thousand acres had been filed on, but plenty left for anyone else. He indicated further that they had raised over four thousand bushels of small grain, that range is good, beef fatten on the range, that they are building a Church and school house, that three schools were operating the previous winter, that they have

10 Deseret News [Salt Lake City], April 7, 1880, p. 2.
11 Deseret News [Salt Lake City], March 14, 1881, p. 5.
good attendance at sabbath meetings despite the scattered condition of the people, and that they need good tradesmen, shoemakers, blacksmiths and tanners.12

During the year 1882 several new homes were built and Church organization expanded with two new wards being created. Bishop Blackburn continued to preside over all the valley until June 1882 when Thurber was organized into a ward with George Brinkerhoff as bishop, and Fremont (now the largest settlement in the valley) was made a ward with James Allen Taylor as bishop. Teasdale was made a branch of the Thurber Ward.

In 1881 Bishop Blackburn had chosen Thomas Darton second counselor and when Brother Young moved his family to Junction, Robert Pope was called to take his place. These were the only changes Bishop Blackburn made in his bishopric while he presided.

12Deseret News [Salt Lake City], March 14, 1881, p. 5.
As has been mentioned before, the main reason that people came to Rabbit Valley was because of the excellent grazing for animals. People came to graze their herds and flocks and agriculture or farming was more of a side line. Everybody that settled had their farm and tilled it, but it remains doubtful if the pursuit of farming would have caused many settlers to have stayed there, at least not as early as they did. The main bulk of the crops has to be marketed in the form of animal produce.

The livestock industry is the oldest and most important industry in Wayne County. Even before the settlers came, cattle owned by Mr. Tidwell were grazing in the region. These people built the first log cabin in the valley located near the head waters of the Fremont River. This place and the range Tidwell used still bear his name. When the settlers started coming into the valley, he left and no one seems to know where he came from or where he went.\(^1\)

We have previously discussed the Richfield Cooperative Cattle brought into the valley by Albert K. Thurber, Beason Lewis, and Hugh J. McClellan in the late 1870's.

In the early 1880's the Brinkerhoff brothers and
Meeks brothers brought cattle and settled in the Thurber
area. As the herds increased and as more families came,
needing land to homestead, the cattle were moved to the
Boulder Mountain.

When the settlement of Bullberry (now Teasdale) was
made, the original settlers brought with them from Escalante
one hundred head of good cattle. These settlers included
Mrs. Lydia C. Adams, an elderly widow, and her seven sons
and families for a total of twenty-three persons with their
belongings.

At the time these first settlers built on Bullberry
Creek (for which the community was first named), the land
had not been surveyed by the government, but two years later,
in 1884, the survey was made and men filed on the land under
the act.²

At that time grass was tall and plentiful, dragging
the saddle stirrups of a rider on horseback. Cattlemen
always had to include among their livestock some good horses,
cattle during the wintertime were very wild. It took circi,
some-footed horses and skillful riders to round them up.
The last of the wild ones that ranged in the thick timber
and rough parts of the mountains had to be killed and
hauled out on pack horses.

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²Cora King, History of Teasdale (written for Daught-
ers of Utah Pioneers of Wayne County, 1949, p. 3.
By 1900 a number of people who had only a few cattle when they came had built up herds of considerable size. These included Willard and Charles Snow, George Stringham, George, Alex, and Walter Coleman (brothers), Gus, Ves, and Hyrum Williams (brothers), John Adams, Emery King, and H. J. Wilson. These men for several years had run their cattle in the southern and eastern parts of Wayne County.

In the upper part of the valley, Hugh J. McClellan and sons were still in business and prospering. Added to these were Stoddards, Blackburns, Youngs, Gibbs, Morrells, Paces, Sorensons, Brians, Nelsons, Albrechts, Taylors, and others whose names are not all available. Before the turn of the century, cattle in this upper part of the valley ranged around Fish Lake. Then as more grazing was needed and Forest Reserve restrictions became effective, some cattle were taken to the desert east of Thousand Lake Mountain for winter, and in the summer they were taken southwest to the Parker Mountains.

In the lower end of the valley, in the Hanksville section, livestock were grazed in and around the Henry Mountains. Cattle owners here in this early period included Biddlecomes, Gibbons, McDougals, Eppers, Mechams, and Lige Maxfield.

One of the problems that developed in this lower end of the valley was that of cattle rustlers. This was Robber's Roost country and the thieves would round up cattle belonging to people of Wayne County and rush them across the
line into Colorado where they would change the brands, if necessary, and ship them east. People suffered heavy losses for a number of years, but the gang of thieves was broken up in 1900.³

Included at this time are the first two paragraphs from Mrs. Pearl Baker's book, *The Wild Bunch*. Mrs. Baker was a daughter of the Biddlecome mentioned in a previous paragraph and grew up in the area around Hanksville. These two paragraphs give a little of the "flavor" of this area at this point in time:

That high desert country in southeastern Utah, around the heads of the side canyons of the Green and Colorado on the east and south and the Dirty Devil on the west had been called Robbers Roost long before Butch Cassidy drove his stolen horses there in 1884. Over ten years before, Cap Brown had found sanctuary there.

Cap was a notorious horse thief of the 1870s, who raided western Utah for horses to supply the demand at the mines in Colorado. He traveled the route a good many times from the Sevier, down through Rabbit Valley and into Hanksville (called Grays Valley then), across Burr Desert, down Beaver Box, across the Dirty Devil and out the Angel Trail onto the Roost. He was probably the first to hold horses on the grassy Roost Flats, and likely built the corrals on Twin Corral Flats that gave the area its name.⁴

Another quote in the same book tells of Blue John, Silver Tip and Indian Ed:

The outlaws were well aware of the fact that the posse had gone on to Hanksville, but were not too worried about what the lawmen would learn there. While they were on their way from Tidwell Bottoms, on the San Rafael

³Snow, op. cit., p. 22.

River, to the Roost, they learned from Chris Halverson, a rancher on the San Rafael, that there was law abroad in the land. For the past two or three years, posses had come and gone, being careful not to get too close. While they were a nuisance, the boys didn't pay much attention to them.

The three outlaws, Blue John, Silver Tip, and Indian Ed, with two packs and six head of loose horses, pulled into the Roost Spring late in the February afternoon, tired and hungry. It was a welcome homecoming; they had even shot an antelope from the bunch they met on the trail among the big sandbumps at the head of Antelope Valley. The hind quarters were tied on the back of Indian Ed's saddle, since he was the lightest in weight of the riders.5

On the following page is a copy of the expense account signed by George Chappell, sheriff of Wayne County, for going to Richfield and bringing Blue John, one of the Butch Cassidy gang to Loa to stand trial for cattle rustling. He was subsequently convicted and spent the next years in jail. This expense statement is dated 1897. (See Figure 3.)

Sheriff Chappell also told of the time in 1898 of having Butch Cassidy trapped on a narrow trail on a ledge. The Colorado River was a hundred feet below and the ledge was extended several feet above. The Sheriff was well concealed and knew that Cassidy had not seen him. After waiting several minutes longer than it would have taken Butch to reach that spot, Chappell started to look for him and discovered that somehow Butch Cassidy had lowered his horse into the river and was safely past. He never knew how Cassidy found out that he was on the trail that night.6

5Ibid., p. 167.

6Statement by George A. Chappell, personal interview, 1953.
Wayne County

To

The Chapfield Sheriff

For

D. 3 days with team, bringing Blue John from Richfield jail to Church lake, 3.80 per day

$7.50

D. Seven miles @ 15c.

$.75

Lodging four nights @ 25c.

$.75

Returning Blue John to Richfield, 1.50

Serving summons on 18 persons @ 10c.

$1.80

Submissions & exhumations of.

$.80

Jacob Oldberg for tender to me.

$.10


ing to

I, Geo. Chapfield, Sheriff

State of Ohio

County of Wayne

Geo. Chapfield, being first duly sworn, says that the foregoing is correct, agrees with me, County is in turn and can cut, and will stand this bond to said the said County as an individual. Sub: J. J. & C. To before

Figure 3

Expense Statement for Bringing in Outlaw
The cattle that were initially introduced to the valley were of the Shorthorn and Durham breeds. One of the early settlers, Albert Stevens, son-in-law of H. J. McClellan, made quite a reputation in the west as a cattle breeder as his Shorthorns were among the best in the country. Around the turn of the century, Herefords were brought in, and as they seemed to range better than any other kind they soon outnumbered all the rest.

Raising cattle was a difficult job. It required skill, good judgment and awful hard work at certain times of the year. Rounding up the animals, branding, marking, tagging and shipping taxes the strength and temper of the cowboy.

Worries associated with cattle raising included poor marketing conditions (since Wayne County had no railroad, the animals had to be trailed over the mountains to Richfield during which time some would be lost and they all would lose weight), fear of low prices, loss of animals on the range from rustlers, predators, poisonous weeds such as loco and larkspur, or just plain disappearance. But in spite of these difficulties, cattle raising has been the most lucrative and profitable industry when considered on an overall basis. Dairying, which may be considered a branch of the cattle industry, has never been a big business in Wayne County. The market was so far away as to make it rather unprofitable, although from time to time cheese making was done on a rather large scale and then taken to the
markets in Nephi or Sevier by wagon. They would sell their goods to the merchants in Sevier and Juab Counties for goods they needed. Sometimes they would trade cheese for honey or molasses.

Wayne County has never been considered a good farming area. Much of the land is rocky or otherwise untillable, the valleys are small, the water supply limited, and the growing season is too short in more than half the inhabited portion. Although farming conditions are unfavorable, food is essential to life, so practically all the settlers engaged in planting and harvesting at least on a small scale. Farmers learned through experience which crops do best in various localities so their efforts are directed toward growing these.

Before any crops could be grown, they had to make ditches and canals. With the rough crude implements they had, this was very difficult. The first ditch was made by John Blackburn and his sons on the east side of the Fremont River in 1876. Whether they raised any grain that year is not known, but the following August they had wheat and oats which stood "five feet" high. During this same year, J. R. Stoddard raised some barley.7

In 1878 more grain was planted, also some garden seeds, but early in September a frost came and killed most of the grain. The gardens did poorly that year also.

7Brian, op. cit., p. 19.
People in the northeast end of the valley struggled with ditch making for several years. In the early days there was the Cross Ditch coming from the river to the Jack Allred point. Then followed construction of the East Ditch above Fremont bench and the Westside Ditch which came into Fremont and was later extended to Spring Creek and is now known as the Fremont Ditch.

In the west central part of the valley the Central Canal was constructed, making it possible for the people of Loa and Lyman to bring more land under cultivation.

The Thurber pioneers had made a dam and ditch known as the Tub Ditch which provided water for the old Thurber townsite and fields. A little later they built Spring Ditch which supplied water for those farms above Tub Ditch. Land above both these ditches was being filed on, and then in the 1890's people began moving to the new Thurber townsite where water was needed. To fill this need, the newly found Fremont Irrigation Company (which we will discuss later) agreed to furnish water to them by adding the following Preamble to their Constitution:

The purpose for organizing the Fremont Irrigation Company was to promote good feelings among the water users of Fish Lake and Fremont River and its tributaries, and to secure a system of economy in the management of the waters of Fish Lake and Fremont River with all their tributaries and springs from the source to Thurber inclusive (excepting Road Creek) and did associate themselves together as a body corporate
for a period of twenty-five years unless sooner dissolved according to law.  

For nine horses, five hundred pounds of flour, one good beef "stear," and one suit of "close," the Fremont Irrigation Company purchased the water rights to Fish Lake from the Indians. The first water masters were George Chappell, Thomas Baker, Thomas Jeffery, and Michael Hansen. They were to receive produce at store prices for their services.

The job of water master was not easy, because water was such a valuable commodity. Many bitter fights ensued when someone was caught stealing water. The water master was to ride the ditches and see that each person got his share according to his ownership in the company.

Michael Hansen, one of the above mentioned water masters, was the first to plant alfalfa in the field in 1886. That same year Parley Griggs, who was trying to start a bee colony, sowed alfalfa and clover seeds for the benefit of his bees, but the project was not successful and he took his bees out of the valley.

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8 Minutes of Fremont Irrigation Company, dated January 13, 1889, Robert Pope, President, John T. Lazenby, Secretary, on file in County Court House, Loa, Utah, p. 39.

9 Ibid., June 3, 1889, I, 46.

10 Ibid., July 16, 1889, I, 52.
Figure 4

Original Agreement for Water Rights
Purchased from Indians
When the first people settled they did so by the streams where it was easy to get the water out on the land. Each man took care of his individual needs. Later as more settlers came, they would band together and agree on the use of a certain stream. These at first were just oral agreements. As more people came it was evident that additional agreements of cooperation must be made to accommodate the total need so in 1889 the water users of Rabbit Valley incorporated under the name of Fremont Irrigation Company. This company claimed all the water that flowed into the valley including Spring Creek and north. This year they also made the purchase from the Indians of the water rights to Fishlake. This same year (1899) the reservoir in Johnson Valley which had been in the course of construction for some time was finished, greatly enhancing the water supply for Fremont Valley.

When the reservoir was built, people got shares of water by subscribing work. After the incorporation, the company taxed the water shares to build canals and carry on the necessary expense. The water stored by this reservoir together with the springs and natural flow makes this valley one of the better watered in the state.

People brought flour with them when they entered the valley. It was purchased in Richfield or nearby points to a great extent for the first several years. However, there were times when this was not available and the grain was ground in coffee mills. In 1880, "Isaac Riddle, formerly
of Beaver, undertook the building of the first flour mill, completing it in 1881.\textsuperscript{11}

This was located in the area between the present communities of Loa and Fremont. The product left much to be desired due to poor milling equipment and frozen grain. The milling business never did assume much importance in the valley as it never at any time furnished all the flour for the surrounding communities due to the accessibility of better grades in the Sevier valley and nearby communities.

In nearly each of the small communities, someone would keep sort of a store, more for the convenience of neighbors than for a profit-making venture. The goods available for sale consisted mainly of the few necessary groceries, flour, sugar, spices, salt, etc., horse shoes and nails, a bolt or two of cloth, a few paints, ammunition and a few trinkets to trade with the Indians. Money was used as well as barter. The Indians used a little money along with buckskin and furs.

Perhaps a quotation from the journal of Moroni Lazenby will give us a little idea of how the barter system worked:

March 14, 1899. I bargained with Orson Allen to make me a harness, for part posts and part cash. I also purchased a cow and calf from Sister Stewart for poles. I purchased a calf from Peter Peterson for wheat.\textsuperscript{12}

\textsuperscript{11}Eckersley, op. cit., p. 218.

\textsuperscript{12}Lazenby Moroni, Personal Journal, III, 118. On file in Church Historian's Office.
One of the difficulties in carrying on a mercantile business would be getting the goods into the valley. The closest railroad was in Sigurd, in Sevier County, so it meant that the merchandise had to be hauled by wagon over a difficult mountain road that took two days' travel time. I will quote again from Mr. Lazenby's journal, where he described that last day's travel, getting home from his mission in New Zealand:

We arrived at Sigurd where the wagon awaited us. Here I met my brother John and we bundled into the wagon and was [sic] off for home. Stopped for the night in the Canyon.

Sat. April 10, 1897. We got an early start as the roads were very muddy and bad. We stopped at the bridge in Grass Valley for noon. Then pushed on again, the road continuing very heavy. At Sundown we had only got to the top of the mountain. Here we met Wm. and John Taylor who reported the road impassable so we camped with them. . . .

Sun. April 11, 1897. We got an early start and got over the snow while it was still frozen. Arrived at home at 10:00 p.m. and was welcomed by my Father, Mother, brothers and sisters. I sang a Maori hymn or song for them, also talked and read to them in Maori. They all welcomed me home.13

This was over twenty years since people started settling in Wayne County, and it still took three days to go the last fifty miles. This factor alone would cause problems for a merchant along with the limited resources of his customers and other difficulties.

Lumber for building houses and other needs was an immediate concern of these pioneers. Since there was plenty of timber in the nearby mountains, the problem seemed to be

13 Ibid., I, 111.
how to best convert these logs into lumber for use in the valley. The best way seemed to bring into the valley a mill and sawyer. Within three years from the initial settlement, or by 1877, two mills were operating, one near Fremont and the other down in the lower end of the valley on Pine Creek.

In the spring of 1877 Jack Allred went to Salt Lake and Spring City, his former home, and brought back with him William W. Morrell, a sawyer, and his mill. Mr. Morrell also brought his son Silas, other relatives and their families.\(^{14}\)

There have been one or more mills in Wayne County ever since, supplying not only the needs of the inhabitants there, but also shipping lumber out of the valley as a small commercial enterprise which at times has proven to be quite profitable.

A small number of sheep were brought into Rabbit Valley very soon after the first settlers arrived and the industry has developed along with the cattle industry. Sometimes a man owned sheep and cattle at the same time, or he changed from one business to another as he desired.

The principal "sheep men" of the late 1800's who owned and grazed sheep in Wayne County were John Burr, Beason Lewis, Isaac J. Riddle, James Polk Sampson, William DeLeeuw, Willard Pace, Urban V. Stewart and David Coombs.

\(^{14}\)Snow, op. cit., p. 61.
Two of the grazing areas were named after Burr and Lewis, in "Beas Lewis Flats" and the "Burr Trail" and "Burr Flats."\textsuperscript{15}

There have never been any so-called "range wars" between the cattlemen and sheepmen in the area. They have cooperated and worked together to make these two industries the best in Wayne County.

\textsuperscript{15}Young, op. cit., p. 118.
Chapter 8

CHURCH AUXILIARIES ORGANIZED

According to the journal of F. W. Young, Church auxiliaries were organized beginning with the Relief Society on March 25, 1880. The officers were Martha Allred, president; Mary Ellett, first counselor, V. Leah Blackburn, second counselor, A. M. Young, treasurer; Matilda Okerlund, secretary, with Mrs. Jane Burgess appointed as leader for the lower valley.

A Sunday School was organized in April 1880, but was soon discontinued in favor of a new plan. Brother Spencer and Superintendent Miller (from Sevier Stake) came into the valley at this time for the purpose of stimulating Sunday School activity. They suggested that four schools be organized: one in the upper valley to be known as the Fremont Sunday School, one in the west part of the valley to be called the Loa Sunday School, one in the east to be known as the East Loa Sunday School, and one in the lower valley to be called the Thurber Sunday School. The plan was carried out and the organizations effected with superintendents as follows: William W. Morrell, Fremont; Ole Okerlund, Loa; John Ellett, East Loa; Benjamin Clark, Thurber.

On December 10, 1882, the Young Men's Mutual Improvement Association and the Young Women's counterpart were
organized at Loa. Vance Sheffer was chosen president for the Young Men, and Persos Young, president for the Young Women.

When the Wayne Stake was formed in 1893, new auxiliary officers were sustained as follows:

**Sunday School:**
- Joseph J. Anderson, Superintendent
- Walter H. Jeffery, First Assistant
- Joseph Eckersley, Second Assistant

**Primary Association:**
- Juliette Blackburn, President
- Olive Young, First Counselor
- Sarah Ann Lazenby, Second Counselor

**Religion Class:**
- Seth Taft, Stake Superintendent
- George A. Chappell, First Counselor

**Young Women's Mutual Improvement Association**
- Miss Aretta Young, President (Fremont)
- Mrs. Mary B. Bullard, First Counselor (Thurber)
- Mrs. Julia R. Jeffery, Second Counselor (Loa)
- Mrs. Bell Forsythe, Secretary (Thurber)

**Relief Society:**
- Jane Smith Coleman, President
- Mary Ellen Hanks, First Counselor
- Sarah S. Forsyth, Second Counselor
- Florence M. Williams, Secretary
Sister Williams died November 17, 1893, and Aumes O. Coleman was appointed.\(^1\)

When Wayne Stake was organized on May 27 and 28, 1893, it consisted of six wards as follows:

Blue Valley Ward, Henry Giles, Bishop. (A year later Blue Valley Ward was disorganized as many of the people left following heavy flooding.)

Caineville Ward, Walter E. Hanks, Bishop. (This ward was disorganized in 1910 for the same reason as Blue Valley.)

Fremont Ward, Elijah H. Maxfield, Bishop.
Loa Ward, Benjamin F. Brown, Bishop.
Teasdale Ward, George C. Coleman, Bishop.
Thurber Ward, George Brinkerhoff, Bishop.\(^2\)

In 1894, the Lyman Ward (formerly East Loa) was organized with Peter C. Christensen as Bishop, and in 1899 the Torrey Ward was created with George H. Crosby, Sr., as Bishop.

In 1974, the six wards of Fremont, Loa, Teasdale, Thurber, Lyman, and Torrey are all part of the Wayne Stake of Zion.

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\(^1\)Journal History of Wayne Stake, Book A, pp. 11, 113, 123.

Chapter 9

NEW COUNTY FORMED

As additional families moved into the valley it was evident that a county government was needed. The people co-operated pretty well in such community projects as road building, schools, water distribution and mail service. But without some central authority, there was a limit to how much people were willing to do. Some of course did much more than others, and this led to some minor problems as their efforts were for the benefit of all.

A pretty good picture of how things were in Rabbit Valley can be had by reading a newspaper article by George A. Stine, September 23, 1888.

I am interest a portion of our readers to know that Rabbit Valley is nearing the end of the most successful harvest ever experienced by the farmers in this great altitude, 7,000 feet above sea level.

Many who have predicted that this valley was only suited for range purposes would be astounded to see the large amount of grain raised here this season. One peculiarity of this crop is the remarkable uniformity of it, even when stacked. In the distance it has the appearance of lucerne in color, making a valuable fodder for winter use. The wheat raised in this valley carries the fullest and plumpest berry I have seen. The potatoes that I have seen are excellent in both size and quality. This ward is presided over by the veteran Bishop Elias H. Blackburn. The town is beautifully located and destined to become one of the most pleasant and prosperous towns in the County.

Productive land is here only wanting the well-directed energies of those who claim it. This present harvest proves that muscle is a mine of wealth to those
who judiciously spend it upon their farms. Whilst much
of the grain is still unharvested from the fields, two
threshers have commenced humming the rangers march in
Loa. Eight miles below here is located the town of
Thurber, a nice thriving little Ward bearing evidence of
spiritual life in the erection of quite a large meeting-
house, as yet, not quite finished. Last Sabbath I
visited the ward of Fremont, located six miles above
here and found Bishop Allen Taylor sitting as a student
in the theological class, teaching, and willing to be
taught by the more experienced graybeards of the class
who were still anxious to further learn the ways of the
Lord. I spent a few hours with the people there and
realized the happy influence of Gospel unity, which is
the sure fruit of the role of love which exists in this
little nook in the mountains. The valley is watered
principally by the Dirty Devil, a misnomer in the high-
est degree, for no more pleasant, peaceful, crystal
stream ever meandered amid the prayerful homes of a
grateful people than the one so named. I am told that
before it reaches the Colorado many miles below here,
like poor reckless humanity in its downward course, it
gradually assumes a form less pleasant, until its
turbid, seething mass is swallowed in the grave of
waters, and in kindness forgotten.

Timber throughout the valley is plentiful and
cheap. Bills of lumber are filled at ten dollars per
thousand feet. Amongst the substantial improvements at
Loa this summer is a white brick two-story house in the
center of town belonging to Mr. Thomas Blackburn. But
the most imposing structure I believe in the county is
a red brick residence of Hugh J. McClellan Esq. That
gentleman has resided in the valley about 12 years. He
came before the roads were made and consequently roughed
it. Now being able, he is determined that he and his
rustling wife will take it easy. He has provided a
splendid house containing eleven rooms, where the
finishing touches are being put on by the painters.
In a week or two Salt Lake City will be visited and
some enterprising furniture dealer will catch a
customer. Hugh is unpretentious, but pays cash.

One coming to this valley for the first time
would not imagine that the mercantile past, the bundle
peddler had preceded him into this seclusion; but it
is true nevertheless and he has left his mark on the
gullibility of many. Imagine the consistency of a
friend of mine, who can see plumb through Mormonism,
talk wisely on the tariff question and with Ingersolian
logic condemn mother Eve for listening to the wiles of
Lucifer, being bearded in his own home by one of those
Scotch-Irish talking machines and within fifty minutes
is beguiled into signing an ironclad note for seventy-
five to a hundred fifty dollars for articles which he
has no immediate use for, and then before the peddler
and his decoy bird are fairly out of sight he seeks a
less pretentious neighbor and offers him, his bargain
at a discount of from five to fifteen percent. Yes,
this is frequently done. What fools we mortals be.

... About twelve miles northwest from here and
still higher up in the mountains is one of nature's
wonders, the magnificent sheet of water called Fishlake
and upon its edge I was surprised to find quite a
 commodious building, used as a hospital and presided
over by Dr. St. John and wife. I visited the lake
early in the spring to capture some of the celebrated
tROUT. I was in company with a friend and landed
between fifty and sixty pounds. The mode of capture
is to get quietly below the fish at about daylight in
the morning as they wriggle up the steep shallow creek
to spawn, and armed with a club, strike them just
behind the ears and the fish is yours. The more
lively one strikes, the more fish he is likely to get.
I must acknowledge that I felt some compunctions at
this mode of slaughter, for no true disciple of Isaac
Walton would stoop to such unskilled barbarity. But
my friend had been there before and told me to "wade
in" which I did. ... At this lake I got an introduc-
tion to a noted character in these parts. The Chief
or Fish-Captain, the hereditary owner of the lake,
Poggy. I have seen many Indians, but the look of this
one has left an impression upon my mind not soon to be
forgotten. ... There he sits upon a pony, void of
muscle, clothed in rags of various kinds with battered
kettles suspended to the saddle tree, his grizzled hair
cropped off, toothless, wrinkled and his horse stooping
both ways from where he sat. If a nickel is handed to
him, he smiles in ghastly gratitude and chattering
passes on. Alas poor Poggy. But a few more snows and
he will be gathered to the happy hunting grounds,
rolled away in his tattered blanket, his wickieup
burned. His watery domain will be usurped, for the
citizens of this valley have already expended over six
hundred dollars putting in a dam and an outlet to Fish-
lake.

Our mail facilities are of the pioneer kind, semi-
weekly. The mail arriving here on Tuesday cannot be
answered until the following Friday as the carriers
meet a few miles north of our settlement. The one
going north goes down into Grass Valley and takes a
rest for the night. I posted a letter in Loa on the
first and arrived here (Salt Lake) on the ninth. The
letter came jogging along twenty-three hours later, but
we hope for better arrangements before long.
A few evenings ago, a buggy passed slowly by here. It might have been taken for the vanguard of a funeral procession, but the occupants were doubtless waiting for the shades of night to cover their movements as they proved to be deputy Marshals McGarry and Armstrong who went on fifteen miles below here and arrested Bishop Coleman of Teasdale. Still further down they found Brother Perkins. We understand that they gathered in quite a number of lady witnesses also connected with other families.\(^1\)

The year 1888 saw Mr. Willis E. Robison move into the valley, settling first in the area of Fremont. As subsequent events transpired, the move was a good one for the new community, although not for Mr. Robison. He left some eighteen years later with little more than the experience to show for those years of hard work. He, more than any one individual, helped the valley get organized and he helped improve the quality of life.

This same year (1888), Mr. Robison was asked by the Territorial Legislature (of which he had been a member) to attend to all the details of forming the boundaries for a new county, select a name for it, see that the proper officers were appointed and report this to them. He proceeded to do as he had been requested, and with the help of others—principally Elijah H. Maxfield, Henry Giles, Matthew W. Mansfield, John T. Lazenby and William Meeks—he established suitable boundaries, filled officer positions, and Mr. Robison proposed the name of Wayne, remembering Wayne County, Tennessee, where he had served previously as a missionary.

\(^1\)Deseret News [Salt Lake City], September 23, 1888, p. 5.
The name was approved, Elijah H. Maxfield, Henry Giles and William Meeks chosen Selectmen (County Commissioners), Matthew W. Mansfield, County Attorney, and John T. Lazenby, County Clerk. The Territorial Legislature in 1892 approved this action, and Wayne County officially was born.

Loa was designated as the County Seat and so county government was transacted from this community. The record indicates that the first county meetings including Court were held in the home of Margaret Pace, although there is no explanation even though she held no position.

A County Court House was not obtained until the purchase and remodeling of the Loa Co-op store, so for the first year they met in the home of Margaret Pace, as already mentioned, and then from 1893 to 1895 they met in the home of Nancy Blackburn. In 1896 they met in a building used for Church and then later that year they leased a few rooms of the second floor of the "Riddle Brick Hall" for eighty dollars a year. County business was transacted here until 1912 when the Loa Co-op rock store was purchased for $2,000.00 and was remodeled to suit their needs.²

Henry Giles died in 1893 and Seth Taft replaced him and it was determined that the lower end of the valley should have additional representation, so Walter E. Hanks was chosen. The term Selectmen was dropped and they were

²Records of Wayne County, on file in Court House, Loa, Utah, 1892-1912.
now full fledged County Commissioners. Joseph Anderson served for one year as school superintendent, and then in 1893 Willis E. Robison replaced him.

During these formative years, Wayne did not have a State Senator, but Elijah H. Maxfield was in the House of Representatives from 1897 to 1899 at which time he was replaced by M. W. Mansfield. It was not until 1913 when Joseph Eckersley was elected State Senator that Wayne County had its first resident in that body. As a matter of record, only one other, Silas E. Tanner, has been a State Senator from Wayne in the years 1937-39. Wayne County's representation in that body has come from the more populous neighbors in Sevier County.
Chapter 10

WAYNE STAKE ORGANIZED

With the creation of the new county came impetus to separate ecclesiastically. Consequently a special meeting was called in Loa for Saturday, May 27, and Sunday, May 28, 1893. At this special conference, the saints residing in Rabbit or Fremont Valley were separated from the Sevier Stake of Zion and organized into a new stake named the Wayne Stake of Zion. In an article dated May 30, 1893, the editor of the Deseret News tells the following:

I cheerfully comply with the request of Elder Francis M. Lyman to send you a few items relative to the organization of the Wayne Stake of Zion which was effected at Loa, Wayne Co. on Sat. May 27, 1893. It comprises all of Wayne Co. and also that portion of Garfield County north and east of Potato Valley known as Boulder Plateau.

By previous appointment a Priesthood meeting was held at Loa at 2:00 P.M. on May 26. The names of suitable persons for stake officers were furnished by the Ward Bishops. With the seventy-eight names thus supplied the core of stake officers were selected and unanimously sustained by the stake. They are as follows: The Stake Presidency, Willis E. Robison, Pres. Hans M. Hansen, 1st Counselor and Gearson S. Bastian, 2nd Counselor, with Joseph Eckersley Stake Clerk. On the High Council were Franklin W. Young, George J. Forsyth, Parley M. Griggs, Willard Snow, Seth Taft, George D. Morrell, Thomas Blackburn, John Giles, Joseph J. Anderson, William S. Rust, William Callahan and Ephraim Blackburn. Alternate High Counselors were Peter J. Christensen, Thomas H. Jakeman, Charles P. Okerlund, Benjamin G. Turner, James M. Taylor and Lafayette Allred. Patriarchs were Elias Hicks Blackburn and Ephraim K. Hanks, Charles F. Brown was Asst. Stake Clerk.

The Bishoprics of the various wards were as follows: Loa, Benjamin F. Brown, Bishop, Michael Hansen 1st and
Jedediah M. Grover 2nd Counselor. Fremont Ward was
Elijah Hiett Maxfield, Bishop, James A. Taylor 1st and
William H. Morrell 2nd Counselor. Under the hands of
Elders Lyman and Merrill, all of the officers present
were consecrated to the service of the Lord in their
different callings. Elder Francis M. Lyman stated that
greater harmony had characterized this organization than
any which he had heretofore assisted in consummating.

... The Wayne Stake of Zion is now placed among her
sister stakes with flattering prospects before her.
Favored with an almost unequalled water supply, good land,
varied climate and favorable to the production of fruits
and vegetables, an abundant supply of building timber,
wood and coal for fuel, a range suitable for raising
horses, cattle and sheep, which has already brought some
wealth to a number of her people, a temperate, God-fear-
ing band of officers in charge, who will no doubt devote
themselves to developing and sustaining the institutions
established by the inspiration of our Heavenly Father.
These and other things that might be mentioned, all point
to a future greatness. May the blessings pronounced by
Elders Lyman and Merrill be realized in the spiritual
and temporal prosperity of the present and future popula-
tion of Wayne Stake.¹

At the next Stake Quarterly Conference Elder Brigham
Young was the visiting authority and he talked upon the
duties of the priesthood. William S. Rust of the high coun-
cil spoke of the time when he was bishop over all the valley
and of making the prediction that some day there would be a
Stake here.²

The conference sessions were held Saturday for
priesthood, Sunday for everyone, and Monday, Sunday School.
Sacrament was distributed in the Sunday afternoon session.
Usually the visiting Church Authorities would stay for all
the above mentioned meetings.

¹Wayne Stake Historical Record, Book A, Quarterly
cited as Wayne Stake Conference.

²Deseret News [Salt Lake City], September 3, 1893.
In checking the visits to Stake Conference by a General Authority for the first quarter of the year (last of January or the first of February), they made it less than half the time because of weather being bad or sickness. Elder Francis M. Lyman was a frequent visitor from the General Authorities, and when he recommended that the people move from East Loa to a spot that he selected, they followed his advice and named the new town Lyman in his honor. East Loa was in a swamp area of the valley, infested with mosquitoes, so they moved three miles east on to higher ground, and near a natural spring which still provides adequately the needs of the community.

In 1893 there was excitement in the valley with the announcement that gold had been discovered in the Henry Mountains. The town of Eagle City in the Henry's grew quite rapidly, but just as rapidly became a ghost town as the gold boom lasted less than three years. The Deseret News printed an article inviting investors and miners to "get rich quick."³

At its peak, Eagle City had over five hundred residents, also a post office, doctor's office, two stores, a drugstore, a hotel, a schoolhouse, and plans for more. One writer predicted that "before another year rolls around southeastern Utah will have another thriving gold mining town to add to Utah's wealth and to consume the product of her fertile valley."⁴

³Deseret News [Salt Lake City], October 5, 1893,
Since the distance was so great between Loa on the east side of the county and Hanksville seventy-five miles away on the west side, they would hold their stake quarterly conference in August at Hanksville or nearby Caineville.

At a conference meeting held November 26, 1894, Jesse W. Crosby, Jr., president of the Panguitch Stake, visited and spoke briefly about the time twenty-eight years earlier that he had passed through the valley. He said,

At that time it was just a place where the Indians met, without any settlement or any white people living here. I rejoice to be here and see thriving Mormon settlements and to meet in Conference with brothers and sisters who worked so hard in this high altitude to make homes, and compliment you on your success.5

At the request of a Church magazine, Contributor, President W. E. Robison wrote the following:

Replying to your favor of February 24, relative to the undeveloped resources of Wayne County, I will say that we have plenty of room for good industrious citizens. Homes can be easily made here. Our timber and lumber supplies are excellent and extensive, and the water supply is second to none in the Territory. Our climate is varied. The western part of Wayne County is high and suitable for stock-raising, and for the cultivation of oats, wheat, potatoes, etc., while the eastern part has a climate suitable for vineyards and the tender fruits and has also good coal in great abundance.

We can easily make room for five hundred families if they are good workers. Land with title, costs about ten dollars an acre. Of course locations make a difference, but that is an approximate estimate. Water right is worth five dollars per acre. There is some little government land to be obtained.

Our principal occupations here are stock growing, farming and lumbering, while many in the eastern part of the County are deriving quite a revenue from fruit and vineyards. We are willing to divide our lands and resources with good honorable Latter-Day Saints.6

5 Wayne Stake Conference, November 26, 1894, Book A, p. 113.
6 Willis E. Robison, Contributor, Salt Lake City, XV (April 10, 1894), p. 433.
But growth in the valley leveled off at near the two thousand mark. Population figures are as follows:

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<th>1910</th>
<th>1930</th>
<th>1950</th>
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<td>1907</td>
<td>1749</td>
<td>2067</td>
<td>2137</td>
<td>1486</td>
</tr>
</tbody>
</table>

-14.2%\(^7\)

In June, 1895, Elder Francis M. Lyman made a tour of the entire Stake. This was the first time that a General Authority had ever taken a trip through this new country and the saints appreciated it very much. He stopped in each community and dedicated the townsite and held a brief meeting. On June 3, he went to the town bearing his name, Lyman, and dedicated the new meeting house. Altogether he traveled over one hundred fifty miles by team and wagon over some of the roughest roads in Utah. Eight meetings were held and five new townsites were dedicated (Loa and Fremont having been dedicated previously). The new townsites that were dedicated included Lyman, Thurber, Caineville, Giles, and Teasdale.

On arriving back at Loa, they held a Sunday School Conference where the theme was the "Word of Wisdom." Their songs reflected this—the opening song was, "Cold Water Is

the Drink for Me," and for closing, "Who's on the Lord's Side, Who?"8

President Robison proved to be an able and capable leader. He served as the first Stake President, superintendent of schools, two terms in state legislature at a time when Utah achieved statehood, Indian agent, and livestock man. He had some personal tragedies in his life for which perhaps his missionary experiences helped prepare him. He was the district leader in Cane Creek, Lewis County, Tennessee when two of his associates, Elder W. S. Barry and John H. Gibbs were killed. His own companion became frightened and left, so Elder Robison, alone and in danger of being killed himself, went in among the enemies and brought the bodies out, loaded them on the train, and accompanied them to Salt Lake. This was in August, 1874. His mission president, President B. H. Roberts, had him write up this experience for the Improvement Era.

President Robison's son Wayne was killed in a tragic accident when a horse fell on him and then dragged him for nearly six hundred yards. The boy lived for four days but never regained consciousness. The funeral was in the home as in 1896 public buildings were still in the future. He apparently was an unusually bright boy and was well known and liked

8Wayne Stake Conference, June 7, 1895, Book A, p. 139.
9Improvement Era, Salt Lake City, II (December 1874).
throughout the valley even though he was only eleven years old. Brother Joseph Eckersley wrote the details of the accident and funeral for the Deseret News. ⁹

To compound the family grief, within the next few years they lost four more children during a flu epidemic, so he wrote to the brethren asking to be released as he and his wife were planning to move out of Wayne County. In this letter to the First Presidency he indicated that because of his poor financial condition and heavy indebtedness he felt it was best to sell out and move to a new country where he could obtain cheaper land and utilize the labor of his sons. He had lost five children in a comparatively short time which had completely discouraged his wife. Her health was not too good and she was desirous of having him released as Stake President and moving. ¹⁰ The heartache and disappointment of the past years made moving away the best alternative.

On Thursday, November 5, 1905, in the regular meeting of the First Presidency and the apostles in the temple, another letter from President Robison was read, stating he had now sold his home with the intentions of moving next spring and making his home elsewhere. He said inasmuch as

⁹ Deseret News [Salt Lake], September 22, 1896, p. 7.
¹⁰ Minutes of meeting of First Presidency of The Church of Jesus Christ of Latter-day Saints, on file in Church Historian's Office, June 9, 1904. Hereafter referred to as Minutes of First Presidency.
he had done this he thought it best that he tell the people so that the Stake Presidency could be reorganized. He had been informed that none of the Apostles would be able to attend the next quarterly stake conference coming up. He was instructed by letter to turn the affairs of the Stake over to his counselors, Brothers Bastian and Eckersley.\textsuperscript{11}

Later, letters were sent calling Gearson S. Bastian as Stake President, and separate letters to Joseph Eckersley and J. R. Stewart to serve as first and second counselors, respectively. President Robison was granted an honorable release by letter and the brethren wished him well in his new endeavors. These letters were read at a special meeting called by President Robison in the Stake Tabernacle, Loa, Utah, on February 18, 1906. Also in this meeting, after the letters from the First Presidency had been read, President Robison turned the affairs of the Stake over to President Bastian, although he was not sustained as Stake President at that time. Another special meeting was held on May 21, at which time President Bastian was sustained as Stake President with Joseph Eckersley as first counselor and J. K. Stewart, second counselor, in the Stake Presidency. Joseph Eckersley was also sustained as stake clerk, a position he had held twice before.\textsuperscript{12}

\textsuperscript{11} Minutes of the First Presidency, November 9, 1905.

\textsuperscript{12} Wayne Stake Conference, February 21, 1906, Book B, p. 171.
These brethren were set apart to their positions during the stake quarterly conference held on May 13, 1906, by Apostles Francis M. Lyman and George Albert Smith, who were the visitors from the General Authorities. They commended President Robison (although he had already left the valley) for his leadership in erecting good schools, meeting houses, dwellings, beautifying and adorning the settlements with shade trees and groves. They further indicated that President Robison had worked long and hard for the welfare and good of the residents of the valley and challenged the new leadership to continue in this same degree of excellence. Apostle Lyman said that he had never seen a place that had the unity and brotherhood that these people had and urged them to continue in love and fellowship.

One outstanding characteristic of the people of Wayne County has been their willingness to help one another. Then and now if someone is having difficulties neighbors step in and do chores, harvest crops, clean house, bake bread, wash, iron, tend children or any other duty that needs to be done. Instead of saying, "If there is anything I can do to help, let me know," they look around to see what the situation is and render the assistance as needed.
Chapter 11

AMUSEMENTS

The amusements and recreation of the people in the early days of settlement were very limited as were other social activities. Horse racing and baseball were among the first outdoor sports that were enjoyed by the people.¹

Horse racing in the valley assumed an importance as a sport, that is not altogether in harmony with other localities. One explanation for this is: Much of the valley was devoted to livestock raising, so many good saddle horses were in use, and consequently when people got together at intervals it was natural and customary to test the relative speed of each man's mount.²

Dancing has played a very prominent part in the amusements of this valley right from the start. A probable explanation of why it has maintained its position in the amusements is because of the limited number of people that were in the valley and their scattered condition. The people were too few and too scattered to justify the development of a theatre, although many talented people moved into the area in these early days. In 1889 Fremont had a band that traveled to different places and put on performances.³

¹Brian Fount, "History of Loa, Utah," seminar paper for the History Department, Utah State Agricultural College, Logan, Utah, 1930, p. 22.

²Eckersley, op. cit., p. 231.

There is evidence that dancing was the first form of community get together, even before Church.\textsuperscript{4} This is rather odd in a Utah settlement. In almost every other settlement in the state the people attended to their worship first, and later to that of recreation. This difference in attitude can possibly be attributed to the fact that the settlement was not made under Church direction. If they had been sent out by the Presiding Church Authorities to form a settlement, they would have undoubtedly had a Church program of activity outlined to them. As it happened, the settlers first thought of recreational entertainment and later established a religious organization. Also, another thing to recognize is that the first settlers were in the valley in 1874, but the first ecclesiastical organization was not in operation until December 1877, so for three plus years there was no head through which to organize the Church activities of the people. They needed some form of group activity and consequently turned to dancing.

The first dances were held in private homes.\textsuperscript{5} This was before any public buildings had been constructed for such things. The home furniture, chairs, beds, etc., were moved out of the way and by the music of the fiddle or the accordian the participants proceeded to enjoy themselves. This early dancing was done on the bare ground

\textsuperscript{4}Allred, op. cit.
\textsuperscript{5}Allred, op. cit.
as the first cabins had no wooden floors. Nevertheless the earth made a reasonably smooth surface on which to dance. One can only speculate as to the amount of dust that would have been created.

After the public meeting house was erected, the dances were held in it. The dances, mostly the old square dance, quadrilles, polkas, schottishes, upper reels, and waltzes were thoroughly enjoyed by the participants. The dancing was done a goodly distance from the partner and much dignity was usually maintained, but "if a young man was feeling exceptionally hilarious he might seize his partner around the waist whirling her wildly for a measure or two, eventually swinging back into the dance, evidently enjoying life to the utmost."  

The women were dressed in the large flare skirts that would undoubtedly assume a greater area as the whirling motions were increased. In the earlier times the men were usually clad in buckskin or perhaps denim, but later they wore suits of different weaves. The dances were interspersed with occasional songs that were ditties of different sorts that were made up.

Perhaps in concluding this section on amusements and recreation, it would be appropriate to record a specific celebration that took place at Fish Lake on July 3 and 4, 

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6 Brian, op. cit., p. 18.

7 Maxfield, op. cit., p. 9.
1883. Franklin W. Young was sustained as reporter of this event and we get the following information from the report he gave to the Deseret News.

Mr. Young reported over one hundred wagons and carriages, some from as far north as Salt Lake and as far south as Holden. They had just started the morning activity when it began to rain so after a few foot races, horse races and wrestling, they adjourned until the next day. At 9:00 a.m., they were assembled by bugler and drum roll. Honorable A. K. Thurber, State Legislator as well as member of stake presidency, read the Declaration of Independence, F. W. Young led a cheer for the flag, and Ephraim K. Hanks gave an address on "In God We Trust." Singing was furnished by the Fremont and Koosharam choirs and bands. The day concluded with horse racing, foot racing, singing, dancing, feasting, laughing. "A beautiful occasion in this mountain setting. It was raining lightly as we left."^8

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^8 Deseret News [Salt Lake City], July 8, 1883, p. 9.
Chapter 12

MEDICAL SERVICES

In an isolated hard-to-get-to place such as Wayne County during the 1800's, medical help was a matter of great concern, especially for the mothers of the valley, who became very adept at being able to handle many medical problems.

A newspaper article dated January 21, 1895, written by Joseph Birch gave the following account:

... There is a Sister Hanna Sorenson of Provo teaching a class she called the Women's Hygienic Physiological Society, which includes a course in obstetrics and has a class of forty members, composed of sisters from all parts of the country. She is also teaching a class of young ladies in manners pertaining to their sphere and also a class in physical culture ... conducted free of charge. So interested is she in her work, that whether it rains or shines, she is always at her post on time and building up a reputation that will endear her to the hearts of the people in years to come.1

As a fitting climax to this medical instruction, a graduation exercise was held and described in the following manner:

It is said that the largest and most interesting meeting ever held in Wayne County convened in Loa meeting house March 2, 1895. The occasion was some closing exercises of the W.H.P.S. [Women's Hygienic Physiological Society] class taught by Hanna Sorenson

1Deseret News [Salt Lake City], January 21, 1895, p. 3.
which has been in session for the past seven weeks. In attendance were the Stake Presidency, High Councilors, Bishops, brethren and sisters from all over the county. The building was decorated and the beautiful motto had this "The Physical Redemption of Our Sex to the Glory of Mankind" and then Sister Sorenson made a few remarks and said she had never experienced greater joy in her labors than during her stay in Loa. She said the sisters attending the class were the most punctual students she had ever taught and the interest manifest, and the progress made by them were very gratifying. The festivities lasted all that day and into the evening. They had a nice social and party for everyone. She had taught the classes two nights a week, one in Loa and one in Fremont, all free of charge, and had frequently given lectures throughout the county. The people surely expressed appreciation for all she had done.²

There has never been a doctor who practiced medicine in Wayne County over a long period of time. Those who did serve the communities in the county usually came, stayed a few months, and left.

Elias H. Blackburn was the first doctor in the valley. Although he was not a graduate of any medical school he was granted a license to practice medicine in 1894. It is difficult to determine whether he helped more with the use of herbs or drugs, or through the power of faith. He is reported to have healed hundreds of people of the dreaded disease cancer, which still baffles medical science. Blackburn, who came to the valley in 1879 and remained until his death in 1908, served as Bishop and Patriarch.³

Although there is no record of other doctors practicing in Wayne County prior to 1900, there were

²Eckersley, op. cit., p. 242.
³Ibid.
several nurses and midwives. These included:

Margaret J. Taylor came to the valley in 1881 and although she was the mother of fourteen children she still found time to help families in times of sickness. She helped for many years.

Florence Pace came into the county in 1898 and was well trained as an obstetrician and practiced in the county until she moved, in 1911.

Eliza Brinkerhoff went among the sick in the 1880's. She had no formal training but, according to relatives, she had "her doctor book and faith in the Lord."

Eliza Jane Dykes Taft came to Thurber in 1889. She was a trained nurse, serving at one time as matron of St. Marks Hospital. She especially emphasized sanitation and some referred to her as "fussy." She did not practice after 1900 because of poor health.

Sarah E. Wikenson Eckersley moved in to Loa in 1891. She had been a trained nurse in England before coming to Utah, and continued her practice principally in Loa, Lyman and Fremont.\(^4\)

Helen H. Tanner Maxfield started her nursing practice when she was thirty-five and continued to serve as nurse and midwife for the rest of her life. She came to Rabbit Valley in 1877 and was probably the first person in

\(^4\)Snow, op. cit., pp. 112-120.
the valley who provided professional medical assistance. After completing the course offered by Sister Sorenson, in 1893 she was granted permission to practice obstetrics by the Territorial Board of Medical Examiners. During her years of practice she delivered more than 2,000 babies and lost only one mother in childbirth. Like most of the other nurses of the period, much of her service was given gratis. If she received pay at all, it was a few dollars in cash, or produce of some kind. Often she did the washing for her patients and took them food she had prepared at home.\(^5\)

It is quite likely that most of these women completed the course taught by Dr. Sorenson, but we do not have a roster of her students.

Most of them rendered assistance for several days at a time. They took the wash home and cooked for the family, with no pay. Later, as money became a little more plentiful, they would charge from three to five dollars for delivery of a baby and ten days care. Often the pay was in produce of some kind or the father would exchange services.

\(^5\)Lucille Hansen Hanson, History of Helen A. Tanner Maxfield, p. 4.
These people made a valuable contribution to the early development of Wayne County, Utah. Even in medicine the people co-operated and helped each other.
Chapter 13

BITS AND PIECES

In gathering information for this history, the author learned many new and interesting facts about events and people who had the courage and determination to make a new life in a new locality under difficult and adverse conditions. Included in this chapter are some unrelated events and life sketches which make this work more complete. These items have been uncovered by reading minutes of various organization meetings, life sketches, journals, newspapers, and interviews.

There are many kinds of tragedies in life, but one of the most difficult to deal with is losing a loved one, especially in the case of losing a young person. The first death in Rabbit Valley was that of Junetta Maxfield, six-year-old daughter of Elijah H. and Helen A. Maxfield. She was born in Cottonwood, Salt Lake County, and at age three accidentally drank some concentrated lye. The parents were hopeful that this would not be fatal, but feared the inevitable. The child was aware of the seriousness of her condition. After the family moved to Wayne County, Junetta requested that, should she die, she wanted to be buried in Cottonwood, her birthplace. The family had been in their
new home just four months when she died on April 1, 1878. The parents complied with her wishes and traveled for eleven days to bring the body to its final resting place. She was buried April 12.

The second death was that of Rhoda Estella Guymon, an infant daughter of Heber and Sarah E. Guymon. She was born April 20, 1878, died April 30, and was buried in a cemetery plot near the family home. This was the first burial in Rabbit Valley.¹

At the ninth quarterly conference of Wayne Stake, held at Caineville where Patriarch Hanks resided (and where his son was bishop), he was asked to be the principal speaker. (No General Authority was present.) This meeting took place on August 26, 1895. Brother Hanks recalled his experiences as a member of the Mormon Battalion and then he talked of the early settling of Salt Lake City and told of the gathering of the saints from Europe to Utah and of the hardships they had in crossing the plains. He referred to the time when the crickets were first in Utah destroying the crops and also of the gulls coming and devouring the crickets, all showing forth the power and efficacy of prayer. He said that since he had been ordained a Patriarch, he had given over one hundred twenty blessings. He further stated that "each should accept his individual responsibility and that

¹Maxfield, op. cit., p. 11.
many a poor boy had risen to be a great and good man by close application to study, industry and thrift."2

The following article appeared in the Deseret News telling about Brother Hanks:

Ephraim K. Hanks, one of the members of the Mormon Battalion died today at his home in Wayne County about eighteen miles from Caineville. Age seventy years, two months and eighteen days. Brother Hanks was born March 21st 1826 at Madison Lake Co., Ohio. He left home at age sixteen and became a sailor on a man of war, where he was compelled to stay for three years. After being released he returned home, only visiting a short time and then started off again. After going a short distance on his journey on foot he came to where he was prevented from going further. Pressing his journey by some unseen hand, and at the same time bursting into tears, a thing he had not done for years, he tried to go on but was prevented so he returned home. He found his brother Alvaris Hanks had joined the Mormons. That evening there was a debate between his brother and some ministers, the latter talking so abusively that brother Ephraim ordered them out of his mother's house much to the dismay of that good old lady. Next morning sitting on the granary doorstep he had a long talk with his Mormon brother about the gospel and being favorably impressed concluded to go with him to Nauvoo. One of the first things he witnessed on arriving there was the men working on the Temple with only parched corn to eat. He was taken very sick and the Elders were called in and he was healed which was in fulfillment of a dream he had had previously. He believed in the gospel from the first and was baptized by Horace S. Eldredge. Brother Hanks ... was one of the volunteers of the Mormon Battalion in 1846 being twenty years old.

After returning from California he married Harriet Decker by whom he had four sons and three daughters. Hale and hearty, fearing nothing but the displeasure of

God he entered into a contract with Eb Little and C. F. Decker to take care of the mail from Salt Lake City to Laramie. At that time a very trying and dangerous undertaking. He also carried mail to California on foot and snowshoes when the snow was six feet deep and more in the perilous times of Indian troubles. He passed by Lake Tahoe.

At the time the handcart companies were in such trouble, he was employed in fishing on Utah Lake. An angel came to him one night and told him to go to the aid of a handcart company. Next morning he was ready to start. The great work he accomplished on that mission, those of the company alone know and appreciate. There seemed nothing impossible for him to do. On occasions of healing, God gave him power to raise the dead, heal the sick, cure frozen limbs, etc. On his way to aid the handcart company he killed some buffalo and after distributing the meat among the suffering Saints, went to work healing the afflicted and cheering the downcast. . . . they gave him the title Dr. Hanks.

He was also one that was sent to meet Johnson's Army when President Young gave the orders not to shed a drop of blood.

He married Jane Capener by whom he had four sons and three daughters and Thisbe Read by whom he had five sons and seven daughters.

The sick all over the Country had so much faith in him that if he would only administer to them they would be healed. Even the Indians would bring their sick for a hundred miles to Brother Hanks . . . on one occasion about thirty came to be healed . . . he had them all fast and come to fast meeting. Quite a number of them spoke desiring him to be their father, now that brother Thurber was dead. He told them he would and then he and his sons administered to them and they were healed. . . .

. . . His wife Thisbe R. Hanks and his children planned to surprise him on his seventieth anniversary. On March 20, 1896, all gathered at the dear old home except one daughter and two sons-in-law. A nice program was arranged for the evening's enjoyment. . . . Refreshments were served after which Brother Hanks exhorted all to be honest, virtuous and to live upright lives, always praying so that they might always walk in the light of the gospel.

After the celebration he made preparation to work in the Manti and Salt Lake Temples and to visit all his friends and relatives again, but a week after his birthday he was taken with a severe pain in his head which the doctors say was congestion of the brain. He suffered terribly and finally got a little better and remarked to his faithful wife, "I know now why I wanted my children together." The noble spirit took its flight at 3:00 p.m. Tuesday, June 9th just as peacefully as a child going to
sleep in the arms of his oldest son, Bishop Walter E. Hanks... He was ordained a Seventy by Erastus Snow, High Priest by President John Taylor and Patriarch by Apostle Brigham Young, the latter on August 28, 1893. He has left a family behind him who is an honor to his name.3

A little earlier this same year (1896) the valley experienced a flu epidemic beginning in January and continuing until sometime in March. No accurate figures are available as to the number of deaths, but it was reported that "nearly every family was affected."4

At the fourteenth quarterly conference held Sunday, November 29, 1896, the speakers dwelt at some length on the great amount of sickness there was in the valley and the fact that many, many people were ill. Also in the eastern end of the county there had been heavy losses from the recent floods and as a result of this, some of the communities in that area never did recover as they could not get the dams back in, and since the area was heavily dependent upon having irrigation for their crops, the towns were later abandoned. The towns of Blue Valley, Giles and Caineville were never rebuilt after the floods of 1896. Elder Ole Okerlund spoke and said he had experienced all the hardships and privations of the pioneer life and could sympathize with the settlers of Blue and Grass Valleys (where the floods had been) but comforted them with the promise that they should be honored of man and

3Deseret News: [Salt Lake City], June 9, 1896, p. 14.
4Young, op. cit., p. 121.
favored of God for their noble work.\footnote{Young, op. cit., p. 122.}

It is interesting to note that, at the close of the conference session, all the brothers and sisters were invited to a sumptuous feast of choice watermelons provided by Brothers Jonathan J. Hunt and John J. Epper who had each hauled a wagonload of melons from their homes in Clifton and took as their pay, just watching with pleasure the eagerness with which the melons were devoured by the hungry crowd.\footnote{Ibid., p. 123.}

An article in the Deseret News was as follows:

Grover, Wayne County, Utah, February 23, 1897.
The month of February 1897 has been somewhat remarkable. Every known record of snowfall, or rather snow laying and general inclement weather has been broken. The worst period of inclemency being the 18th, 19th and 20th. The snow remaining over from January was considerable. The first half of the month was more or less stormy, but with the advent of those three days referred to came a light fleecy snow accompanied by a southwest blustery wind which not only drifted the fallen snow, but caught up most of that which we supposed had been well-settled and piled it in the most inconvenient places. The spectacle of the men digging out of their woodpiles, gateways and even stable doors was by no means uncommon. In many places the snow had been drifted into heaps five feet deep and some of our local roads were impassable. The snow averaged twenty-six inches deep of well settled snow. The estimation of snowfall will be largely conjectural, owing to the heavy winds that have prevailed. The low temperature has also been phenomenal throughout the month. This morning gave us seventeen degrees below zero. Stockmen are uneasy. The range is practically shut off until the snow shrinks. The last report was discouraging. Warm winds had prevailed on the winter range and kept the snow somewhat shallow, but browse and not grazing will be the general rule. The heavy fall of snow will do incalculable good by filling the soil with moisture. For lack of this our ranges...
have been nearly destroyed. The snow is piled deep in the mountains which will benefit all interests this coming season.

The author of the above article signed himself, Henry Cullum, a voluntary observer.

At the quarterly conference held February 28, 1897, there was an interesting topic. The visiting General Authority was Elder George A. Smith of the Council of Twelve Apostles, and his subject was, "The withering curse of the Almighty will rest upon any man who seeks intoxicating liquors." 8

Elder Francis M. Lyman, a frequent guest at Wayne Stake, was again the visitor on Sunday, May 30, 1897. With him was Brother Jonathan G. Kimball, of the First Council of Seventy. Brother Kimball gave an excellent discourse upon the propriety of short sermons and short prayers--to say just such things as we are inspired to say and to ask for just such things as we need. 9

The next conference was held at Caineville (the people had rebuilt the dam and some had stayed). The Loa Choir had traveled the sixty-five miles to be there, and the meetings were well attended. People were warned about debt and told of the depression that was world wide. Elder Moroni Lazenby reported his mission (while sacrament was

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7Deseret News [Salt Lake City], February 23, 1897

8Wayne Stake Conference, February 28, 1897, Book B, p. 11.

being passed) and said how repeatedly the sick had been healed under his hands and the language had been given him by the inspiration of the Holy Ghost. He had served in New Zealand. 10

This chapter will be concluded with excerpts from an article written by F. W. Young and carried in the Deseret News, titled "Homeseekers."

Many people have posed questions about living in Wayne County so I will attempt an answer. Salina is our nearest railroad town, which is one hundred fifteen miles away. Here is a possible trip for you to take.

You could come to Salina by rail and then catch the buckboard which carries the mail to Loa and there at Loa you could get horses and saddles or you could get a team and after leaving Loa you would travel for miles through waving fields of grain and lucerne, but from the great amount of unimproved land we suppose that water is scarce, but upon inquiry we learn that the Fremont River fed as it is by Fish Lake and mountain streams is one of the best water sources in the state. But as the demand for water is greater than the supply, the people are building a large reservoir known as Johnson Valley Reservoir. As we travel down through the valley, our attention is drawn to the beautiful red sandstone cliffs above the town of Thurber. We pass through Teasdale into an area known as poverty bench, and while the name may be a discredit to the place we expect to see good homes and beautiful fields and gardens sufficient to demand a change of name. Further on we travel down what is known as danish wash and are confronted by a sentinel known as the "Dutchman" standing upon the ledge of rock, but in these days of wars, and rumors of wars I presume a Spaniard would designate him as the American pig. But as he doesn't order us to halt and the road is good, a crack of the whip and we are soon out of sight. We are now at Chimney Rock, and are beginning to wonder how long it is till supper. It is six miles further to Junction where we will camp for the night. This little nook in the rocks might very well be properly termed the Eden of Wayne County and we will fare well for our friend, Mr. Johnson, believes in doing as he would like to be

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10 Wayne Stake Conference, August 27, 1897, Book B, p. 15.
done by. We will be able to eat fruit to our hearts content. . . .

. . . As we enter Capital Wash we are delighted at the beautiful scenery, and for a time forget all else. For six miles we travel down a narrow gorge through a mountain of rock. The scenery is surpassed only by the Grand Canyon of the Colorado. . . .

. . . From here it is ten miles over a fairly good road to Caineville. A neat little Ward of twenty-five families presided over by Bishop Walter E. Hanks. He is interested in the development of his Ward and in his good natured way will try to show us the advantages of Caineville over the rest of the country.

Six miles down we will see several deserted homes. The place in the past was known as Mesa. . . .

. . . the settlers are seeing the necessity of having more people here to assist in rebuilding and keeping in repair our dams and ditches as they have been greatly damaged by floods in the past years. That we might have better schools and other Ward associations we are willing to sell our surplus land at about its primitive cost and we are willing to divide our quarter rights equal to the work done on the dam or ditch during the year of 1898. . . .

. . . Our climate is good and we raise all kinds of grain, corn, cane, beans, potatoes, cabbage, onions, tomatoes, melons and other fruits. Lucerne does fairly well. We get three crops of hay. . . . Bees do well here. We have excellent winter range for sheep. Some gold mining has been done on the Colorado River in the past and it appears the work is likely to increase which means employment to those who are unable to stay on the farm. Crops that are up look well and our prospects look good for a bountiful harvest, though in many cases we have had to re-plant. Those wanting homes in a climate like this will do well to come and see the country and we will try to interest them.11

Although Brother Young made an eloquent plea, he was not able to attract any buyers. His description of the eastern end of Wayne County was more what it could be or might have been if dams and ditches would have held. As it was, by 1909 the Church released all the saints living in these communities and invited them to locate elsewhere.

11Deseret News [Salt Lake City], June 22, 1898, p. 4.
Although they had lost their material wealth, the saints still had their families and their faith; and soon they made a new start in a different location.\footnote{Wayne Stake Conference, August 24, 1909, Book B, p. 418.}
Chapter 14
WAYNE COUNTY REVISITED

Having had considerable experience and first hand information in Wayne County, the writer gives the following personal account of a return visit to the area:

In my mind's eye, I saw Elijah Hiett Maxfield starting from almost the same place I did to look for this fascinating place he had heard of. It was December, 1877. His farm at Jordan had failed (from the damage of smelter smoke), so discouraged and broke he gathered his meager belongings, sold what he could not carry, and with his wife and family started the journey. His brother William was in about the same situation so he too was persuaded to go to the "beautiful cattle country called Rabbit Valley in Piute County." After a cold, hard trip they arrived in Fremont around the first of January, 1878. Then I saw him travel six miles south to East Loa on the banks of the Fremont River. I saw him later that year make the painful journey back to Cottonwood with the remains of little Junetta, a victim of lye poisoning. I saw "Lige" and "Helen" visit the sick and bring relief to many. I saw him lose many cattle that winter of 1879 as they "froze in their stalls." I saw the meeting house and could picture him presiding as blessings were given and counsel made known to those in need. I saw
him at age eighty teaching history and mathematics in the high school at Bicknell and wearing glasses only to read. I saw him calling for square dances and entertaining audiences.¹

Now as I approach the old rock Tabernacle at Loa, I can hear President Robison encouraging brotherhood and unity among the saints. I can hear him telling what prejudice can do as he recalls those terrible days in Tennessee when two of his missionary friends were murdered by angry mobs and when hatred generated by slanderous lies about the Mormons was so strong he could feel it in the air. I hear him saying how preachers and newspapers accused the missionaries of preaching that polygamy was essential for salvation, that young women should go to Utah and enter into a polygamous relationship. He tells of reading that Mormons baptize in the nude. I hear him tell how despised and rejected he felt. I hear him exhorting the good people of Wayne Stake to live in harmony and love.²

I could see where the sheep and cattle men had overgrazed their herds so that there would be no deterrent for the floods that would inevitably come. I could see the people struggle to rebuild after the floods and replant when ditches had been repaired. I pictured the sadness of the occasion when President Bastion wrote to the First Presidency

¹Maxfield, op. cit., p. 13.
²Journal History of the Church, August 21, 1884.
and reported on the tragic conditions of those saints whose future was in jeopardy because of ravages of nature. I see them adding up the cost of putting in a dam the entire width of the canyon, from cliff to cliff, and finding that it is not practicable for so few people. I see some of the sisters, the early settlers in the valley, weeping as they gaze upon the scene before them and see their hopes--founded upon twenty-five years of labor--fade, sucked under in the turbulent flood waters. I see the hearts of brave men touched as they signify their desire to leave and make homes elsewhere. I, too, weep as I hear the Stake President call them all together and give an honorable release to all Latter-day Saints and pray a kind and generous Father to bless the people in whatever they do.3

I traveled back to my comfortable hom after seeing many of the old timers and asking them what they know about the events covered in this brief history and finding ample confirmation for the material recorded. I enjoyed listening to the local western band that my parents used to play in and marveled at Nettie Brian, now ninety-four years old, still playing her "fiddle" or accordion interchangeably and telling me how it was "back in the good old days."

Although the valley was not settled under Church direction as were so many other places in the area, the Church still held a prominent part. In community life it was the chief instrument of organization and unification.

3Wayne Stake Conference, August 24, 1909, Book B, p. 419.
Most public functions were handled through the Church with ecclesiastical and temporal powers practically synonymous. The bishops, stake presidents, and high council members considered many civic undertakings, extending their leadership beyond the Church to the community as well.

As previously noted, the main reason people came to Rabbit Valley was to graze their herds. Settlers came from many different places and chose the available site that suited them best, making necessary adjustments as the times and situation required. Someone has said that one man's heaven is another man's horror. So it is with Wayne County. To some it has been discouragement, disillusionment, despair, disaster, desolation and death. But to others, it is healthful, harmonious, hard work and happiness, a heaven on earth called "home."
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THE SETTLEMENT AND DEVELOPMENT OF
WAYNE COUNTY, UTAH, TO 1900

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ABSTRACT

Although John C. Fremont had traveled through Wayne County, Utah, in the winter of 1853-54, it was not until 1874 that the first herd of cattle was introduced to Rabbit Valley. Reports soon circulated that here was a new land, conducive to the raising of livestock, and in 1876 about a dozen families entered the valley and began settlement. Families that moved into this area came from various places. Each settler came to make a new life, and came independently of the others. In 1895 the population was nearly 2,000, and by 1970 it had dropped to 1,486.

The Church did not initiate the settlement of Wayne County, Utah, as was happening in other areas, but it still had a great deal of influence because bishops, stake presidents, and other ecclesiastical officers performed both civil and religious functions.

The purpose of this work was to provide a written record of the early history of the settlement and development of Wayne County, Utah.

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