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Early History of Millard County and its Latter-Day Saint Settlers, 1851-1912

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EARLY HISTORY OF MILLARD COUNTY AND ITS LATTER-DAY SAINT SETTLERS
1851-1912

A THESIS
PRESENTED TO THE
DEPARTMENT OF CHURCH HISTORY
BRIGHAM YOUNG UNIVERSITY

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
MASTER OF ARTS

BY
LADD R. CROPPER
1954
ACKNOWLEDGMENTS

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Special thanks is due Loa Hanson and Nellie Huntsman who granted use of available materials and often assisted the writer in locating the same in the files of the State Museum at Fillmore.

Sebrina C. Ekins, historian for the West Millard County Daughters of the Utah Pioneers, loaned the writer several writings of early pioneers which were most helpful.

A number of trips were made to Scipio, Fillmore, Oak City, Deseret, and other of the earliest towns to personally contact and interview the oldest settlers. The writer wishes to acknowledge the kindness, helpfulness, and inspiration these pioneers gave to him in securing materials concerning the history of Millard County and the early settlers, especially William Bradfield, age ninety-four, of Scipio, Utah.
PROBLEM

The purpose of this thesis is to describe the settlement of Millard County by the Latter-day Saint pioneers, presenting problems which they confronted and the manner in which these hardships were handled; in short, to give a history and account of the settling of Millard County by the Mormon pioneers.

METHOD OF PROCEDURE

The writer checked every available book on the history of Millard County. Different ways were used in gaining information pertaining to the settling of the area. One of the most interesting methods used was personal interviews with sixteen of the oldest pioneers still living. Tape recordings were made of these interviews. Also biographies of early leaders were read. Minute books of Millard and Deseret Stakes, as well as those of various wards in the county, were checked for materials that might be of any consequence. (What appeared useful was noted.)

The records of biographies of early pioneers were read and noted from the files of the State Museum at Fillmore. Old copies of the Millard County Progress (newspaper) and the Millard County Chronicle were searched for material. During the centennial year several biographies were printed,
along with the pioneer's picture, in the Chronicle. This has been a valuable source for material and information. Pioneer journals and diaries have been read and noted. Periodicals have also been very helpful.

Pictures were taken of most of the pioneers who were interviewed, also of several places of interest concerning early history of the area.

Any mistakes that appear in this thesis are the responsibility of the writer. This work does not pretend to be an exhaustive treatment of the early history of the settlers. It merely furnishes a connected narrative of the main events.
TABLE OF CONTENTS

LIST OF ILLUSTRATIONS ........................................ v

Chapter

I. EARLY MILLARD COUNTY AREA ................................. 1
   General Region .............................................. 1
   Exploration .................................................. 6
   The Indians ................................................ 9

II. LATTER-DAY SAINT SETTLEMENT ............................. 27
   Settlement Parties and Dates ............................... 27
   Problems and Hardships of Early Settlers ................. 30
   Organization of Latter-day Saint Stakes .................. 52

III. ECONOMIC AND CULTURAL DEVELOPMENT ..................... 59
   Industries ................................................. 59
   Schools .................................................. 67
   Music .................................................... 72
   Social Life ............................................... 79
   Conclusion ............................................... 83

APPENDIX ...................................................... 94

BIBLIOGRAPHY .................................................. 107
LIST OF ILLUSTRATIONS

<table>
<thead>
<tr>
<th>Plate</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Escalante Monument</td>
<td>8</td>
</tr>
<tr>
<td>II. Fort Deseret</td>
<td>12</td>
</tr>
<tr>
<td>III. Gunnison Monument</td>
<td>23</td>
</tr>
<tr>
<td>IV. Yuba Dam Spillway</td>
<td>35</td>
</tr>
<tr>
<td>V. Polygamists from Deseret on Way to Mexico</td>
<td>51</td>
</tr>
<tr>
<td>VI. Deseret Ward Meeting House</td>
<td>54</td>
</tr>
<tr>
<td>VII. Oasis Ward Sunday School, 1911</td>
<td>56</td>
</tr>
<tr>
<td>VIII. A. A. Hinckley, First President of Deseret Stake</td>
<td>58</td>
</tr>
</tbody>
</table>
| IX. 1. Jacob Croft  
2. Deseret Supply Company | 61 |
| X. 1. An Early Home of Deseret  
2. Early Store in Deseret  
3. Western's Blacksmith Shop | 63 |
| XI. Lyman's Sawmill, Oak City Canyon | 64 |
| XII. Samuel W. Western's Freighting Outfit | 65 |
| XIII. Deseret School Building, 1885 | 70 |
| XIV. An Early Choir of Deseret Ward | 75 |
| XV. First Band in Oak City, 1896 | 77 |
| XVI. William H. Bradfield | 86 |
| XVII. John Shales | 87 |
| XVIII. Able M. Roper and Wife | 88 |
| XIX. Effie Reed Moody | 89 |
List of Illustrations, continued

<table>
<thead>
<tr>
<th>Plate</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>XX.  Delia Robison</td>
<td>90</td>
</tr>
<tr>
<td>XXI. Marie Robins</td>
<td>91</td>
</tr>
<tr>
<td>XXII. James Mace</td>
<td>92</td>
</tr>
<tr>
<td>XXIII. Martha Mace</td>
<td>93</td>
</tr>
</tbody>
</table>
CHAPTER I

EARLY MILLARD COUNTY AREA

General Region

Perhaps before the early history of the county is told it will be well to discuss and describe the county. It has a colorful early history with many interesting and exciting stories involving Indians, trials of the Mormon pioneers, problems of settlement, a constant fight against nature, and stories of tragedy, heartaches, and conflicts with eventual happiness.

Millard County, Utah, is located about one hundred and fifty miles southwest of Salt Lake City in the west central part of the state. It is bounded on the north by Juab County, on the west by Nevada, on the south by Beaver County, and on the east by Sevier, Sanpete, and Juab Counties. It is the third largest county in the state of Utah with only San Juan and Tooele counties having a larger area.

The Pahvant Mountains which are part of the Wasatch Range form a boundary line on the east between Millard and Sevier. From these mountains comes water for irrigating lands in the Pahvant Valley and for culinary purposes. Thriving towns in this valley are Scipio, Holden, Fillmore, Meadow, Flowell, and Kanosh. Between these towns lie dry farms which yearly produce
thousands of bushels of grain.

The Sevier River enters Millard County near the north-east corner, and its waters are backed up into a large reservoir which furnishes water during the summer months for thousands of acres of irrigated crops such as alfalfa, corn, sugar beets, grain, and vegetables. In the geologic past the Sevier River was a much larger stream which carried alluvial deposits from the mountains and spread them over the desert, finally emptying into Sevier Lake which was part of Lake Bonneville. Because of this condition the western part of the county became known as the delta country. In this delta country are several smaller lakes, Clear Lake, Blue Lake, and Swan Lake. This section of the county is noted for its excellent crops of alfalfa which is raised for hay and lucerne seed. Thousands of cattle are raised and fed there every year.

The towns in the western part of the county are Delta, Deseret, Oasis, Hinckley, Lynndyl, Abraham, Oak City, Sutherland, Leamington, Woodrow, and Sugarville.

The extreme western part of the county is mostly range land, where thousands of cattle and sheep graze. This land runs through Cricket Mountains, west of Sevier Lake, with the Wah Wah Mountains to the south, and the Antelope, Detroit, and Confusion Ranges in the northern part. In this area also are small settlements of Garrison, Burbank, Black Rock, and Gandy where cattle-men, a few farmers, and their families live.

Situated in the southeast of Millard County is historic Cove Fort which was built in the early days as a protection
against Indians. About a mile south of Deseret is Old Mud Fort, built when Indian trouble was threatening the new settlement.

The Union Pacific railroad extends north and south through Millard County on the main line between Salt Lake City and Los Angeles, with Leamington, Lynndyl, Delta, Oasis, and Black Rock on the main line, and a branch line which goes to Fillmore.

Like other parts of Utah, Millard County was at one time under water; and this body of water, covering the state was known as Lake Bonneville.

Fillmore, the first place settled and the county seat today, is situated in a valley which once was the eastern shore line of Lake Bonneville. The Sevier River in the western part of the county is a remnant of that ancient lake. This area has deposits that remind one that it was a part of the delta of that huge body of water.

In Millard County will be found extinct volcanoes and lava formations which were formed long before the presence of Lake Bonneville. Some of these inactive volcanoes are found near Fillmore. One crater is called Miter Crater which rises 375 feet above the plain which was formed centuries ago, in some former geologic period. Terrace Crater is 1100 feet by 700 feet with its top surface 14 acres in extent. Here is found an excellent place to study the past, and many scientists have come from the United States Geological Survey to study and write about these ancient craters.

Pahvant Butte is about seventeen miles from Fillmore.
It is about eight hundred feet high and is the tallest of all the volcanic hills. The eruption was under water. "The Bonneville Shore Line" is strongly marked about the sides at mid-height. The eruption took place while Lake Bonneville was at its height, and beneath a body of water. The sides are conspicuously furrowed by erosion.

A great portion of Pahvant Valley is level. This is because the soil is almost entirely deposited sediment, once held suspended in the water of Lake Bonneville, and when such matter settled in areas not agitated by streams, the settling process was even and level from mountain to mountain.

Mount Baldy and Belnap Peak, located southeast of Fillmore, rise majestically 12,000 feet. Sugarloaf Mountain, The Great Stone Face, Marjum Pass, Antelope Springs, Wheeler Amphitheatre, Swazey Peak, Tatou Knobs, Drum Mountains, Topas Mountains, and the Hot Plug are all evidences of the formations of the country before it was covered with water.

Geologists have spent considerable time in Millard County hunting material about Lake Bonneville, fossils, and Indian remains.

In 1870 the Wheeler Survey found many excellent fossils. In 1905 Charles D. Walcott, head of the Smithsonian Institution, spent the entire summer in the region 50 miles west of Delta. He found 56 different species of trilobites, many brachiopods, and many other fossils of ancient life. Major John Wesley Powell who became an eminent geologist and Gilbert of the United States Geological Survey spent much time in Millard County, in preparing his excellent monograph on Lake Bonneville.

Dr. Fred J. Pack, Deseret Professor of Geology of the University of Utah, visited Antelope Springs for Mid- and Lower Cambrian fossils. After this trip he expressed that he had gathered more trilobites that day than during all the preceding years of
his life.\textsuperscript{1}

Antelope Springs is the most outstanding field for gathering fossils of the Cambrian geologic era in Utah.

At Antelope Springs is found the little marine creature, a trilobite, named Agnostus, averaging about half an inch in length. It is one of the very earliest forms of differentiated life, dating back an astounding span of years into the dawn of earth history. Some authors ascribe to that period of time as nearly 400 millions of years ago. It far antedates the dinosaur.\textsuperscript{2}

The Smithsonian Institution has named several of these important fossils in honor of Millard County or of its citizens. One was named Beckwithia Type after Frank Beckwith of Delta who was one of the leaders to promote interest in the fossils found here and in the Indian writings. (He was editor of the Chronicle until his death two years ago.)

Besides the interesting formations of extinct volcanoes, lava formations, mountains that show that at one time all this area was under water, and fossils, many evidences have been found that tell us the story of the pre-historic Indian that made this area his home.

Evidences have been found that the pre-historic Indians were the first inhabitants of Millard County. These evidences can still be found in many areas where many years ago the Indians incised Petroglyphs on the rocks. Some of these areas are: Scipio Peak, Black Rock, and Clear Creek Canyon. Just northeast of "The Devil's Kitchen" is a small but excellent

\textsuperscript{1}Frank Beckwith, \textit{Millard and Nearby} (Springville, Utah: Art City Publishing Co., 1947).

\textsuperscript{2}Ibid.
geologic "fault," and on this will be found pre-historic Indian rock writings.

The first capitol building for the state of Utah was built at Fillmore which today is a Pioneer Museum. In this museum will be found many relics of the pre-historic Pahvant Indians who inhabited the west side of the county in large communities. In Kanosh several dwellings of these pre-historic Indians were uncovered by the research work of the University of Utah and the Smithsonian Institution. They found a scattered village of Pueblo Indians had once existed here. They excavated a mound and found it contained the remains of eleven rooms. In these rooms were female figurines; a possible kiva was revealed. The top entrance covers to the rooms were flat, thin rocks; no doors or windows were used by that ancient tribe.

At Black Rock west of Deseret has been found the graves of Indians and writings on the black lava rocks. One interesting bit of Indian writing at Black Rock shows ancient man's division of water and game right of the Sevier.

Exploration

The earliest exploration of Millard County by the white man, of which we have any record, is the missionary journey of Father Escalante in his early travels and attempt to establish an overland route from Santa Fe, New Mexico, to Monterey, California. "In 1776 Father Escalante went down the Sevier River which he christened Santa Isabel. He and his party preached the gospel to the Indians on the eastern shore of Sevier Lake."3

For the first time mention of the Sevier River in Millard County is given. They were traveling through Utah, and were in the area of present-day Levan when they met an old Indian of venerable appearance.

"He was alone in a little hut, and his beard was so thick and long that he looked like one of the hermits of Europe. He told us about a river nearby, and about some of the country we still had to traverse, and there was more of it than Escalante had imagined. They continued half a league, and west-northwest through some small valleys and dry hills for another half a league. Then traveling a league and a half, they came to a river which they did not see until they were "on its very bank." It was Sevier River, and here they camped for the night. Early the next morning "twenty Indians arrived in camp, together with those who were here yesterday afternoon, wrapped in blankets made of the skins of rabbits and hares. They remained conversing with us very happily until nine in the morning as docile and affable as the preceeding one." Escalante said these people have much heavier beard than the Lagunas. They have holes bored through the cartilage of their noses, and they wear as an ornament a little polished bone of deer, fowl or some other animal, thrust through the hole. In feature they look more like Spainards than like the rest of the Indians hither-known in America, from whom they are different in the fore-going respects. They speak the same language as the Timpanogotzis. At this place and river of Santa Ysabel this tribe of bearded Indians begins. Here Miera sketched the heavily bearded Utes. "The men wear shirts of almost knee length, and mocosins. They carry quivers made of animal skin which sheath their supply of arrows. One of the Indians is holding a rabbit in his hand a net used for snaring hares and rabbits. In the preparation of their rabbit nets the Indians use soapweed, sagebrush, or hemp dogbane bark stripping the outer fibres from these plants, and twisting them into cords and ropes."4

Escalante and his party stayed on the banks of the Sevier for a number of days. The Indians were very desirous of hearing the gospel. The main Indian Chief was one of the party. He was an attractive man of mature years but not aged. He compelled all of his tribe of people to listen very carefully to what these white fathers had to tell them, as it was instructions

4Ibid.
PLATE I

Monument honoring the early trail of Father Escalante (1776) located between Oasis and South Track, Millard County.
to them in what they ought to do in order to go to Heaven. When Father Escalante and his party were getting ready to leave the Indians begged them to return and bring other preachers to give them more of the gospel. The Indians cried and lamented when Escalante and his party left, and their cries were heard as long as they could see them.

They traveled south-southeast because the marshes and lakes would not permit them to go south. "They camped near a small hill, giving the name of El Cerrillo to the campsite. (south of Clearlake) And thus came to an end the experiences of Escalante as he and his men traveled through the county in 1776." 5

The Indians

The early Latter-Day Saint settlers of Millard County encountered a much different type of Indian seventy-five years later, than Escalante did in his travels in 1776. The Indians of pioneer "settling times" were often on the war path and would not hesitate to steal from the whites or even kill some of the pioneers.

The early settlers of Millard County had many thrilling experiences with the Indians. Stories of Indian scares and tragedies of untimely deaths of the pioneers, due to misunderstanding with the red man, have been related to the writer and have also been read in pioneer journals. Many humorous and friendly incidents were told.

The following incident was told to the writer in a

5Ibid.
personal interview with James Mace, age seventy-five, from Deseret, Utah.

My grandfather traded some flour to the Indians for a mare. After several months went by the mare had a colt. When the colt was weaned the Indian came back to get the colt telling my grandfather that he didn't trade the colt to him but just the mare. He had to give more flour to the Indian in order to keep the colt. Thereafter each year the Indian would come and claim the additional young colt and go away each time with more flour.

Mrs. Effie Moody, age eighty-five, a pioneer of Deseret, tells an interesting and humorous prank that was played on a young Indian.

Brother Bridges, a Fillmore resident, had passed away. It was customary in the pioneer days for people to sit up with the dead corpse all night. J. C. Hawley and Can Melville were chosen to stay with the dead man. As the night went on a young Indian, who was very drunk, came to the door. He passed out and as he did so the two Mormon brethren proceeded to hatch up a prank to teach the Indian a lesson. They picked up the drunken Indian and laid him along the side of the dead man. They then decided to put a pipe in his mouth. When the young Indian eventually sobbered up and realized where he was he was so frightened and ran away so fast that Brother Hawley and Brother Melville thought it was a good lesson to him.7

Mrs. Effie Moody also related interesting incidents concerning Indian squaws, who would come and wash all day long and do house work for fifty cents a day. Also that they would come into the stores and wouldn't leave until the store keepers would give them some food. A law had to be established to stop this later practice.

Mrs. Marie Robins, age ninety-seven, of Scipio, Utah,

6James Mace, Personal interview by the writer. Deseret, Utah, June 26, 1954. Age 75.

7Mrs. Effie Moody, Personal interview by the writer, Deseret, Utah, July 3, 1954. Age 85.
related to the writer how frightened she was when she saw her first Indians in Salt Lake City, and thought they were the ugliest people she had ever seen. She said she thought they spoke very funny. She told how she had been treated very kindly by the Indians all her life.

The following Indian story is interesting in that often the Indians would punish a member of their tribe for a wrong committed against the white man:

The Christmas season of 1852 was celebrated with all-night dance, picnic and so forth. Just before New Year's on December 29, there was some trouble with an Indian named Watershub, which became rather serious. Watershub, who had been employed by the King brothers to chop wood, became dis-satisfied with the way he was being treated. Seeing Mrs. King bringing a pail of water from the creek, Watershub followed her, and would have got into the house, had not the door been slammed in his face. The Indian quickly ran to the window and thrust his knife through the glass. Charles Robison, a brother to Mrs. King, was working in the next room. Hearing his sister scream, he rushed out and tried to take the knife away from the Indian. In the struggle, Mr. Robison was stabbed between the ribs. The Indian whooped and yelled so lustily that all the men and boys, and many Indians, including Chief Kanosh, came running to see what was the trouble. One Indian, Toatscohe, had a gun but before he could shoot it, Byron Warner, John Eldredge, and Noah Bartholomew were upon him. Kanosh begged the men to settle this affair peacefully. It was agreed that Watershub should be imprisoned until it was seen whether Mr. Robison's wounds would prove fatal. The Indian was confined in a rude blacksmith shop, but on January 7, 1853, he made his escape. The Indians had their camp on a hill at the present site of Third South and First West Streets. Watershub hid behind one of the tepees under some cedar boughs, but Byron Warner, John Elliott, William King, and others under the command of Captain Standish, recaptured him. This time he was chained and guarded.

The settlers had sent a messenger to Brigham Young, informing him of the incident, and asking advice. On January 27, 1853, the Indians were punished. The incident is briefly mentioned in the story by Byron Warner, published in "Milestones of Millard" by Stella H. Day and Sebrina C. Ekins (Springville, Utah: Art City Publishing Co., 1951), pp. 7-9.
1853, D. B. Huntington, a famous Indian interpreter, arrived in Fillmore, and a conference was called between Kanosh and his braves and the settlers. It was decided that Watershub should receive twenty lashes, to be administered by one of his own tribe. The sentence was carried out before everyone, and some of the whites turned pale before the flogging was completed.

Before Mr. Huntington returned to Salt Lake, he called another council with the Indians, at which the whites strengthened the bonds of friendship with Chief Kanosh and his braves.

There was much unrest among the settlers because of a number of Indian depredations throughout the Territory. Anson Call tells us:

In July, 1853, I received a letter from Thomas R. King, one of my counselors, that he wished me to return from Farmington in consequence of the Indian war, which has broken out in June with Walker's band, in which some of the brethren had already been killed and much plundering done by the Indians in the southern settlements. I prepared myself with a keg of powder and a quantity of lead and immediately returned to Fillmore, found the brethren under martial orders, harvesting their grain by large companies, carrying their guns into the fields with them. They had a constant guard kept round about them. The fort was guarded by day and night with close and picket guards. The Pahvant Indians were friendly, helping harvest the grain. We watched them closely and furnished them with provisions.9

An interesting source of early Millard County history comes from the personal diary of Volney King's father. Delia Robison, aged eighty, of Fillmore, told the writer that she and Mary Lyman Reeve went with Volney King Jr., down into Escalante County in search of his father's lost diary. After much patient searching they were rewarded by locating the precious writings in an old cellar. The diary of Brother King had been lost for

9Tbid.
fifteen years.

Volney King wrote four articles, taken from his father's diary, on the History of Millard County. It was published in the periodical Utah Humanities Review in 1947. The style of writing, in these articles, was printed just as his pioneer father had written it:

On July 21, 1853, it was decided that because of the unrest among the Indians, the State House workers should pull down their shanties and move them into the fort, and that all the dry stock should be driven to Salt Lake County, where guards could be provided. Byron and Hostein Warner were chosen to drive the stock.

On August 3, martial law was declared; a triangle of steel was made for sounding an alarm to call the men and boys from the field. The milk cows were herded together and guards placed around them; at night they were all taken to the public corral and milked while the men took turns standing guard.

Two years after this trouble with the Indians Chief Walker died at Meadow Creek, Millard County the 29th of January, 1855. His brother Arapeene became the Indian leader after his death. When they buried Chief Walker, it is said they took his remains up on the mountains side overlooking the valley. They chose a place of loose rocks and made their excavation by picking the loose rocks out, after which they placed the Chief's body along with his bows, arrows, and a gun in the grave. Some horses were led in a circle around the grave and shot, and they were buried with him.

The first celebration of our National birthday was held Monday July 5th under a bowery erected for the purpose, adjoining the school house where a liberty pole was raised. Judge Anson Call was orator & there were toasts & speeches, the exercise concluded with a dance in the evening. At early dawn the guns commenced firing, which excited the Indians in hearing & they rallied all their forces. Some say they sent runners clear to Corn Creek & just before the gathering for the programme they were seen coming full speed & whooping their war whoop excited to highest pitch but before they could get into the fort they were met by armed resistance & a line of battle was formed about 100 yds south of the fort, the white men shoulder to shoulder in battle array & red man about 8 or 10 ft apart fronting each other not more than five rods distance apart. When the lines were fully formed, & the defence were ready the Chief demanded an explanation was there to be war, was the Whites preparing for battle & getting their fire arms ready if not why was all this shooting & the explanation made which was fully satisfactory when it was told them that it was commemoration of a
great victory many battles which had been won by their great
chiefs & captains & that as Americans they were only re-
jocing over it and that they would like them to join them
in feasting & fun to which they readily agreed, & a fat ox
was given them & taken upon the public square near where
the state house was to be built & there slaughtered &
roasted in barbaque style, & Mr Indian was made to under-
stand that that was one of the greatest days for Americans,
to which they looked forward to with the greatest anticipa-
tions & the Indians never again became excited over 4th of
July Celebration in Millard Co, the white man & the redman
mingling together in a great jolifaction. After an amicable
understanding, though it came near ending in excited conflict.

On Saturday night the 9th of September while Mr. Jacob
Croft, Mr. John Powell, who were employed on a mill in
round valley, just at the mouth of the canyon that comes
from Roundvalley lake while sleeping Mr. Croft dreamed that
Indians came and killed him and the others laboring with him
and the next morning early he left the mill and proceeded
homeward to Fillmore and by this timely warning escaped with
his life. He ever after ascribing the lengthening of his
days to an all wise providence over him.10

Fortunately for the people who came to Millard County,
the Pahvant Indians had a good Chief. His name was Kanosh. He
was young, strong, and peace-loving. His philosophy was similar
to that of Brigham Young; it was better to live in harmony with
the whites than to try to drive them away. Not all of his tribe
believed as he did, but he saved the Pioneers many years of
trouble by his wise and peaceful leadership. The story is told
that he got his name from the Indian word meaning "willow
basket."

The Indian word Kan, for willow, and Ousha, for basket,
results in the word Kanousha, or Kanosh.

Despite the fact that Kanosh was so great a man, there
was tragedy in his private life. He was married several
times. His first wife, Julia, lost her mind, and Indians
thinking she was possessed with evil spirits, put her to death.
The second wife, Betsykin, was a strikingly beautiful woman,
but a very jealous one, and when Chief Kanosh came home with

10Volney King, "Millard County, 1851-1875," Utah Humanities
Review, I, 26, 27, 384, 385.
another wife, Mary a Cherokee woman from Camp Floyd, Betsy-kin lured her into the wilds to hunt squirrels, and cut her throat. When the tragedy was discovered the Indians decreed that Betsykin must die. She begged to be allowed to starve to death, which plea was granted her. So within sight of the teepee village, she lay in her own teepee with but one jug of water, crying and moaning until she died.

The last wife of the great Chief Kanosh was a little girl who was captured by a waring tribe from another band of Indians. Her clothing denoted that she belonged to a wealthy family. She was taken to Salt Lake City and offered for sale. Charles Decker, brother-in-law to President Young, bought her, and took her into his home and she was taught to live as the white people lived. It was while Sally lived there that Kanosh met and married her. They were married in the Endowment House. Later Kanosh brought her to the town of Kanosh to live, and they lived in a log house south of the tithing office. Due to her training, she kept house as efficiently as the white women. White people were invited to dine with them and the old Chief would ask the blessing on the food. It was a common thing for him to speak in a Sacrament meeting. He was a speaker at Bishop Callister's funeral. Chief Kanosh was sixty-three years of age when he passed on.

Kanosh town was visited every day by Indians. They would carry a white flour sack and usually have it full when they left to go home. President Young's admonition: "Feed them, don't fight them!" in reference to the Indians, was carried out by Kanosh people.

The great valley was still a favorite rendezvous for the Pahvant Indians who pitched their wickups on the banks of the river. The Indians were more numerous than the white people. In the Spring of 1865 Black Hawk, a notorious Ute Indian Chief, and his band made a raid on the Sanpete settlement, killing several people and driving off their stock. This resulted in the Black Hawk War. An appeal was made to the government for help but the Civil War was going on and they received word to form a militia and protect themselves.

The Indians around Deseret stole the settlers cattle and kept them in constant fear. Finally they organized a Militia into two companies under the leadership of Benjamin H. Robison, Major, with John Hunter, Captain of the infantry and William S. Hawley as Captain of the Cavalry. Thomas Cropper First Lieutenant and Adjutant. They had to muster twice a month and keep guards at all times. Finally the people were told to move into a larger settlement or build a fort. They called a mass meeting and decided to build a fort, then they named four Captains to take charge of the building. These captains were William S. Hawley, Isaac Pierce, Nathan Pierce and Thomas Cropper.\footnote{Daughters of Utah Pioneers, \textit{Milestones of Millard}, \textit{op. cit.}, pp. 141, 346, 430.}
Old Fort Deseret--1865

One of the most treasured "shrines" of the Latter-Day Saint settlers of Millard County is the Old Mud Fort located just south of the town of Deseret. Parts of the walls are still intact and standing today as mute evidence of pioneer cooperation and determined courage to stand shoulder to shoulder in solving their Indian problems.

The story of its construction is excitingly related in the following account:

As the captains were choosing up sides it looked as though a disastrous Indian Skirmish would strike at the little settlement any time. With an authorization order from President Brigham Young they started to build a fort and encourage speed; the captains were to be responsible for a bastion and one half of the walls. The winners were to be the recipients of a dance and supper, while the losers were to furnish the food and the entertainment. Captains Cropper and Nathan Pierce were in charge of rock haulers. Hawley and Isaac Pierce were in charge of the building of the walls. The Hawley group completed its work in nine days and the Pierce group in nine and a half days. Part of the wall built by the winners fell down so it was called a tie. The work on the fort commenced in the latter part of June and was completed in July, 1865.

The mud and straw mixture of which the walls were constructed was made by plowing a trench, turning water into it and throwing in straw from the plentiful wheat crop that year. It was mixed with the tromping feet of oxen, (men, women and children, also helped tromp the mud mixture.) The walls were built on a lava rock foundation which was made of rocks from Black Rock.

The inscription on the marker at the fort reads:
"Erected as a defense against Pahvant Indians in the Black Hawk War, completed in 18 days by 98 men. Hawley and Pierce foreman, John Radford, Superintendent. Opening celebration July 25, 1865. The fort was 550 feet square with bastions at the northeast and southeast corner and portholes giving a view of each side.

The walls were made of adobe, mud and straw, mixed by the feet of oxen. When completed they were 10 feet high, 3 feet by 9 feet at the base and 1½ feet at the top, resting on a stone foundation."
Fort Deseret. Built of mud and straw by the Pioneers in 1865 as a defense against Pahvant Indians in the Black Hawk War. It is called Fanny Powell Cropper Daughters of the Utah Pioneers Camp at Deseret. (Fanny Powell Cropper is the grandmother of the writer.)
After the fort was completed a willow bowery was made and a big celebration was held on the 25th of July (inside the fort). A two-year-old heifer was barbaqued for the celebration. Thomas Callister and others came over from Fillmore to help celebrate. John William Dutson brought his juvenile choir over from Fillmore to sing.

Today most of the walls of this fort have fallen, but work is being under-taken to preserve those still there. A monument was erected on the site of Old Fort Deseret in September of 1937. The marker was built of stones furnished by the descendants of the builders of the fort in memory of their work. It was unveiled by Ann Bennett Stephenson and was dedicated by E. L. Lyman, grandson of Colonel Thomas Callister (head of Pahvant Military district, who founded the fort). Those in charge of the ceremony were Mrs. Eda Bishop, president of Deseret Daughter Utah Pioneer., and John R. Bennett, in charge of the construction.  

An Indian Scare

From the journal of the writer's father's uncle, Thomas Cropper, comes a story of an Indian scare which concerns the bravery and courage of the dauntless spirit the early settlers had in the face of grave danger:

The people never had to be housed in the fort but their cattle were locked in it each night and then were herded along the river in the day time.

The closest they ever came to using the fort was during an Indian scare in the spring of 1866--Edward and Arthur Morgan were moving down from Tooele. They camped in a place known as "Packs Bottom," where heavy willows and brush were all around on the high bank with a meadow in the bottom. They went up on the bank before starting in the morning and saw Black Hawk and his savage band approaching at a rapid pace. The Morgan men were about eight miles from Deseret but made their way there as quickly as possible. Forty-five men on horse back hastily returned to the scene. The Indians were fleeing, but at the camp eight head of cattle had been killed and sliced up and hung on the brush to dry. The wagons had been ransacked and everything they could make off with had been taken, even the wagon covers.

The men returned to the settlement and prepared for an attack. The Indians came within two miles of the town and located in the row of sand hills on what was known as the Frank Hinckley farm. The people counciled at the meeting house and decided to send four men to the Indian camp to offer beef and flour and decided to send four men to the

12 Ibid., pp. 431, 432.
Indian camp to offer beef and flour and try to persuade the Indians to be peaceable. Nathan Pierce, an excellent Indian interpreter, Isaac Pierce, Leigh R. Cropper, Sr., and Thomas Cropper were sent. When the men were within 100 yards of their camp the Indians gave a signal for them to stop or they would be fired on. Pierce kept shouting to them until they were within fifty feet. The Indians were seated in three rows all painted with war paint, their bows and arrows on their laps and their guns in their hands ready for battle. There was old Chief Black Hawk, about fifty Ute Indians, some Goshutes, and some Pahvant and Snake Indians, making 72, by actual count. They said they didn't want any flour or beef. They could help themselves to all they wanted. Pierce told them the people wanted to talk to them, that their arrows could be pulled out, but the Mormon guns would blow a big hole right through them.

Finally they consented to send two Indians back to the settlement to talk things over. They followed the men back, one behind Pierce and one behind Cropper. They were scared stiff. They wouldn't talk when they got back to Deseret, they just sat and sulked. About 4 a.m. the guards reported the Indians were moving west. A group of men followed for 12 miles but the Indians kept going and scattering in several directions. That ended the Black Hawk difficulties in Millard county.13

Gunnison Massacre

The earliest Indian story in the memory of the writer is the tragic account of the Gunnison Massacre. This tale of a terrible sneak attack of revengeful Indians upon innocent white explorers was told and handed down by members of the family. The detailed tragic events were written as follows by a relative of the writer, Josiah F. Gibbs, editor of the Millard County Blade, who was able to obtain first hand information about the massacre.

The second account of Deseret was the visit of Lieutenant Gunnison, who came to Utah under the command of Captain Howard Stansbury in 1853. It was a government expedition

13Thomas Cropper, "Journal". (Unpublished MS owned by his daughter, Mary C. Reeve, Hinckley, Utah.)
detailed to make a survey of one of the proposed routes for a transcontinental railroad to the Pacific. Arriving in Utah by way of the Green River, the explorer went on to the Sevier River and located his command while surveying not far from Deseret. It was here that he and his party were attacked by Indians and killed. "The Gunnison Massacre" as it was later called, was one of the pathetic tragedies in early Utah history.

Owing to the native reticence of the Indians, the complete facts could not be obtained for years after the tragedy. For that reason, the several histories of Utah give but scant space of the pathetic incident.

Forty-one years after the massacre, the editor of the Millard County "Blade" of Deseret, wrote a sketch and after its publication in the newspaper the narrative was read to "Old Corboorits," one of the then-surviving participants who lived at the Indian camp near Kanosh, and by him Indian Mareer's story of the bloody deed was unhesitatingly verified.

[The following information was taken from the article written in 1894 by Josiah F. Gibbs, editor of the "Blade."]

The attention of the traveler on the road from Deseret, Millard County, to Nevada, will likely be drawn toward a cedar post that occupies an unusual position a few rods north of the Sevier River, and a hundred feet from the east side of a shallow lake which covers about ten acres. The place is about six miles west of Deseret, with no habitation within several miles. The rough bark has been removed from the post, otherwise there is nothing in its appearance to attract attention except its isolated position. Yet, the spot over which that solitary post now stands sentinel is historic and tragic—it is the burial place of a small party of employees of the United States who fell easy victims to a band of revengful Indians.

The memorable spot is situated nearly midway in the Pahvant Valley, which stretches out in an almost unbroken plain to the Great Salt Lake, one hundred and fifty miles distant to the north.

About two miles to the south, the monotony of the desert-like plain is relieved by a basaltic mesa, a dark volcanic mass which rises abruptly from the level country to a height of perhaps two hundred feet, the surface of which was swept by waves of ancient Lake Bonneville, until it is nearly as smooth as the surrounding plain.

Dotting the valley in the vicinity are numerous shallow lakes, formed by the overflow of the Sevier River whose sinuous trail across the valley is indicated by patches of scrub willows.

At the time of the massacre the present lake was marshy ground, covered with flags, rushes and a rank growth of grass which extended well out towards the higher ground, thus forming an inviting, but dangerous nook.

The scene of the tragedy has been described to more clearly understand why the Captain—whose reputation for
courage had never been questioned—and his little band of brave companions failed to make even a semblance of resistance.

[The story of the actual attack was told to Mr. Gibbs by old Mareer, one of the surviving reds who lived in a wickiup on some otherwise vacant ground southwest of Deseret. Byron Warner of Oasis also furnished some of the information.]

In October, 1853 a company of Missouri emigrants, en-route to California passed through Fillmore and camped on Meadow Creek. Anson V. Call, bishop of Fillmore told the emigrants some reds were also camped on the creek, but that they were friendly.

The train had hardly gone into camp when Moshoquop—the Pahvant war chief—his father, Mareer and several others of the band, arrived at the camp of the strangers and offered to "swap" buckskins for tobacco and other articles.

The emigrants were suspicious of the bows and arrows carried by the Indians so they surrounded the reds and attempted to disarm them.

The Indians resisted what they regarded as an unwarranted intrusion on their rights. One of them "jabbed" an arrow into the breast of one of the emigrants, which so enraged them that, whipping out their revolvers, they opened fire on the Indians. In the melee, the father of Moshoquop was shot in the side and died the next day. Two other Indians were wounded, but all the white men escaped injury except the one who received the slight wound from the arrow thrust.

A few days after this Moshoquop and a band of twenty Indians left Meadow Creek, with threats of revenge on the whites and a quarrel with Chief Kanosh and moved to the vicinity of the lakes near Deseret for the purpose, as Mareer said, of hunting ducks, and camped six miles west of the place where Gunnison and his party were afterward killed. Among them were many Indians whose names were familiar to the old residents of Millard county.

During the year 1853, Captain Gunnison, with a small military escort under command of Captain R. M. Morris, who had been exploring for a railroad route through the Rocky Mountains went into Fillmore for supplies, and was warned by Mr. Call of probable danger with the Indians. Being so near the Sevier Lake—the dead sea of Millard County—Gunnison resolved to explore it and then to go on to Salt Lake City and establish winter quarters. He had always been friendly with the Indians and had no fear of them.

On the morning of October 25th, Captain Gunnison and his eleven men started on their last and fatal mission of exploration.

When the party reached the upper vicinity of the lakes, some of the men started shooting at the wild fowl which fairly swarmed in that vicinity. The firing was most unfortunate, as the reports of firearms reached the ears of Sam and Toady, two of Moshoquop's dusky band, who were hunting ducks along the river and sloughs.
On receiving the news of the white men, Moshoquop determined to avenge the death of his father. He called his warriors together and planned the attack.

About midnight they began their line of march and before the faintest streak of dawn appeared, the doomed explorers were nearly surrounded by the wily savages, who occupied the east, north, and south sides of the camp, while the marsh cut off escape to the west.

The sun had just arisen from behind the distant Canon range when "Pants," a brother of Moshoquop, stealthily rose from his place of concealment near the edge of the swamp, a sharp report rang out on the crisp air and the cook fell dead beside the camp-fire. The signal gun was followed by the rapid firing of nearly a dozen guns intermingled by the piercing war-whoop of the savages. Gunnison, who was washing down by the river, sprang to his feet and pulling his six-shooter opened fire on his assailants, who dodged and ducked to escape. [Mariner said no Indians were killed.]

The surprise was complete, and the dazed officers and men thought only of escape. Amid the shower of whizing arrows which followed the emptying of the guns, the men ran toward the open ground to the north and in the desperate race for life, threw aside their arms and divested themselves of coats and everything that might impede their flight.

Two of the men escaped on horseback, a third one was thrown from his horse a short distance east of the camp, but he had the good sense to remain quiet for several hours while the reds were passing to and fro, sheltered only by the stunted greasewood.

The fourth man that escaped plunged into the river, swam to the south bank, where, within the friendly shadow of the willows, he continued his flight to the camp of Captain Morris (near Holden) and told the story of the attack. While he was talking the others that escaped came into camp.

About 12 days later a burial party from Fillmore consisting of six white men, Chief Kanosh and Narrient of the Pahvant tribe went to the scene of the massacre. The coyotes had so mutilated the dead that nothing remained of the small exploring party but glistening skeletons. Captain Gunnison was recognized by the iron-grey hair which clung to his temples.

Immediately after the arrival of the Fillmore party, Kanosh sent Narrient down the river in search of Moshoquop and his band, and gave orders to come in if they could be found.

In those days not a member of the Pahvant tribe dared to disobey the intrepid chief, and as Mr. Call and his party were rounding up the top of the common grave, Moshoquop and his band came in sight across the swamp on their ponies.

Moshoquop told the partial story of the massacre, and endeavored to exonerate himself by relating the circumstances of his father's death at the hands of the white men. Mr. Warner asserted that during the recital, tears streamed from Moshoquop's eyes and that his appearance was a mixture
Gunnison Monument. Located approximately thirteen miles west and south of Hinckley on the bank of the Sevier River. Unveiled November 11, 1927 and dedicated by L. R. Cropper Sr. Edwin Stott, sole survivor of the burial party, did the unveiling.
of fiend incarnate and savage affection.

The remains of Captain Gunnison and William Potter were wrapped in blankets and taken to Fillmore where the Captain was buried; those of Potter were sent to Manti for internment. The others were buried at the scene of the Massacre.

While Moshoquop's part in the Gunnison tragedy cannot be justified by revenge for the death of his father, it is somewhat palliated by reflecting that his nature—like that of all other Indians—was the result of generations of transmission of ideas and customs incident to the environment of the red men. [According to Frank Beckwith, editor of the Millard County Chronicle this account written by J. F. Gibbs is the best and the most accurate of the Gunnison Massacre.]

On the 22nd day of August, 1888, Andrew Jensen, Dr. John R. Park and David R. Allen of Salt Lake City, Bishop Joseph S. Black of Deseret and one or two small boys left Deseret in the afternoon to locate the place where Captain Gunnison and his party were massacred 35 years before. "We took with us the late Byron Warner as guide, he being the only man in Millard County, at that time, who took part in the burial of the murdered men in 1853. We took with us a large cedar post which we put in the ground on the identical spot where the bodies were buried. Strangely enough this post was the first monument of any kind that was ever raised by friendly hands to mark the grave and so we had to rely entirely on the memory of our guide."

In May of 1922 Mr. Jensen again made a trip to Deseret, organized a party of sixty-four persons and visited the spot. "We found the cedar post still intact. We carried rocks and made a temporary cairn around the stump of the post which was only protruding a few inches above the ground." Mr. Jensen then suggested that a concrete monument be placed there marking the spot where a noble American citizen and a United States Officer perished with his comrades, while in the faithful discharge of their duties.

On Memorial Day in 1927 a suitable monument was unveiled. Josiah F. Gibbs, then a resident of Marysvale, was the chief speaker of the day telling the narrative in forceful, vivid language. Andrew Jensen, L. D. S. historian gave an address. The monument was dedicated by Leigh R. Cropper Sr. and Edwin Stott sole survivor of the burial party did the unveiling.


15 Andrew Jensen, "Visit to Millard County Recalls Fate of Captain Gunnison and Party," An article written May 4, 1922, Salt Lake City, Utah.
Turning again to the pages of Jacob Croft's journal, we find a most exciting story of a narrow escape, by his stepson, Wise Cropper and a friend, Oliver Harris, from a group of fourteen Indians. The incident plays up the loyalty of one, Mareer, (Indian) that Jacob Croft had befriended and had given the redman flour when he was hungry. This kind act actually saved the life of the two young boys, Wise Cropper and Oliver Harris. Following is the "hair-raising" narrative:

At this time Jacob Croft was living in Scipio and had a herd of stock at Oak Creek, a camp ground for stock raisers. The Croft herd was in charge of Wise Cropper, a youth of about 13 and another youth named Oliver Harris. The boys were out early and had ridden to the top of the ridge north of town. From the cedars emerged fourteen redskins who greeted the boys with war-splitting whoops of victory and at the same time lowering their guns on these helpless boys. Thirteen of the Indians belonged to Black Hawk's band, and it was their intention to roundup the Oak Creek stock and, crossing the mountain farther to the southeast, join the main band. At the instant of the lowering of the guns, the boys heard a welcome sound. It was the harsh, gutteral voice of Indian Mareer, a member of the Pahvant band which had a permanent camp at Corn Creek some twelve miles southwest of Fillmore. Although he had participated in the massacre of Captain John W. Gunnison in 1853, Indian Mareer was not destitute of gratitude and loyalty to his white friends. Jacob Croft, who owned a grist mill at Fillmore, had been generous to the redskins with donations of flour. (And in those days if anything could touch the heart of a Lamanite, it was flour.) Mareer demanded a truce. He explained to his associates that Wise Cropper was a stepson of his white friend, Jacob, and pleaded for the lives of the boys. Mareer's plea was refused; but when he charged the Indians with cowardice and asked that the boys be permitted to "run the gauntlet," and have 100 yards the start of the bullets and arrows, the other Indians then consented. Each of the boys were mounted on a speedy horse and wheeled towards camp. At the signal from Mareer they were off like the wind. Behind them rang the cheering voice of Mareer, who, from his great lungs, came the words, "Pungero! Pungero! Pungero!" which being interpreted meant, "Run! Run! Run!" At the allotted distance the rifles cracked and bullets whistled about the boys, but they escaped unharmed.16

Jacob Croft was an example of the fulfillment of President Brigham Young's prophecy saying, "It is better to feed the Indians than to fight them."
CHAPTER II

LATTER-DAY SAINT SETTLEMENT

Settlement Parties and Dates

After Father Escalante's visit to Utah came the Spanish slave traders, then the mountain men, followed by the trappers of American Westward Expansion.

Jedediah S. Smith, a member of a fur trading company, passed through Millard County on his way to the San Gabriel Mission in California. Others who preceded the Latter-day Saint settlers were Captain Benjamin L. E. Bonneville, Jim Bridger, Peter Skene Ogden, Miles Goodyear, John C. Fremont, and Jefferson Hunt.

The first account we have of the Mormon pioneers exploring Millard County is a group headed by Parley P. Pratt. He was sent southward into southern Utah by Brigham Young to get a knowledge of the country, its rivers and valleys. On their return trip Brother Pratt and his party were snowbound at Chalk Creek, and had to stay at this winter camp for a few months until the weather cleared. A short time later the settlement of Fillmore was established at this site.

From the Millard Stake Journal we find that in the spring of 1851, Brigham Young, leader of the Latter-day Saints, with a company made an excursion throughout the territory to find

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suitable places for settlements.

Late in October of 1851, two companies set out for Fillmore. One was under the direction of Brigham Young and the other was under the direction of Anson Call. The group with Brigham Young came to choose a building site for the new State Capitol and to survey the city. The other group came to make a settlement.

In the fall of 1851, Governor Brigham had been empowered by a resolution of the Territorial Legislature to appoint a commission to select a seat for the Territorial government at Pauvan (Pahvant) Valley. This act of legislature was approved October 4, 1851. A Message of Gov. Young dated July 5, 1852 says, in accordance with a resolution of legislature locating the seat of government at Pauvan Valley and authorizing me to appoint commissioners to select a site for the capitol. I complied with request by appointing Orson Pratt, Albert Carrington, Jesse W. Fox, Wm. C. Stains and Joseph L. Robison said commission.¹

President Brigham Young and party left for Great Salt Lake City on a tour south for the purpose of locating the Territorial seat of government for Utah. Prior to this Anson Call and Josiah Call of Davis County, N. W. Batholomew of Weber County, S. P. Hoyte of Salt Lake county and a number of incoming immigrants from the states had been selected to make the settlement and were on their way there with all their pioneer outfit for that purpose. And Thurs 23 of Oct. 1851 they left Salt Creek (now Nephi Creek) 60 miles to the north of Chalk Creek, the last of the settlements through which they had passed and now their nearest neighbor. And that day they traveled 18 miles to Chicken Creek Springs.²

For ten years, 1847-1857, the Mormons had the country to themselves, except for a lively commerce on the overland trail routes. Meantime, a provisional government, "The State of Deseret," was established March 12, 1949 with Brigham Young as the governor.

The act which established the territorial government for Utah was approved Sept. 9, 1950.

The state of Deseret from 1849-1851 included what is Utah today, the state of Nevada, part of Colorado, Arizona, and a small section in California, Oregon, Idaho and Wyoming or in other words its boundaries embraced the Great Basin states and that part of the southwest enclosed by the Colorado


²Andrew Jensen, Church Chronology.
River drainage system and including a Pacific seaport.\(^3\)

Fillmore is an old town as far as the West is concerned, having been settled four years after the Mormons came into Salt Lake Valley. For this reason and because of its having been Utah's first state capitol it has more than its share of historical interest.

Fillmore was chosen as the first State Capitol because it was centrally located in the beehive state.

In October of 1851 the governor and legislative assembly of the territory of Utah provided for the organization of Millard County and the City of Fillmore named for Millard Fillmore, then president of the United States.

The State House Square was marked off first and Brigham Young personally designated where the Capitol building was to be erected. The same fall the first pioneer families were sent to colonize the community, and the foundation of the State House was begun. Truman O Angel was chosen as the architect.

About 100 persons were in the first group that settled in Fillmore.\(^4\)

An adobe fort was erected, homes and a church built within the fort. The State House was completed as it stands in 1855 but it was the intention of the builders to add to it later. In this building Utah's fifth session of the Legislature convened Oct. 10, 1855. It was the purpose of Brigham Young to establish in the Valleys of the Mountains a commonwealth of such magnitude and with such bounteous resources that an outlet to the ocean would not only be desirable but necessary, therefore he chose this spot as an advantageous location for the State Capitol. Today it stands on a main artery of travel to the coast—a proof of his knowledge of the lay of the country. But the center of population was in the vicinity of Salt Lake City. Roads were poor and travel difficult. The distance was great and the winters cold so the hope of making this the Capitol City was finally abandoned.\(^5\)

Ten years after Fillmore was first settled a group of saints were called to go settle in Deseret which was located about forty-five miles northwest of Fillmore. Some of the saints


\(^4\)Pamphlet from "State Museum," Fillmore, Utah. This is given to all tourists who enter the museum.

\(^5\)Kate B. Carter, Heart Throbs of the West, (Salt Lake City: Daughters of Utah Pioneers, 1947), I, 243-244.
hated to leave as the tragic incident of the Gunnison Massacre was still very vivid in their memory.

"In the autumn of 1859 Jacob Croft, Alexander Melville, and Alexander F. Barron were appointed, by Brigham Young, to investigate the feasibility of establishing a settlement on the Sevier River near Sevier Lake in Pahvant Valley."  

We find these men, like the old Puritans of New England who traveled with the Bible in one hand and a rifle in the other, very devout. They had previously joined the Latter-Day Saint Church in Texas and had left their homes to come to Utah. They drove their cattle, approximately a thousand head, through a wild and unbroken country to Utah, and the idea of locating in a favorable cattle country appealed to them.

Problems and Hardships of the Settlers

Jacob Croft and his exploring party returned from Deseret to Fillmore and made a favorable report of their findings.

Early in 1860, upon advice of president Young a company of forty men came over to Deseret and with their teams began building a dam to get the water out on the land. Jacob Croft was in charge of the construction work. The men worked in cold January weather. They made the dam out of willows, rock and heavy timbers, hauled over from Fillmore. The rock was hauled from Black Rock.

The next spring more people moved into Deseret until by 1861 there were 142 families established in the new settlement of Deseret.

Jacob Croft built a mill in 1863, organized a water company and established a school. In March 1861 the Church was organized with Jacob Croft sustained as the presiding elder. He was succeeded in 1864 by Benjamin H. Robison who served the people faithfully for 5 years then he moved back to Fillmore. In 1869 John Lovell was made presiding elder.  

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6 Jacob Croft, Journal. (MS in possession of his daughter, Amanda Croft Conk, Delta, Utah.)

7 Ibid.
The dam in the Sevier River broke repeatedly ruining their crops. Each year a similar disaster was reported until many of the settlers became discouraged and moved away in 1868. Some went to Oak City, some to Holden, but the majority went back to Fillmore. For about six years the area was entirely vacated only for a few stockmen who came to winter in the houses built by the first settlers.

Every foot of progress, every inch of advancement made in this desert country, was stubbornly resisted by nature and was overcome only by dogged persistence and repeated efforts. Not "ghost towns," but "ghost projects" in this valley testify that subduing this great Pahvant Valley was no easy accomplishment.

"Some of the people, who left Deseret, didn't give up. Seven years later they came back to build another dam to harness the Sevier River. This was the second attempt to settle Deseret and though there were repeated hardships these pioneer people stayed."

In 1874 a company of non-Mormons, principally from the Tintic Mining District, made preparations to build a new dam across the Sevier River at Deseret. They hauled considerable timber on to the ground and made other improvements, which they subsequently sold to the Latter-day Saint settlers.

In the spring of 1875 another effort was made by Gilbert Webb and others to erect a dam across the Sevier River. This dam was built mostly of rocks and willows, the latter being bound in bundles and sunk with large rocks until it was raised to the surface of the water.

Mr. Croft was again put in charge of the construction and thirty men were brought from Fillmore and the work began. There was a "tent town" of men building the new dam. Some of them lived in the abandoned houses of the first settlers.

While this dam was being constructed, Joseph S. and William V Black, who had resided at Kanosh, settled at Deseret, and took up land where the present town of Deseret now

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8 James Mace, Personal interview, Deseret, Utah, June 26, 1954. Age 77.

9 Ibid.
stands. The non-Mormons claimed all the land lying adjacent to the old townsite.10

The greatest problem and struggle for the Saints in the Deseret area was to harness the Sevier River. After the dam had gone out several times the pioneers realized the necessity of organizing an Irrigation Company. This would strengthen their fight to conquer the turbulent Sevier River.

From the first minute book of the Deseret Irrigation Company we find the following account:

The Deseret Irrigation Company was organized July 29, 1879 with Wm. V. Black as president, Samuel W. Western, Neils M. Peterson, Byron Warner, and Hyrum Dewsnup trustees. Joshua Bennett was secretary and treasurer.

The new company was stocked for $6,000, which paid off the indebtedness of the Webb dam. It was figured that an acre share of water would water one acre of land. They paid $1.00 a share for the water to raise the money.

The Deseret Irrigation Company was incorporated February 20, 1886 with a capital stock of $50,000. The company took over a number of canals drawing water from the Sevier River at different points.

Trouble lasted with the dam until 1909 when Deseret had their last flood. This was when the "Cropper Cut" went out, after which there was a terrible epidemic of typhoid fever caused by so much water under the floors of the homes.11

Ecclesiastical authorities in Millard Stake who were interested in the project "called" various male members in the stake to help the Pahvant pioneers prepare for the next season. One of these pioneers described their efforts as follows:

In the fall of 1859 Jacob Croft was detailed to go over on the Sevier River & make a dam & take out the water that a large tract of land might be brot under cultivation, & Orange Warner was Supt. of the work, & they named the place Deseret. Many of the larger pupils attending school were


11 Deseret Irrigation Company, "First Minute Book," (MS in possession of E. J. Eliason, Deseret, Utah.)
detained to supplyment the force necessary to accomplish the job. Men had to do their own cooking after laboring all day & before starting their labor in the morning. . . . The work was carried on under the direction of Br. Croft, Orange Warner & Father Thos. Evans by some hauling brush & willows and others rock & thus was the winter of 1850 & 60 spent by all the available force of Millard Co.

This dam was 100 feet long, 30 feet wide, about 10 feet high, and was located about one and one-half miles above the town of Deseret. 12

The people of Deseret had not realized how unpredictable the Sevier River could be. Its origination was in the Panguilich Plateau of Central Utah and disappeared in the desert sands thirty miles south of Deseret in what is called "The Sink of the Sevier." This river, without any control from outside source, was a big trial to all of the communities depending upon it for water.

A late spring thaw washed away the dam in June 1861. The men and boys worked many long and hard hours and finally finished another dam in time to save the crops. When the harvest was over the rains proved too much for the dam and it washed away again causing much damage.

This was in June 1862 and in October of the same year work commenced again on a new dam. But when the following spring floods came they washed out that dam. The men were now determined to make a dam that would last for all time, so the men of Deseret worked all summer on a new dam. The men started work on this dam during the winter of 1863-4.

This season the dam which had gone out of the Sevier river at Deseret was put in, the whole county engaging in the labor. The rock for the apron to it were hauled from Dry Creek Canyon near Fillmore 40 miles in the snow and cold and Mr. Daniel Thompson, one of those engaged in hauling this rock, frosted his feet. Some of the men engaged in freighting these rock were F. M. Lyman, D. Thompson, Lewis Brunson and many others making a number of these 80 mile

trips. The common rock haul was about 6 miles and the willows 1½ to 2 miles and with a long pull a strong pull and a pull altogether the dam at Deseret was again put in and supposed to be a good job.\textsuperscript{13}

The problem of a successful dam seemed solved until the late winter of 1881-1882 when the tolling of the meeting-house bell tragically confirmed their worst fears: the dam was carried away by "an immense quantity of floating ice."

The dam, seventh of the Sevier at Deseret, did indeed wash out. It had lasted through one season only. The crop was almost a complete loss. Water in the Sevier had risen so high that it had cut around the dam, found a new channel, and left the dam "high and dry."

After nine tries and much labor and money had been put in to get a dam that would hold the Deseret Irrigation Company they tried their tenth time to make a dam that would hold. This time they were certain they had conquered and had the Sevier River harnessed. But during the 1890's the Sevier cut through the narrow neck of prairie, 200 feet wide, which separated the two bends of the river and a new dam had to be built. This dam also failed right in the middle of the growing crops and was a great loss to the farmers.

Many of the settlers, blaming the company for these misfortunes, began an action in the courts for damages, and finally forced the Company into receivership. The Delta Land & Water Company, which succeeded to the right and obligations of the bankrupt concern, constructed a diversion dam four miles up the river and a connecting canal. This dam stuck. By 1912 the company had completed its obligations under the Carey Act and received its grant of land. At a cost of $150,000 the Delta Land and Water Company had opened up almost 40,000 acres of the Sevier desert-land which for centuries had grown nothing but greasewood, salt grass, and rabbit brush. A new community, now the largest in the valley, was settled and given the name of "Delta." A subsequent syndicate, the Sevier River Land and Water Company, is one of the greatest feats of hydraulic engineering in Utah, raised the Sevier Erige Dam to a height of 90 feet, and enlarged the reservoir to the storage capacity of 250,000 acre-feet of water. The completed dam is now known as the Yuba (always pronounced "Yubis") Dam. The total investment in irrigation facilities in the Pahvant is now upwards of half a million dollars.

The desert has been conquered and man has triumphed; but the human cost has been high. First the community, then the "Stake" or county, next the church, and finally the agencies of State and Federal Government were called in to make the people rejoice and the desert blossom. Sciences,

\textsuperscript{13}Ibid., p. 379.
Yuba Dam Spillway. This is an unusual photo in as much as it was taken at a time of high water. One of the very few times that there has been an overflow at the high spillway.
engineering, and disciplined cooperation finally forced
Fate to strew bliss instead of pain in the Pahvant.\footnote{Leonard J. Arrington, "Taming the Turbulent River", Utah Humanities Review, 1951.}

James Mace, now seventy-seven and living in Deseret, remembers when he was a boy the trouble the settlers were having with the dam. As he remembered it the Deseret dam was washed out five times.

Brother Mace remembers being in a Stake Conference one Sunday when a message from William Reuben Black was read by Brother Lyman telling the people that the Yuba Dam, up near Scipio, was being threatened by high water. Brother Lyman excused all the able-bodied men in the congregation and they left immediately. By daylight men, with their teams, kept coming until two hundred and fifty men were on the job. The men worked day and night, and the high water finally went down after thirty days.

Lula Cropper, the writer's mother, who is also seventy-seven, remembers the above incident very vividly. She also remembers how the old "Church Bell" in Deseret was used to signal the people of Deseret that there was trouble at the dam. When the men would hear it ring they would drop everything and rush to help save it. The women and children would be terrified to hear it ring, knowing their crops were lost and all their efforts were in vain.

The Mormon settlers who came to this new area were converts who had just immigrated from the States and England. They
were poor, having had to leave their property and belongings behind and moving to a new and strange land.

They came to make new homes where they would be free to worship as they wished without religious persecutions.

The pioneers endured hardships of traveling as many of them walked the entire distance across the plains. They forded rivers and camped on the banks in all kinds of weather.

Wagons carried their meager necessities of life and sometimes before the journey was over many of the wagons broke down and had to be left by the side of the road. Their food was scarce and limited. After they were settled they had to weave their own cloth, card their own wool and spin their own yarn in order to make their clothing.

There was always the constant fear of Indians, not only while they were crossing the plains, but during the early years of settlement. In both Fillmore and Deseret forts were built for their protection.

The towns were new settlements, and the resources of the country around them was unknown. How they were to make a livelihood was a major problem. Everything around them was new, wild, and forbidding according to Volney King, one of the first settlers in Fillmore.

Timbers and logs were brought from nearby canyons to make log homes for the people in Fillmore. During this time, while homes were being built, the people had to live in their wagons.

Roads were soon built and corrals made for their cattle.
According to Anson Call's journal they built a school house and established a school within fifteen days after their arrival and built a fort in the shape of a triangle.

Mrs. Maria Robins, a ninety-seven-year-old pioneer, who is still alive today and living in Scipio, relates some very interesting experiences she had:

I was an early pioneer and had to work all the time and work very hard, but I was happy through it all.

I walked across the plains and came to Millard County when I was about nine, in the year 1856. Like many of the other saints I could not speak a word of English when I came to Utah. I worked for a Mrs. Rogers in Fillmore whose sons taught me to speak English.

Before I was ten I was carding wool and spinning yarn. I did all kinds of housework but it never hurt me.

I have had my prayers answered many times. I prayed everyday and my prayers were answered everyday. In those days there were no Doctors and the saints had to rely on the Lord for help. I never lost a child and all eight of my children are still living today. Whenever they would get sick I would pray for them.15

Typical of the early pioneers, who settled in Fillmore, was Joseph Robison, who came with his family in 1854.

They were well fitted out for the journey, with seven wagons. They had sixteen oxen, four horses, two cows, and two colts. Grandfather and Benjamin drove a span of nice horses. They were well prepared for the journey and did not have the hardships so many suffered. In grandmother's wagon was a bed for the younger children, a rocking chair and a stove. She mixed her bread and prepared their meals as they traveled. I have pieces of her underskirt wherein she had sewed $2200.00, the amount they received when they sold their farm. They traveled a little over eighteen hundred miles in four months. They reached Salt Lake City in July and paid their tithing of all they owned then went on down to Fillmore, reaching there the 17th of August in 1854.

The harvest that year was scant, and the saints were in need. Grandmother gave away eleven quilts during the first two years they were in Fillmore. The first seven years the Robisons were here they lived in the fort. If anyone was

15Mrs. Maria Robins, Personal interview, Scipio, Utah, June 27, 1954. Age 97.
ill she would take a cupful of sugar and give it to them, as sugar was such a treat.

Benjamin H. Robison was called to Deseret to be a presiding elder and his years there are recorded as a valiant struggle to maintain that outpost. 16

Another typical family to settle in both Fillmore and Deseret was the John Powell family.

Brigham Young called the Powell family in company with 27 other families to settle in Deseret, Millard County. In company with Peter Huntsman, grandfather arrived in Fillmore on Sunday June 6, 1858.

He intended to build his home in Deseret, but he never did. With the other settlers he tried to make a living there, but after the dam had gone out several times he decided to move his family to Fillmore. While in Deseret he helped to build the fort to protect us from the Indians. The fort was located by Apostle Amasa Lyman and Bishop Callister on the canal.

The family home in Fillmore was built on a lot which "Black Sam," an Indian, claimed. Grandfather had difficulty in trying to make the Indian understand that the property belonged to him because he had bought it and had a deed for it. For a long time he kept his teepee in the Powell backyard.

Grandfather built a furniture shop on his lot and turned out fine decorative furniture to sell. 17

In Anna J. A. Lovell's life history, when she lived in Deseret, she suffered terrible hardships along with the other people. It was a severe struggle because of scarcity of food, good water and clothing, constant fear of Indians, extremities in the weather, and the impossibility of harnessing the river. George Lovell and Anna's oldest sons, Peter and Joseph Anderson, by a former marriage, had helped build the mud fort to protect the community from the Indians.

16 Mrs. Della R. Robison, age 80, Fillmore, Utah. An article about her grandfather, Joseph Robison, early pioneer of Millard County.

17 John Powell, Journal, (MS in possession of Mary Dame, granddaughter, Fillmore, Utah)
They tried hard to establish themselves for eight years, but were not successful, so in the early fall of 1868 John and Anna moved the movable parts of their house to Oak Creek. They had a span of mules named John and Tom and a large California style wagon. They hauled a nice fat pig along with their other effects in the wagon. And the journey took them from daylight until dark. The way was hot and dusty—more than the porker could stand. It died during the first night, leaving the family without lard and meat supply for the winter.

All the while Anna's husband had lived in Deseret he had tried hard to get fruit trees and berry bushes to grow, but was unsuccessful. In their new home at Oak Creek the fruit trees grew and they dried the fruit for winter.

The family soon began to raise sugar cane and make molasses, so Anna Lovell made some molasses sweet cake. However, it was difficult to bake it in the coals in the fireplace without burning most of it.

About seven years after Anna moved to Oak City and she was around fifty-one, her husband took several sacks of corn he had raised, to Fillmore and traded it for a Charter Oak cook stove and an 8-day clock. This was the only stove she ever owned. It didn't have a heating oven, but it always baked well.

Anna Lovell was the first white woman to make her home in the Deseret Country. Their home there was an adobe two-room house with a large fireplace in each room. They gave the Indians flour and other food to get them to help clear the land of greasewood. Anna's husband raised broom corn and made brooms—a trade he had learned in England. Peter, Anna's oldest son, made wooden wash boards for her with a grooved plane his father had brought from Denmark.

The only light they had at night besides the firelight was a "bitch" or a cup of grease with a cotton rag in it. Later Anna secured a candle mould which she made candles with when beef and mutton tallow was available. The mould held 4 candles. It was the only one in the community for a number of years. Her children gleaned in the grain fields each fall. Dean, the oldest daughter was very quick and always had about as much as all the rest put together. She was always very efficient at spinning yarn. She could spin as much as 4 skeins of yarn in a day. When a carding mill was established at Manti they sent their wool over there to be carded into rolls. Anna sent butter along with the wool to grease it so that it would handle easier and wear longer.

She hired her son's wife, Annie C. Anderson, to weave it into cloth which she made into clothing for her family. Sister Peas also wove cloth for her. These women wove two kinds of cloth—one for men's clothing, called jeans, and linsy for women's clothing.

There were four colors of cloth in those days—blue, made from blue vitriol; chamber blue, a dye attained from wine;
black, from logwood; red from madder roots, and yellow from peach leaves.\(^{18}\)

Mr. and Mrs. Neils Peter Jensen from Denmark were some of the pioneers of Deseret. They lived with a cousin of Mrs. Jensen's for awhile after they arrived. They faced some of the hardships in Deseret. They couldn't speak a word of English at this time but neverthe less the neighbors were very kind and friendly, and soon were a great help to each other by exchanging work with one another.

When their first child was born Mr. Jensen found it very difficult to get work and the family was about poverty stricken and both would take a job where ever there was one to get. Men's wages at that time was only 50 cents a day and seldom would receive cash, but there was a neighbor, by the name of Lars Hansen, who would give them work when he could pay them in molasses, meat and flour and other articles.

Even though they suffered much hardship they often remarked they were glad and thankful that they had come to America and felt that their children would receive a much better education and advantages than if they had stayed in Denmark. They were very devoted to their religion.

The Hans P. Skeem family came to Utah in 1880 from Denmark and to Oasis about 1883, where they took up land and commenced farming which was a hard life for them as they were people who had worked in factories all their lives.

They built their first house of willows and mud. It was a one room house with a dirt floor and was built on low ground. When a heavy rain came the water all ran to this low ground, which caused a lake around the house, and caused everything to float in the house. The roof leaked and Grandmother Skeem put the children on the bed and threw a canvas over them to keep them dry.\(^{19}\)

In the fall of 1865, several molasses mills were running. Christian P. Beauregard made the first one constructed of iron, ones before this time being made of wood. Chandler Holbrook, Myron Prisbee, Daniel Thompson, and F. M. Lyman all operated molasses mills. The women used molasses instead of sugar to preserve their fruit, as sugar sold at one dollar per pound and was hard to get at that. The most plentiful fruits were ground cherries and potawatami plums, peaches at this time were sixty-cents a pound, as the first trees had winter-killed.\(^{20}\)


Women made their own soap. Their men would go into the canyons and burn hard wood heaps into ashes which was brought home and placed in leachers. From the files in the Fillmore Museum the writer found a recipe on how to make lye, the only way the pioneers had of making it.

They would take 3 or 4 bushels of ashes and put in a box tapered like a funnel. On top of this they placed a layer of straw, then a layer of lime, then a layer of greasewood ashes. They would soak the ashes with water and it would drip down through the other things and come out of the funnel a strong lye. This was used in making their soap.21

Wool was rather scarce, but that like other articles was made the most of. The passing herds of sheep that left their little locks upon the sage brush were gathered in, carded into rolls, and spun into yarn. The buzzing of the spinning wheel could be heard far into the night, and after the yarn was produced and placed into skeins it was colored by native dye stuff made from the herbs and brush from the surroundings, then woven by hand looms into cloth which was made into suits for the family, all done by hand, and there was no shoddiness about the cloth for it wore like iron.

In July the people of Fillmore first obtained hay from the Meadow Creek and Corn Creek Slough about 10 or 12 miles distance from the Beaver hay grounds on the sink of the Beaver about 30 miles away. Then afterwards they went to the ClearLake for it was a little more than 20 miles away though the roads were sandy and heavy part of the way, and again they went over the mountains into Round Valley and up to the lake about 40 miles from Fillmore for hay. Many plays were given, the first being "The Foundling of the Forrest" by a dramatic association. This and other associations made their own scenery from factory cloth that cost $1.25 per yard. These were days of high prices; tea

21 Mrs. Susannah Turner Robison, MS biography in the files of the East and West Millard Chapters of the Daughters of the Utah Pioneers at Fillmore, Utah.
was $1.00 per lb, sugar from 50 to 65 cts per lb and men would cut a piece of tobacco the size of the dollar and give the man the dollar and keep the size of it.

Crops raised were not threshed but had to be done by flail and tramped out by horses, it had been harvested by cradle and raked with hand rake and bound by hand and yet the ills were not over, after the flail and horses tramping was over the wheat must be ground into flour. There were no mills within 60 or 100 miles and the stomach wouldn't wait so the wheat was washed and cleaned and well dried and then ground in Coffee grinders. Manytimes have I seen my brother and neighbors sons running the coffee mills of an evening by turns, one turned a while then the other till the evenings were worn away far into the night. The corn could be prepared more readily by making it into homony by boiling it and putting a little lye or hard wood ashes into it to take or cause the hulls to be taken from off it, and when soaked and well cleaned from the lye it became quite palatable but it was not the staff of life and was used rarely and not as a regular diet. After a time Brother N. B. Baldwin brought a chopper but there was no bolt attached and the cracked wheat had to be selved so, we got our hand sieves and went at that way for our bread must be procured till Brother Bartholomew in the spring of 1853 got his mill going. It was a blessing it did go slow for one man said he could eat the flour as fast as he mill would grind it.

Harvesting was done by a number of men cooperating together with their labor for safety. The threshing with the old whipple thresher or chaff piler was done by hitching its belts to the water power of Br. Batholomews grist mill, which had been erected during the summer near where the first Blacksmith shop stood and where the water sect that supplied water for culinary purpose for the fort poured off the hill. The sect had been enlarged to give power to the grist mill and at this place they stacked their grain and threshed it.22

In the Deseret area the men that worked on the dam ate a lot of potato soup which had milk in it. Bread stuff was very scarce and the early settlers had to subsist almost entirely on fish--plentiful in the Sevier River. No one went hungry at any time as neighbors shared with one another. Fish were taken to the mountain settlements and traded for fruit and vegetables.

Large barrels of fish were salted down for the winter. Fish

22King, op. cit.
were put in a salty brine and hung out to dry. Fruit, squash, and beef were dried for winter use for the settlers knew nothing of canning as it is done today. Alfalfa greens and pig weed were cooked and eaten. "Lumpy Dick" (a mixture of flour and water cooked) was a common item of fare. When a beef was killed everyone had a fry and when a cheese was cut everyone had a taste.

The fish were the main fare for a long time—the men would go down below the dam, wade knee deep in water, and pick the suckers out of the murky water and toss them on the bank. The water would be practically solid with suckers. Parties gathered from all over the county to get a load of fish. Teams and wagons would pull up and the men would throw them on the banks, the women would clean them and put them down in barrels, well salted. These salted fish were a main prop and staple of diet through the lean months to come.

The winter of 1879 was a hard one. It was so cold the cattle froze and starved by the hundreds. When spring finally came the people were in terrible circumstances. Bishop Joseph Black went to Gilbert Webb, who owned many cattle up the river and told him the people needed food. Mr. Webb told him to go and kill any that were fat enough and bring them to the people.

The animals brought in were thin and all the meat could be used for was boiling. But the people were thankful to get it.23

Rufus Pack, one of the first settlers of Hinckley, recalled hearing Bishop Joseph S. Black telling in church about his lunches of Salted fish and bread. Bishop Black had been working on the dam and said he was reluctant to bring out his lunch, a meager one of bread and the everpresent salted fish, as he was a little ashamed of such fare. He soon noticed the greater part of his fellow workmen were carrying just that kind of a lunch, maybe with some drippings for their bread.

Mary Kelly Damron, one of the early settlers, tells this story of the early exploration of Deseret:

In the Spring of 1892, my mother's uncle, by marriage, was a conference guest at our home in Deseret. The wind was

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23Journal of William Reuben Black's History, in possession of Mrs. (Doc) Black, Delta, Utah.
Blowing hard. Sand and a gust of smoke from the kitchen stove made it difficult preparing the evening meal. I fretted about conditions and made some unpleasant remark about "the old desert". After the dinner was over Mr. Croft and I (we always called him uncle Croft) chanced to be alone in the room when he said, "Child I want to tell you something--sit down." And this is his statement:

"Before anyone thought it possible to subsist here on the desert I obeyed a call from Brigham Young to lead an exploring party, and explore this great valley with the idea of locating a new townsit. This was in the year 1859 or 1860. Your grandfather, Alexander Franklin Barron, William Powell (Fanny Cropper's Father), and Byron Warner and I spent several days looking over it's possibilities. The team and wagon with our supplies was driven by Thomas Cropper then a young man, but we rode horse-back from point to point. Because of the level soil, rich in silt, and easy access to the river we selected the site north and east of Black Rock Ridge. After discussing the situation to some length we decided to ask God's blessing on the location of our choice, and I asked your grandfather, A. F. Barron, to offer the prayer. He responded, at first reluctantly, but soon with great power and fluent speech was blessing the land to the welfare of those who should come here to dwell. With the gift of prophecy these are some of the things he predicted, part of which has already been fulfilled. Among other things I remember these most clearly, and I know they will come to pass:"

"The land would become so productive that the valley would become known as the granery of the state. A highway would be thrown up through the valley that would run from coast to coast. The farms and cultivated land would extend from mountain side to mountain side. The population would become numerous. Streams of living water would come forth out of the ground."

"Now", said the elderly man, "Don't say too much against this country it has been blessed and will some day answer the prayer that was made by your grandfather."

Whether or not the predictions have been fulfilled, anyone can attest. In the year 1859 a railroad was not known west of St. Louis. It did not come to Utah until 1869 and for many years it extended south only as far as York, (near Mona.) Sometime in the 80's it was extended to Milford, which was for many years the terminus. Later the Salt Lake and Los Angeles Rail Road later absorbed by Union Pacific--extended it's lines through Millard County to the Pacific Coast, connecting up with the Santa Fe at Daggett, California.

As late as 1888 were but two artisan wells on the desert--one at J. S. Black's home, the other at S. W. Westerns home. It think it would be difficult to find anywere a country where each family had a stream of living pure water "coming out of the ground" in his own
dooryard, as do the people of West Millard.  

Plague

The writer's father, Leigh Richmond Cropper, related the terrible incidents of the plague of black diphtheria that was running rampant among the people of Deseret. No one would go near the homes of the people who had this disease, and sometimes days would go by before the people were able to bury their dead. Mr. Cropper said he was never afraid to go into the homes of these stricken people and help them. He, with a few other men, would help the people get those who had died ready for burial. It was an awful experience to have to bury three or four out of one family.

When a family had diphtheria the streets were roped off around homes where the disease had struck.

... Clothing and furnishings were all burned. There was no antitoxin known at this time, and anyone contracting the disease seemed doomed.

There was a home-brewed medicine, made of sage, vinegar, alum, honey, etc., which was called "Fanny Powell Cropper's Remedy" that the settlers felt was a preventative--whoever had partaken of it never contracted the disease.

Typical of the death and sorrow the disease brought was the case of the George Croft family. Ten year old Thomas Croft was the first victim. He was taken to Fillmore for burial and his funeral was held outside. That same night the mother, Letitia, became ill and two days later she died. On the same day her father, Thomas Davies died with the dreaded disease.

After the mother's funeral, the children returned to Deseret. On August 11, Florence became ill and died on the 13th. Mary Evelyn became ill that day and died on the 15th. Both girls were buried at night, in a heavy rain storm, by the elder brothers George and Jacob and a friend Leigh Richmond Cropper.  

24 Mary Kelly Damron, Personal writings, 1950. In possession of Mrs. Spencer Wright, Delta, Utah.

25 "Jacob Croft Family History," (MS in possession of Amanda Croft Conk, Delta, Utah).
The diphtheria plague lasted for several weeks and the death toll was very high in some families. A total of five children from the family of George Croft died within one week.

Polygamy

The doctrine of plural marriage was practiced by some of the church members in Deseret. Colorful stories of the polygamy practice have been handed down depicting joy, sorrow, courage, and "hide-and-seek" practices illustrative of the days of the "underground."

It was on Friday, January 28, 1884, that the homes in Deseret, Millard County, were raided by the deputy marshals looking for the polygamists. There was a sharp lookout for marshals by the saints. Everyone was frightened to death when the word "the marshals are coming" was passed around. The brethren and sisters aided one another. Josiah Gibbs tells in his history of an experience he had with the marshals:

When the marshals would come in they would get off the train at Oasis at an early hour. One of the women who ran a hotel there would keep watch for them and when she would see them she would send her small boy to Deseret on his horse to warn the saints. "Marshal Cuddebeck, Sargent," or some other names were familiar as household words.

The saints made no resistance other than to baffle the marshals and to aid each other. By frequent, and unexpected invasions of Deseret, Marshal Mount had captured all but one of the polygamists. He carried a warrant for his arrest for two years, but all efforts to "serve the papers" had failed. The man had received a commission from the Geological Survey to make a collection of fossils from the shale and limestones of Antelope Springs, thirty-five miles west of Deseret. One evening as the man was getting supper for his son, brother and himself, a traveler drove down to the spring and prepared to camp. The brother went down to the traveler's camp, returned, and in a scared voice said, "Mount is down there." "All right, if he asks any questions

26 Andrew Jensen, Church Chronology.
tell him my name is Brown, and that I'm in the employ of the government." Mount and "Brown" spent a very sociable evening.

Six months later he made another effort to get his intended victim. Failing, the Marshal asked the bishop, who was then under bonds, to find the man and ask him to come in, and gave his word not to put him under arrest, "just wanted to get acquainted with him." In the course of an hour the much-wanted polygamist stepped on the porch of the hotel, extended his hand and smiling said, "how do you do Mr. Mount." The marshal responded, "Well, your face is familiar, but I can't place you."

"You ought to remember me," replied the other, "You and I spent a very pleasant evening at Antelope Springs last March. My name is Josiah Gibbs. Two weeks later the man was subpoenaed to appear before the grand jury in Provo. He appeared before Judge Judd, pleaded guilty and promised to obey the law. Within 10 days the Manifesto was given to all the church members.27

In a personal interview with Mrs. Delia Robison, eighty, of Fillmore, Utah, she related a very interesting story about her experiences as a small girl during polygamy practice in Fillmore. This is her story:

[Question asked Delia Robinson: Do you remember any experience as a young girl on the problems of Polygamy?]

Answer: I was in it. In May 1889 the marshals came to my mother's home. There was four deputy marshals and another man that were there. They surrounded the house and knocked at the door. It was just coming daylight, and they wanted to come in. It was just before my brother was born. He was born in September after that. She was in her fortieth year. She was sick and couldn't walk around or anything, and I had to be with her. Well, they came in and said, "Get that brat back into bed if she can't get dressed." I shook so I couldn't get dressed. He stood in the door and told my mother to come in that room, but she sat in the chair in the other room and they read a subpoena, and that was in May.

Joseph E. Robinson was my step-father. That is June Hinckley's grandfather, so that's how little relation I am to him. He read this subpoena, and I had to get back into bed. I saw those five men walk out of that front gate. Well, they stayed around town all that day, and my mother went over to that Ed Day's store where my grandmother was living, and she went into the little house next door, but in the afternoon these deputy marshals were walking around town here, and they went past there and saw my grandmother and Uncle

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27 Josiah Gibbs, taken from Lights and Shadows of Mormonism, this rare book in possession of Lula Cropper, who is a niece of Josiah Gibbs.
Joseph and my mother sitting on the front porch. The deputy marshals came, and there was several of us playing the organ in my mother's home, and these marshals came to the door, and Uncle Joseph had gone through the house and up into another lot where the lucerne and weeds were quite high, and there was a boy on a horse telling the marshals where to go, but the folks in the house didn't know where I was, but I was out in the currant bushes and so that when he went up there he went through our lot, through the next lot and in half of the next block, and the deputy marshals arrested him. They took him right down to the Huntsman house. My mother, when she came back, went over to that little old log house next door, and she was looking out of the door when they came to get her, but she wasn't there.

Well, going back to this Olif Andolin again--he came that night with one of those carts that has a horse in front with a seat that lifts up on one side, and we hid her there, and she was taken to another hiding place. So that's where my mother was carried to. I had to stay with her that summer, so we had to be out of sight. They loitered around her and went up to her mother's place and asked where she was, and she kidded them along and said, "Maybe you will find them down in the well." She was just joshing, but they didn't find us. So I stayed there with my mother, and many times I hid under the bed.

This Brother Andolin had to move, and my mother and I had to move too, so they put mother in a big box. They put me in another big box and threw a straw bed over us and took us down the street in a wood rack, and when we got down to the court house I could see two marshals on the steps of the court house out through the cracks of the box I was hid in. A young boy who was helping them move, Johnny Partridge, jumped up on the wagon and started talking to me, and my mother said, "You quit talking to her." So when we got over to the Hinckley house he jumped off. They backed up the wagon to the open door, no porch in front, and mother jumped off and threw her apron up over her head so they couldn't tell who she was. Me, being a girl of fourteen years old, I didn't have much sense. I didn't have anything over my eyes or over my head, and they lifted me out, and the boy who was later my husband said, "You go down and tell Uncle Benny to keep Old Bolley in because I want to use him after while." He stood around and told the neighbors that he saw some eyes in the box, and they said it must have been some fruit bottles in a box, and the marshals hunted the town over and couldn't find us, and our food was sent over to us by the neighbors after dark.

Hiding from the marshals continued from May until October. Pen up a girl of fourteen nowadays and see how she would stand it. As the marshals caught you they would have you arrested and put you in jail. They wanted evidence against my step-father. They knew mother was going to have a baby. Mother was very very partial to this child because it was a child of promise. She had been administered to.
J. Albert Robinson was the child. He was later a sprinter and great athlete at Brigham Young University. It was rumored that mother and I had gone to England, but we were hiding right in Fillmore all the time.

My brother was born on the seventh of September, and on the twelfth of September I had to go to Provo as a witness against my step-father and mother. Uncle Almon was on the jury, and he advised me to tell the truth. There were twelve men on the jury, and it wasn't a very comfortable feeling for a small girl. I didn't tell them any lies. That trip cost me $12.20.

[Question: How many wives did your father have?]
[Answer:] My step-father had two wives. They caught my step-father, and he was tried and found guilty and sent to jail.28

Joseph W. Black wrote in his journal that during the practice of polygamy he had four wives. Like some of the other saints in Deseret, he went into the underground at Mexico but later had to appear in court and was found guilty. He said:

I wish to insert that in marrying my plural wives it was perfectly agreeable with my first wife and with all parties concerned and while I married from the motive of love, it was as from a sense of duty to the law of God as understood by us all and with the purest motive and I always honor virtue more sacred than life.

About 1885 the U. S. Marshall commenced to make raids upon us who had more than one wife, and many of the brethren were arrested and sent to prison. By the continuous night raids on the settlements by the Marshall many families were kept in constant excitement and anxiety for the safety of their fathers and husbands. I was forced away from my home on many occasions, but endeavored to attend to the duties of my Ecclesiastical Office and direct my financial affairs.
[He was Bishop of the ward.]

I went to prison conscious of being guilty of no crime and rather than break the covenants which I had made before God with them and forsake my family and those I loved so dearly I would rather bid them the last farewell and spend the rest of my life in prison.

There were ten Mormons from Millard County sentenced at this term of Court, from 50 days to 17 months.29


29 Joseph S. Black, "Journal," (MS in possession of his son, Peter T. Black, Delta, Utah.)
Polygamists from Deseret on their way to Mexico. Photograph taken at Kanarra, Iron County, Utah.
Bishop Black served out his term and had many varied but interesting stories to tell when he returned to his home in Deseret. He has many personal letters written to him by polygamists while they were serving in the "pen." These letters are kept with his journal, and give first hand information on the heartaches and trials these men went through, being away from their families and friends.

Organization of Latter-day Saint Stakes

Many of the pioneers began to contend one with another during the early days in settling Millard County. Their sinful ways were so serious that President Brigham Young came down from Salt Lake City and "on September 21, 1856 he held a meeting of the Saints in the old bowery, and declared that he 'would no longer dwell among a people filled with contention, covetousness, pride, and iniquity.'"30 He told them unless they put away their sins there would be a separation and the righteous would be separated from the ungodly. President Young asked for a standing vote of those who desired to obey every principle of the Gospel and the entire congregation responded. This was the beginning of a spiritual reformation that spread to all the settlements in the Territory, and all of the members repented of their wrong-doings and were re-baptized by the Bishop and his counselors.

These results of Brigham Young's powerful sermon paved the way for the organizing of the first Stake in Millard County.

On March 9, 1859 a special conference was held in the Stake house at Fillmore and a Millard Stake of Zion was organized by President George A. Smith, Apostle Erastus Snow and Joseph F. Smith. Thomas Callister was sustained as president of the stake. Later in July, 1877, a special conference was held in Fillmore for the re-organization of the Millard Stake. Ira N. Hinckley, Senior, was set apart as president; Edward Partridge and Joseph V. Robison as counselors. Fillmore was divided into two wards. Alexander Melville was Bishop of the south ward and Joseph D. Smith was bishop of the North Ward. Meadow Creek, Holden, and Oak Creek, which had existed as branches, were now organized as wards.31

There is no record of any church organization during the first settlement of Deseret, but in the second settlement a church organization was recorded.

In June, 1877 Thomas Callister wrote a letter to the saints in Deseret, asking to meet with them the next sabbath. The meeting was held at 2 p.m. at George Bishop's place. William V. Black was called to take charge of the branch which was given a temporary organization.

A conference was held in Fillmore July 24, 1877, presided over by Wilford Woodruff and Erastus Snow. At this conference Deseret was organized as a ward and Joseph S. Black was called to the office of bishop. Mahonri M. Bishop and Hyrum Dewsnup were counselors with Robert Hunter, ward clerk. A quorum of teachers consisting of W. W. Damron, Joseph Damron, James Hogenson, Joshua Bennett, William Hunter, Leigh R. Cropper, Sr., Orlando W. Warner, George Bishop, John C. Webb and John Mills were chosen.

Bishop Black served the people for twenty-one years. He was a kind, thoughtful, and resourceful man and was interested in all of his loyal brethren and sister. Deseret, Oasis and Hinckley belonged to the one ward. A two-room church and school house was located on the south side of the river where the townsit is now located. People had utter faith and knowledge that their church was worth any effort. They used a boat to cross the river in order to attend their meetings. A river bridge was later constructed. Dreams became a reality when a large brick church was built about 1887 on the north side of the river. The people made brick, burned two kilns and hauled wood from the east hills to burn the brick for the first church building. Lime for the meeting house was burned at Clay Springs, William C. Moody and James Hutchinson had charge of the work. John R. Bennett helped haul the lime rock to fill the kiln also to burn the lime. Lumber was obtained by getting logs in Oak

31Ibid.
Picture which was taken inside the old church building which burned down in 1929. In this meeting house the Millard Stake was divided into Deseret and Millard Stakes in 1912.
Creek Canyon where there was a water power saw mill.32

Many of the pioneers still remember the inspiring
Millard Stake and Deseret Stake conferences which were held in
this building. Several of the early Apostles and prominent men
of the church were speakers at this church building.

An interesting account is given, of one of the early
conferences in Deseret, in one of the early minute books of
Deseret ward as follows:

Minutes of Reunion of the Millard Stake of Zion, held
in Deseret July 22, 1902. Song by the Deseret ward choir,
"For the Strength of the Hills We Bless Thee", prayer by
Joshua Greenwood, singing of an anthem by the Deseret
Choir, "Daughters of Zion." An opening address of welcome
was given by Alma Greenwood of Fillmore. Response to the
speech of welcome by Brother Joseph V. Robison of Fillmore.
Deseret Choir sang the song, "Hard Times Come Again No More."
Bishop C. Anderson made a speech of presentation and gave
to President Ira N. Hinckley a large portrait in a frame
of President Joseph F. Smith.

President Ira N. Hinckley, arose and with a feeling of
overwhelming joy and tears, said that he could hardly ex-
press his gratitude to the saints and officers of this
stake, for the good will and esteem that was represented by
this days proceedings and that they could not have given him
anything that was nearer to his heart than the picture that
was presented to him, but he said that in place of one pic-
ture they had presented him with two, one for each of his
wives.

Instrumental music was given by Brother William McLeal
and son, instruments were clarinets followed by a speech by
counselor Daniel Thompson on the growth of Millard Stake.
A speech by Ira N. Hinckley, Jr., senior member of the high
council of Millard Stake of Zion.

Speakers in the afternoon session, were Lafayette Hol-
brook of the Utah State having been the first stake clerk
of Millard Stake. Prof. Bryant S. Hinckley son of Presi-
dent Hinckley addressed the people. George A. Black gave
a speech on the growth of the ward of Hinckley and its or-
ganization. Sister Clara Holbrook, granddaughter of Presi-
dent Hinckley, who had filled a two year mission in England,
gave some of her experiences. A. A. Hinckley, another son
of President Hinckley spoke of his feelings toward his father
and gave him a great deal of credit for the manner in which

32John R. Bennett, "Journal," (MS in possession of his
son, John Bennett, Deseret, Utah.)
PLATE VII

Oasis Ward Sunday School. Photograph taken in 1911. Deseret Stake.
he had raised his family.

Brother Joseph V. Robinson said that we had an object lesson before us in the family of President Hinckley, he did not know of any family from the days of Adam, that had not had something within them that was of sorrow, he had tied the hearts of his children and grandchildren to him, he did not know of any man that had greater cause to be thankful than President Hinckley to see that so many sons and daughters honored his name.

The Choir sang, a quartet sang and there was a Clarinet selection. The benediction was given by Patriarch Joseph D. Smith. In the afternoon meeting Ira N. Hinckley was released from his duty and his son Alonzo A. Hinckley was put in as President of the Millard Stake.33

Because of the great growth of Millard and Deseret they had to divide the Millard Stake and create a new one on the northwestern part. "A new Stake called Deseret Stake was organized August 11, 1912 at a conference. Alonzo A. Hinckley was sustained as the president of the new stake and Joseph T. Finlinson was the first counselor. Orvil L. Thompson was sustained as president of Millard Stake."34

33"First Minute Book of Deseret Ward," which also contains the minutes of conferences held in Deseret when the stake was Millard Stake. This book is in possession of a resident of Deseret, who does not want his name disclosed, nor will he turn the book in to the church. Daughters of Utah Pioneers are trying to get a copy of it.

34Andrew Jensen, Church Chronology, p. 54.
A. A. Hinckley. First Stake President of Deseret Stake. Later Elder Hinckley was made an Apostle of the Latter-day Saint Church.
CHAPTER III

ECONOMIC AND CULTURAL DEVELOPMENT

Industries

Many of the pioneers were skilled in trades of industries which they had learned in "the old country," and out of necessity of sustaining a livelihood, these early settlers applied their knowledge and talents along the different lines of needed clothes, food, and shelter. Foremost of these industries was the urgently needed "grist mill," one which ground flour out of wheat.

The first flour mill in Fillmore was owned by Noah Bartholomew. It was situated just east of Main Street near the center of town. Jacob Croft built a carding mill where the second flour mill of Fillmore stood, the machinery was removed, and the building was occupied as "The Fillmore Flour Mill Company." Some of the officers of this company were Jacob Croft, John Powell, Thomas Callister, Sr., James Rowley, Ralph Rowley. Jonathan Smith was the first miller of this lower mill.¹

This mill was situated just east of the old Croft home and two blocks east of Main Street. You can see a part of the old foundation as it still stands. This mill supplied Fillmore and the surrounding towns with flour for many years.

An Upper Mill was organized in 1871 and was located at
the mouth of Chalk Creek, and was called the Upper Flour
Mills Co. This was first owned by Amasa Lyman, father of
Apostle Francis M. Lyman. The erection of the building was
supervised by Wm. Gibbs who also was the first miller for
about two years.\(^2\)

We find this pioneer miller would never take toll from
the Indians; he always gave the same weight in flour as the
Indians brought in wheat. His family persuaded him to give up
the business as he seemed to be giving most of the profits to
the natives.

Jacob Croft built mills in Scipio, Oak City, and Deseret.
He was very kind to the Indians and found favor in their hearts
through gifts of flour and food. Several of the early settlers
gave credit for their lives being spared by Indians to his gen-
erosity in giving much prized flour to members of their tribes.
Just above where Jacob Croft had built his mill another mill
was erected by Amasa Lyman and his son. These two mills were
known as the upper and lower mills.

Since the coming of the railroad there was quite an
expansion experienced by Millard County, as well as other
counties in Utah. "Dodd Davies and Thomas Deardon erected the
first steam sawmill in Chalk Creek and the Co-op Store estab-
lished a lumber yard back of their store to handle the sale of
the lumber made at the Davies-Deardon Sawmill."\(^3\)

After the pioneers settled in Oak City, they established
a Co-op store.

Peter Anderson was the manager. He had to run his farm
too, so his mother, the early pioneer, Anna J. A. Lovell,

\(^2\)Ibid.
\(^3\)Ibid., p. 34.
1. Jacob Croft, first presiding Elder of Deseret. He was a pioneer, miller, church worker, and Patriarch. He died in Scipio, Utah, at the age of ninety-two.

2. Deseret Supply Company. In this store, "The Blade," first newspaper in Millard County, was published by Josiah Gibbs.
became the principal clerk. She kept the accounts in Danish, then each week, Peter, her son, would put them in his account book in English. She clerked in the store for about 12 or 15 years.4

The pioneers of Deseret saw the coming of the railroad enhance interest in their community. The depot at Oasis became a very important place. With belief in better things to come, industries sprang up with surprising speed. Besides the flour mill, owned by Jacob Croft, there was

... a molasses Mill, owned by William Alldredge and George Bishop, a cheese mill and creamery started by Nels Bishop. Merchandising flourished with several pioneers doing this type of business, a furniture store, a livery stable, a printing office, hotels, and millinery shops, a service garage, a picture show house, an open air dance floor, a blacksmith shop, and a butcher shop. Money, in its actual sense was very scarce but a medium of exchange was effected and in the year 1877, Ruben C. McBride started Deseret's first merchandising store. In 1879 J. S. Black started another store. At one time Deseret boasted of four stores.5

The people of Millard County were very fortunate in having two newspapers. The one in Fillmore was the Deseret News, and the one in Deseret was the Millard County Blade.

... The Blade was first issued in August 1892 from the press rooms in the J. F. Gibbs store building. Josiah F. Gibbs purchased the plant from Charles Goddard in January, 1893, and continued publishing at the same location (his property) as editor and manager. Mr. Gibbs employed an efficient compositor and proof reader—one Phillip Corcoran, from the Salt Lake Herald—who had had wide experience on papers in New York, Buffalo, Chicago and San Francisco, and under whose instruction Mary Kelly and Bell Hunt, local girls, learned type-setting and news gathering. These girls, with Bert Gibbs as "Devil," comprised the staff, who with Josiah Gibbs as editor developed a medium for news and learning welcomed and needed.

Aside from Mr. Gibbs scientific articles, which were printed each week, there was local history which would have

4"History of Annie Lovell's Life," Oak City.
5Grace C. Warnick, "Journal," Delta, Utah. Compiled from information in the writings of her father, Leigh R. Cropper, Sr., a native pioneer.
PLATE X

1. Damron Home. One of the oldest houses standing today, 1954. One of the rooms was used as a store and Post Office in the early pioneer days.

2. An early store in Deseret. (Dewsnups)

3. Samuel W. Western Blacksmith Shop, located just north on Sevier River. Early Deseret Irrigation Company meetings were held in this old shop.
Lyman's Saw Mill, Oak City Canyon, Hyrum Jensen is by the horse.
Samuel W. Western's freighting outfit--taken at Fish Springs Mine during early days of mining in Millard County.
filled volumes and was to have been given to the Utah Historical Society. This material, the author regretted was "burned as rubbish." Some of his activities for the betterment of West Millard, while editor of the Blade follows: Organization of the first chamber of commerce in Millard Co. at Deseret; weekly lectures of geology and anthropology, health, and religion.

The Millard County Blade did not long survive the panic in 1893. It was sold to Fillmore interests in 1895. The old hand press, ancient type and other equipment went to make the beginning of the Millard County Progress.\(^6\)

An old newspaper clipping found in a pile of pioneer relics in the tithing office in Hinckley yielded the following information:

The first newspaper to be printed in Millard County was the Deseret News. Many old timers will recall this fact but many of its readers today probably do not know it was ever printed anywhere but in Salt Lake City.

The Deseret News plant and equipment were moved to Fillmore in 1858 and its printing was all done there from May 5 to September 1, inclusive of that year. It appeared every Wednesday and was mailed regularly to it's subscribers who were located in Salt Lake though it's supporters were found in every part of the territory that was settled at that time.

The second newspaper to be printed in Millard County was the "Blade" published at Deseret in 1892. Two years later the Millard County Progress came off the press in Fillmore with its first issue, Thursday, January 5, 1894. The equipment was set up in the southeast room of the State House. The motto was Unity, Progress and Prosperity. This newspaper was edited by J. P. Jacobson. The owners of the press at this time were George C. Viele, Alma Greenwood, Joseph S. Giles, T. C. Callister, Christian Anderson, James A. Melville, D. R. Stevens, George W. Nixon, and Anthony Paxton, who each contributed $50, toward buying a printing press. The equipment cost $500. and consisted of a hand press, job press, and sufficient amount of type.\(^7\)

\(^6\)Mary Kelly Damron, Material furnished to her daughter, Mrs. Norma Wright, Delta, Utah, 1950. Mrs. Damron worked in the first newspaper office.

\(^7\)Taken from an old newspaper clipping of Deseret News, December 15, 1906. Only a small part of this newspaper was salvaged, as most had been eaten away by rodents. It is in possession of Sebrina C. Ekins.
In John Powell's Journal we find that

. . . he was a "wood turner." He built a furniture shop on his lot and turned out fine decorative furniture to sell. He did quite well with this until after the coming of the railroad, when furniture was shipped in. There are a number of his pieces still in existence and some in use. There is a cupboard in the Old State House Museum. The children of the community loved to pause in the doorway of his shop and watch him use his lathe to turn out arms and legs for chairs and tables, and fancy head boards for beds, chairs, cupboards, and tables. He might give a child a rolling pin or toy wooden dishes, or toy furniture. A child who came to the shop with his parents never went home empty handed.  

He had learned this trade in England, and it was a real help to the pioneers in Fillmore and Deseret.

It can be truthfully said the Latter-day Saint pioneer settlers of Millard County were industrious, cooperative, and applied their God-given talents and skills to the upbuilding and expansion of the area.

Schools

Though the pioneers had many hardships and trials they did not neglect their education. Soon after settling they were building school houses. "The school rooms were made of cottonwood logs with a large fireplace, a dirt roof and no floor. The benches were split logs with no backs on them."  

When Brigham Young Academy graduated Alma and Joshua Greenwood they came to Fillmore to teach school.

On November 2, 1885, Alma started an academy backed by the church. This was the first advanced school where older

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8John Powell, "Journal," [rewritten], loaned to the writer by Mary Dame, past president of the Daughters of the Utah Pioneers, Fillmore, Utah.

9Delia Robison, Personal interview, Fillmore, Utah. Age. 80.
students could go on with their education. The Millard Stake Academy was held in the court house, the tithing house, and later in the State House. Alma Greenwood, his brother, Joshua, and Miss Lexie Curtis were the first teachers.  

The writer's father, L. R. Cropper, told in his history that in

... 1865 the people of Deseret realizing the importance of schools asked Fanny Powell, wife of John Powell, to teach the boys and girls. At first she taught in the various homes and then later in a little building down by the old fort. She wasn't too happy about the run down condition of the building so one week she sought the help of another woman and together they whitewashed the entire building, inside and out. One teacher taught all the grades. [The foundation of one of the early school houses has been found on the E. J. Eliason farm south of the fort.] A few readers, slates, and pencils were all the school equipment they had. In 1875 schools were held in several different homes. Later an adobe school house was built and was located on what is known as "the corner." It was on the south end of Lander Warner's land which is now owned by Blaine Cropper. In 1877 a school house was built on the corner where the Schoenberger school house stood until two years ago [1949]. Each family was assessed so much per family in labor. Adobies were made and dried in the sun. The district furnished money for lumber and shingles were hauled by team from Oak City Canyon and Fillmore. Around 1880 an addition to this building was built. Many of their church meetings were held in this building, and all of their entertainments.

One of the early teachers was Effie Ried Moody, who is eighty-five years of age and is living in Deseret, Utah. In a personal interview with the writer she said:

I went to school in Fillmore in 1885. A little later I moved to Deseret with my parents and taught school in Deseret, being one of the early school teachers in 1888. I traveled to school from my home in a two wheel cart drawn by a horse. I was not only the teacher but the janitor as well. A fireplace was used to heat the school room. There were no blackboards as we have today but I made one by using one yard of black calico cloth tacked to the wall.

\footnote{Millard Chapters D. U. P., Milestones of Millard, op. cit., p. 55.}

\footnote{Taken from the writings and history of the writer's father, Leigh Richmond Cropper.}
taught the three R's and it was all study and no recreation.\textsuperscript{12}

In an interview with another pioneer, William Bradfield, a ninety-four year old resident of Scipio, he related to the writer:

I only went to school in Fillmore a few weeks in my life. My mother was a widow and couldn't afford to send me, so all I learned I had to learn by myself. I couldn't stand to see my Mother working so hard, so I quit. Our biggest concern was to get something to eat in those days and be thankful for it. I was never blessed with an education.\textsuperscript{13}

In 1885 a church academy was established at Fillmore, known as Millard Stake Academy with 80 students in attendance. On August 24, 1885 a board of directors was elected. This academy had been talked of since 1878 when Karl G. Maeser visited Fillmore and the other settlements in the interests of education. It was the first academy in Zion, and was conducted in the upstairs room of the old County Court House, also in the Tithing office which is now used as the telephone office, and in the State House.\textsuperscript{14}

School was always called to order by prayer; the children then wrote on their slates for ten minutes. Next was reading class, beginning with the fifth grade primer, and ending with the first grade primer. Arithmetic was the next subject in order, and the last in the morning was grammar. Mrs. Effie Ried Moody, one of the teachers, tells how they stayed with this procedure, and in the afternoon the class schedule was spelling matches, history and geography contests. Prizes were given to the student who stayed longest at the head of the class.

\textsuperscript{12}Effie Ried Moody, Personal interview, Deseret, Utah, June 26, 1954. Age 85.

\textsuperscript{13}William Bradfield, Personal interview, Scipio, Utah, June 26, 1954. Age 94.

\textsuperscript{14}Millard Chapters D. U. P., Milestones of Millard, op. cit., p. 45.
PLATE XIII

Deseret School building, 1885. This building was also used as the Latter-day Saint meeting house. The picture is of a group of Primary youngsters.
Delia Robison, a living pioneer resident of Fillmore, says:

Alma Greenwood was my first teacher. The school was held in the old court house, which has since been torn down. In the early Millard Academy of 1865 we learned strict obedience from the teachers. I went to school there with your father, Leigh Richmond Cropper. I was one of the youngest students in school at this time. We could only attend two dances at the academy in ten weeks, and one dance somewhere else.

Oliff Andolin, a brother of Willard Andolin, led the singing at the Millard Academy. Alonzo Hinckley and Frank Olson were on the debate team. They debated, "Which influenced man the most--money or women?"

Emily Crane was also one of our early school teachers. We would have spelling bees which were great fun. All the students in the class would read in concert in the reading classes. We would also recite tables in concert. This was in the old rock school house.15

In 1889 in a scattered vicinity northwest of Deseret, there were enough people to start their own school. They held their first school in the Benjamin W. Scott house located a mile south of the present elementary school. This populated vicinity later became Hinckley, named for their Stake President, Alonzo A. Hinckley.

The writer's father, Leigh Richmond Cropper, Jr., remembers the first school house in Hinckley, and it was referred to as "The Old Mud Temple." Mary Bishop (later Webb) was the first school teacher. She lived with the Petersons in their dugout during that first winter.

Education was stressed by the pioneers, and they did all they could to give their children the best education that could be given at this time.

Music

Singing has been one of the joyous and worshipful activities of the Mormon people since the establishment of the church more than one hundred years ago. The leaders of the church realized the unifying force of community singing and encouraged it because doctrines, ideals, and aims of the people could be imparted through this medium as well as through preaching. The congregation sang in their religious meetings and social gatherings. Small groups congregated in homes and entertained themselves with sacred hymns and non-religious songs.

Music has had an inspirational effect in building faith and joy in the lives of the early pioneers of Millard County. This has carried over into the lives of the sons and daughters of the early settlers.

One of the most outstanding Latter-day Saint Choirs in the early history of Millard County was directed by William Beeston. Delia Robison, aged eighty, who lives in Fillmore, said of this outstanding musician:

William Beeston was called by President Brigham Young in 1865 to take over all the music activities in Fillmore. Brother Beeston was born in England and came to Utah in 1861. He was a fine musician and everyone loved him.

Brother Beeston called me out of the audience one day to play the organ accompaniment to the song "Big Daughter of Zion." I was only sixteen years old, and I was very frightened. I got through it all right and played many times after that.

Brother Beeston would copy music in Salt Lake City from Brother Stevens's music, also Brother Careless's. This would be but one line for the sopranos, one line for tenor, one line for bass and alto. These copies would be passed out to his choir members for rehearsals.

The choir would sing one single sentence phrase before the sacrament. Brother Beeston would call this sentence.
We could never sing a song in church until it had been practiced for at least three months. He was very strict in rehearsals, but we all loved him and loved to sing for him. 16

Each time that Delia Robison would relate incidents in the life of William Beeston to the writer, her face would shine with admiration in joyous memories.

Some outstanding material on Beeston's life and his music in Millard County has come from the writings of Mary Lyman Reeves, as told to her by Beeston's daughter, Eliza Beeston Bartholomew:

When he [William Beeston] was called by President Brigham Young to go out into the sticks to pioneer, he knew he would not be paid for his services. Besides his family and his education, Brother Beeston had two additional essentials—one was a tuning fork and the other was a resolute and unflinchable will to do his job.

He picked out his choir members, not so much for their vocal efficiency as their possibility of becoming efficient. With his tuning fork he taught them to strike the exact pitch without sliding or slurring. In 1868, William Beeston was the only organist. He was Leader, Conductor, Manager, President, Enlistment Committee, Janitor [for the choir practices], Finance Committee, Promoter, and the Executive Head. As soon as he could teach different members of the choir to do these different jobs, it was shifted from his shoulders to theirs.

About the middle of the eighties, Lilly King was called to be the organist. Later when the choir needed another organist they called Delia Robison in to help.

Mr. Beeston was never late to the choir practices and expected the same from his members. Thursday night of each week was the time set aside for Choir practice, and was observed as such for over forty years. There were no paved sidewalks or graded street crossings, and they would walk through slush and mud in spring and through deep snows in winter to get to practice. Nothing except a reasonable excuse justified one in remaining away. Some of the members of this choir served for over forty years. They sang at church every Sunday, at all funerals, on patriotic programs, and in fact all special occasions and many times were called to other towns to sing. They received an invitation to sing

16 Delia Robison, Personal interview, Fillmore, Utah.
at the dedication of the Salt Lake Temple, April 6, 1893. They contributed richly to the artistic and cultural phase of life in the wilderness.

William Beeston talked the same language that other musicians of Utah talked. He knew them all. He was welcomed into the homes and circles of such as George Careless, Ebenezer Beeley, Joseph J. Daynes, Joseph Ballantyne, Evan Stephens, and others. They would often loan to him their own compositions to take home to copy. William Beeston died February 5, 1917, but his memory remains.17

The other most remarkable choir leader was Samuel W. Western of Deseret Ward, who later became the Patriarch of Deseret Stake. Brother Western was truly a great musician and possessed the patience and love necessary to be a spiritual and inspired chorister. The writer was given a patriarchal blessing by Brother Western just prior to fulfilling a Latter-day Saint mission. He was very feeble at that time (1934) and had to be helped around. His memory was keen and clear and he enjoyed talking of his past musical experiences.

Recently in a personal interview with the writer, Brother Western's wife, Alice Hutchinson Western, aged eighty-eight, related the following story:

Bishop Black prayed for a man to be sent to lead the choir, and Brother Western was an answer to that prayer. I can remember when my husband traded a team of mules for an Estey Organ to Marcellus Webb of Fillmore. Brother Western would load the organ in a wagon and haul it to church for the meetings, then he would haul it back home again so he could practice on it. He sent for a book on how to play the organ and taught himself. Many times he would get up in the middle of the night and practice on the organ.

One time at a conference, after the choir sang, Brother Rudger Clawson said to my husband, "Brother Western, if you died now it would be in a blaze of glory--your choir music is so beautiful! The meeting house is full of lovely influence!" John W. Taylor said the choir was the best choir

17Mary Lyman Reeve, "William Beeston's Choir," (MS written as told to her by his daughter, Eliza Beeston Bartholomew, in possession of Della Robison.)
An early choir of Deseret Ward.
Samuel W. Western was the choir leader of this group for fifty years. Brother Western traded a team of mules to Marcellus Webb for the organ.
sang soprano in my husband's choir, and these are the members who also sang in his choir: Isabelle Bennett, Mary Bishop, [the writer's grandmother], Joshua Bennett, Benjamin Scott, Mr. and Mrs. James Hutchinson, Joseph S. Black, Mahonri M. Bishop, Miss Western, Nellie Bishop, Maurine Kelly, Ann Western, Fannie Scott, and Sarah A. Western. The accompanist was Emily Black.  

This early chorus sang at all the church meetings, stake conferences, funerals, and patriotic programs. Brother Western led the choir for over fifty years.

Mrs. Lula Bishop Cropper, age seventy-seven and the writer's mother, has often told of how Brother Western would give his choir members a peppermint to aid their singing ability. The choir members loved him for this and would sing with great feelings and sincere expression. Mrs. Cropper sang alto in this choir.

James Mace said of Brother Western: "Brother Sam Western kept a record of each of his choir members. He sang soprano, tenor, alto, and bass. He would often play his own accompaniment and sing at the top of his voice while conducting. You could hear him from a far distance."  

Events concerning early instrumental music and pioneer musicians is just as colorful as the choirs. One of the most interesting pioneers still alive that played in early orchestras is Johnny Shales, age seventy-five, who resides in Fillmore.

Mr. Shales lives in an old shack about one block east

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18 Alice Western, Personal interview, Deseret, Utah, June 27, 1954. Age 88.

19 James Mace, Personal interview, Deseret, Utah, June 26, 1954. Age 75.
This is an early picture of the first band in Oak City, taken approximately in 1896. Frank Whitehead from Hinckley was the instructor. First row, left to right: Harry Roper, Jeff Finlinson, Jens Anderson, Joseph Talbot, and Thomas Talbot.
of the main street. As one approaches the house his attention is drawn to a high pile of empty beer cans. The fact that Johnny is an alcoholic accounts for the run down condition of his surroundings and dirty personal appearance. However all this is overlooked when this old musician begins his story of his beloved instruments. Yes, his beloved instruments, because he has personally made over 100 fine musical instruments from old discarded furniture. Part of Johnny's early story is as follows:

Yes, I played in early pioneer orchestras. We made up our own way of playing by ear. [He went into his shack and brought out a very peculiar looking guitar.] This is the one I haven't been able to part with. In the neck of this here guitar is thirty-two pieces of different colored wood! If I would put it in a tub of water for twenty minutes it would come apart. Yes, I played in the old days with Jim Baldwin, Ed Brunson, and Bill Payne. Bill was our manager. We would play for the dances. Sometimes the dances would get a bit rough, and the marshal would come in and restore order with his six shooter. I made all those banjos and guitars with the tools that my dad used in helping build the Old State House Museum here in Fillmore.

I was sure scared at the first dance I played the fiddle in Deseret. It was to a kid's party. They all liked it, and I was then invited to play in the regular dances in Petty's hall.20

Located in the State Museum at Fillmore are a number of instruments of the early pioneers. Dan Olson's violin is one of these treasures, also the first organ used in the choir rehearsals of Millard Stake. The visitor is struck with awe and reverence as he walks slowly down the hallway, which is bedecked with the pictures of the great Latter-day Saint settlers of the area. Upstairs are located some of the pianos of the early times.

20Johnny Shales, Personal interview, Fillmore, Utah, July 5, 1954. Age 75.
Some of the other early instruments were the flute, cornet, violin, the stark (looked like a Spanish guitar, only it had a longer neck), baritone horn, drums, banjo, mandolin, accordion, harmonica, and a fife.

The pioneers of Millard County have imparted a rich musical heritage down to the present day generation. It is a challenge which we sincerely hope will not go unanswered.

Social Life

Many hardships and trials were forgotten as the early Latter-day Saint settlers relaxed, played, danced, and courted in pioneer style of social life and recreation. It is a thrilling experience to learn of their unusual ways of entertainment. Even before the school houses or chapels were erected, the saints would get together on picnics or dances in someone's home.

Marie Robins, age ninety-seven and the oldest living pioneer of Millard County, said:

I loved to dance, for dancing was the most enjoyable and popular forms of social life we had in those early days.21

Able M. Roper, age eighty-six, of Oak City, in a personal interview, related the following to the writer on recreation:

Our early social life consisted of dancing, ball games, horse pulling contests, horse races, picnics, skating, sleigh riding, swimming, fishing, and horse back riding.

George Finlinson and myself were the "callers" at the dances. The young couples were only allowed two waltzes during the evening, as President Brigham Young had said they danced too close together. Nearly all of our early dancing was square dancing.

21Marie Robins, Personal interview, Scipio, Utah. Age 97.
At first there was no charge at our dances, but later
dance tickets were bought with potatoes, squash, a gallon
of molasses, fence posts, or anything people could use or
eat. Many times the orchestra members were paid with the
produce paid as tickets, because money was so scarce. 22

It seems strange and humorous to us today in regards to
the habits and social life of the early Mormon pioneers. Still,
if we but stop and consider, there are really many things which
are done in a like manner of the early settlers--such as girls
"hanging around a central place to get a date with the boys.

Effie Ried Moody said:

In the early days the young girls would hang around the
old town well so the boys would ask them for a date. Grand-
ma Ried was in charge of about forty girls, and they would
often go to the dances in groups. The girls would do their
hair in a bob on top of their head, cut their bangs, and
put flaxseed on their hair to make it stay put. [It seems
to make as much sense as our present day hair styles of the
younger set.] Willow hoops were placed in the dresses,
and several petticoats had to be worn. Wire bustles stuck
out so far in back that you could almost put a baby on them.
Burlap-moccasined feet and even barefeet were seen while
we danced the minuet or the quadrille. My favorite dance was
the polka. Other dances which we danced were the Shottish,
Lancers, Trollie Hoppsie, and the square dance. Sometimes
we were allowed to waltz.

Some of the members of the dance orchestra were Albert
Petty and his wife Josephine, Thomas McFiddle, and Billie
McCloud. Albert Petty would call a letter to his wife, and
she would chord on the organ while he fiddled. [The letter
he would call would indicate the key in which she was to
chord.]

One night, shortly after the girls began to powder their
faces, Albert Petty came to the dance with flour all over
his face. We thought that to be quite a stunt. 23

Sometimes the young people would go to Cropper Lane and
swing in the high trees. Alice Western stated they didn't think
this was breaking the Sabbath day.

22 Abel Roper, Personal interview, Oak City, Utah. Age 86.
23 Effie Ried Moody, Personal interview, Deseret, Utah.
Age. 85.
When the sport of fishing was going full swing, extra fish were caught for the special purpose of getting harness oil. Benjamin Hancock Robison relates the method used in obtaining harness oil: "When we had extra fish we would place them in the hot sun and the fat would run out of them. We would then use the oil from the fish to oil our harnesses." ²⁴

Buggies were not common in the early days of Millard County so the pioneers would use lumber box wagons, filled with young people, in traveling to dances and parties. The Fourth of July and the Twenty-fourth of July were outstanding events in the lives of the saints.

The writer's father, Leigh Richmond Cropper, Jr., used to tell us of an interesting experience his father and uncle had in learning and teaching a new dance. Leigh Richmond Cropper Sr. and Wise Cropper, his brother, went to Salt Lake City to school. While they were there they learned a new dance. Upon their return to Fillmore, everyone was anxious to have them demonstrate this dance. The next public dance was held in the upper story of the old State Building. Wise and Leigh each chose a graceful partner. The floor was cleared of dancers in order that the crowd could watch the demonstration. Dan Olsen's orchestra played the "Blue Danube Waltz" and the first waltz ever danced in Millard County was expertly danced. It was the first time a boy had ever been allowed to take a girl in his arms while dancing, as square dances were the only dances per-

²⁴ Benjamin Hancock Robison, "Journal," (MS at State Museum, Fillmore, Utah).
mitted by the church up to this time. Before the evening was
over, everyone in the hall had tried the new waltz.

Mrs. Rhoda Ashman Melville wrote of her memories of the
pioneer dances:

Of all the memories I have of the "good old days," I
think the dances in the old State House are most vivid in
my memory.

Blackboards in front of the G. R. Huntsman store, and
the card in Can Melville's barbershop were the means of
advertising the big events. Coal oil lamps on the walls
were lighted early in the evening, and in winter wood fires
were built in two big stoves.

We had to start dressing about six o'clock. Our high-
top shoes had to be laced so carefully, then we lighted the
lamp and put the curling irons in to heat. We crimped
and curled and wound our long hair in a bob, then fancy
hairpins or side-combs, flowers or ribbons were arranged to
the best advantage. After our head and feet were dressed,
we felt that we were practically ready. We laced up our
corsets a little tighter, put on our starched petticoats,
and lastly our dresses. We used very little make-up. And
we were ready to go.

The dances began at eight-thirty p.m. We mounted that
long flight of stairs on the north, and the first one we
saw on entering was William P. Payne, who was the dance
manager for years.

The musicians were already there tuning up. When Jum
Baldwin drew his bow across his fiddle, Jum Maycock tooted
his cornet, Johnny Shales plunked on the banjo, and Ed
Brunson struck G Chord on the organ, our fun began.

Mr. Payne would call numbers from one to twenty-five,
"take partners for a waltz," then "Over the Waves" was
played. "Numbers from twenty-five to fifty take partners
for a waltz," and then we thrilled to the music of "Dolly
Gray."

On the stage in one corner was a tin bucket of water
with a dipper from which we quenched our thirst. A couple
of half-grown boys would earn a dance ticket carrying water
during the evening from Joe Payne's well across the street.
Individual drinking cups were unknown, but so was trench
mouth.

After the dance, if it were summer, we would go with
our beaux over in town to a little ice cream parlor run by
Maggie Melville Kelly. A bouquet of flowers and a large
dish of oyster crackers were in the middle of the table. We
bought five-cent dishes of ice cream and ate ten-cents worth
of crackers.

Those were the "good old days." Some of us, no doubt,
have attended some pretty swell dances since, but I venture
to say that none of us have attended any like those in the old State House.\(^{25}\)

Part of the recreation at this time in Fillmore was plays. Among those who aided in the promotion of dramatics were . . . John Kelly, John Cooper, Mrs. Orson Tyler, Alber Shales, and Adelia Robison Lyman. When the adobe meeting house was finished, plays were held in this building which was a great improvement over the old school house in the fort. In 1865-66, Clarence Merrill tells us he directed a troupe in Fillmore, who put on plays in the State House. They built a stage and made their own scenery of factory that cost $1.20 a yard. His wife, Bathsheba, made costumes and helped design the scenery. They went in debt $650.00 to begin with, but paid all their debts with the proceeds of the first twelve nights of playing. The plays ranged from high tragedy to "low comedy."\(^{26}\)

The pioneers made their own enjoyment and pleasure, and it was shared by everyone. Their secret of social life was participation.

Though they had none of the luxuries of life, it did not stop them from making the most of what they had, and thoroughly enjoying it. How very fitting it would be if we could erect a monument to each of these individuals who contributed to the meaning of the word Pioneer!

Conclusion

Looking ahead, many people of this area feel that the future is in agriculture. With the development of reclamation projects, a new source of water will find its way into the arid vastness of Millard County. There are many acres of potentially productive land awaiting that much-needed water. On these acres all types of crops may be grown. Thousands of acres of orchards


\(^{26}\)Ibid., p. 95.
may be planted to take over production of much-needed fruits of this state and for markets on the coast. Grain and hay could be produced in abundance to be used as forage and feed for countless thousands of sheep, cattle, and hogs that may be fed here to produce a meat supply so badly needed in the west.

Hundreds of pump wells are being drilled or contemplated, which will bring new and additional acres of highly productive lands under cultivation.

There are still thousands of acres that will have been planted to the new grass species that have been found now or will be found in the future. These acres could produce lush pastures where today only sage and shad scale grow.

Two super continental highways, Six and Ninety-one, extend through the county and provide desired transportation routes for farm produce to good markets. These highways bring in a great deal of tourist trade.

There will be at least three new cities spring up in which thousands of prosperous farm families will make their headquarters and where new business places, schools, and churches will be developed. Furthermore, the towns and cities that are already in Millard County will grow in importance and population.

Another large airport may be built where big cargo planes can load and unload. Planes could be used in the movement of perishable farm produce.

Some of these statements may sound like a fantastic dream in some respects, yet every statement is definitely within the realm of possibility, especially if advancement in the next
one hundred years is as great as the past one hundred years have been.

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The following few pages are pictures of some of the oldest living pioneers of Millard County who were personally interviewed by the writer.
William Bradfield, age ninety-four. An early resident of Scipio who walked across the plains. He has had many experiences of pioneer hardships. Brother Bradfield has a keen memory and a great sense of humor.
John Shales, age seventy-six, Fillmore. Early fiddler and guitar player for dances. He has made over one hundred musical instruments from old furniture. He used his father's tools in making them which his father had used in helping to build the State Capitol Building in Fillmore.
Able M. Roper and his wife. Mr. Roper was born in 1868 just two hundred yards from the old Mud Fort below the town of Deseret. He is eighty-six years old, and his wife is eighty. They have lived nearly all their life in Oak City, moving there from Deseret as a result of the "Dam" being washed away.
Effie Reed Moody, age eighty-six. Early resident, and one of the first school teachers of Deseret. Mrs. Moody was born in Fillmore in 1868.
Delia Robison, age eighty, daughter of Albert Robison. Played the organ for the early choir in Fillmore. Sister Robison spent months of her girlhood days in the "Polygamy Underground." She was one of the first students of the Millard Academy.
Marie Robins, oldest living resident of Millard County, age ninety-seven. Mrs. Robins walked across the plains at the age of nine. Her memory is excellent concerning her early pioneer experiences, but not so good on recent years.
James Mace, seventy-five, moved to Deseret in 1891. Brother Mace is a farmer at the present time. In early days of Millard County he was a freighter.
Martha Mace, age seventy-eight, came to Deseret when she was three years old--1879. Wife of James Mace.
APPENDIX A. MILLARD COUNTY PIONEER, WILLIAM H. BRADFIELD, 
AGE NINETY-FOUR, PERSONAL INTERVIEW WITH THE WRITER 
IN SCIPIO, UTAH

[Question:] What is your name?

[Answer:] My name? Well, I hate to tell you, but it was William H., and how I hated that H. on there—William Henry Bradfield. And after I got bigger I cut that Henry out all I could you know. Then I got to running the mail, and when I had to sign my name I cut out everything I could because I never had no chance to go to school.

[Question:] How old are you?

[Answer:] How old am I? Well, I'm forty-nine. You can put it either way you want to—I am 49 or 94. Now just the way I look I might look just like a kid, but anyway I am ninety-four.

[Question:] I believe I can tell why you have stayed so young—because you have such a sharp memory and sense of humor. You were telling about Wise and Thomas Cropper.

[Answer:] You know, I thought the world of Wise Cropper because I hired to them, to cook for seven men out on the range when they were gathering cattle, and I thought Wise was as nice a man as I ever worked for in my life. George Cropper was kind of a little relationship, but George was a different man. Sometimes I just had a wagon and the cooking material in the wagon, and I had to camp wherever they could get to the cattle. Sometimes the wind would be blowing so hard up against the sand banks, and George would come along and say, "Haven't you got anything I could eat?" and I'd say, "I tell you George, I have some bread," but I couldn't make no coffee and couldn't fry no meat—the pan would be full of sand. We had plenty of bread and meat, bacon and cheese. He'd jaw a little, but when Wise came along he would say, "That's all right, Billy, ain't no man could cook a day like this." Almost blow the wagon over, you know. Then Wise would talk to me, "Well, that's all right. You just hook up your team and pull over on the island in below Deseret and let old George go home for dinner." Well that tickled me, you know.

Some of the people would come to camp on the island where we camped. Of course I had to go just about where the cattle could make to, you know. We stopped and got all
the beds out of the wagon and all the cooking utensils. You know cooking for seven of them and there was nothing much to do, fry meat and cook the eggs and make coffee, that was the main thing. My gosh, it was a fright to camp out. You know sometimes I wouldn't see anyone until dark when they would come to camp at night. I would fix the supper and do the dishes and go to bed and get up just at daylight, and the way they would go again.

[Question:] Do you remember some of the pioneer experiences here in Scipio or Fillmore?

[Answer:] Well, when I come into Fillmore as I told you over there to the old people's party, they wanted me to give a history of myself, I says, "Well, now, brethren, if I started and told you when I came into Fillmore bare footed boy and I says I have worked here in Fillmore when I got so I could work for a half gallon of molasses a day. And when I would play with the boys you know, some mothers would come out and say, "Are you boys hungry now?" and fix a slice of bread and molasses, and of course Billy was there, and he got a slice, and wherever I got a slice of bread and molasses it was mighty good and accepted, I'll tell you." I used to work there for my board and clothes, you know about that, a pair of overalls, and I was bare footed--no shoes--I didn't need no shoes. I kind of went through Fillmore, you know, and just any way in the world just to get through. Many a time I went out with the boys and the horses just to get something to eat. See my father died before we ever left England and left my mother with four that wasn't able to take care of theirselves, and I happened to be the youngest one in the bunch.

[Question:] How old were you when you came to Utah?

[Answer:] Well, I was between nine and ten years old.

[Question:] You probably walked across the plains.

[Answer:] Yes, I walked every step that a kid could walk. Now I'll tell you, you're old enough, maybe the ladies wouldn't have an idea, but there was nine of us to the one wagon. Just a common wagon box. Joe Rogers of Fillmore was the man that had the team, and there was nine of us in that wagon. When it would blow or anything you would have to cuddle up together. We couldn't lay down--no place to lay down-- and some nights when the Indians got close, near the Rocky Mountains, Captain Murdock of Beaver was the captain, and he would have them pull all the wagons around in a circle and then put the horses and the cattle in that corral. Then he wanted every man to leave the harness on the horses and hitch up and drive a mile or two. No fires, would not allow no fires made, nor no candles in the wagons, and you know, I was nine years old, but it was
serious, I thought. And sometimes when we all got up in
the wagon you would have an idea we had our bedding and
cooking outfit—all we had. We didn't have much to cook,
and we would have to get along that way, and then along
about daylight we would all get out and walk just as far
as we could. My poor mother many a time when it was so hot
when we were camped for noon, not only her alone, but many
an old sister would go and sit down again the wagon and
put their backs again the wheel, you know. They were tired
out walking all the time.

[Question:] Let me ask you about music of the early
area for this paper I am writing for my thesis at Brigham
Young University. Have you had any experience singing in
choirs?

[Answer:] They never done as much singing across the
plains as they done on the ocean. When we were on the
ocean and it was Sunday, the young folks would generally
get up on the deck on top and play games, and some of them
would sing and, some of them would talk a little and have a
pretty nice time until it got pretty serious.

[Question:] Do you remember in the early days of
Fillmore, did you do any singing in the early choirs?

[Answer:] I have got a book here that was printed
through the early days. I had a brother-in-law that sang
in the choir, and I had a brother that sang in the choir
in old Deseret.

[Question:] Under Sam Western?

[Answer:] Under Sam Western, yes. My wife sang under
him, too.

[Question:] What was your brother's name that sang in
the choir in Deseret?

[Answer:] Tom Bradfield and John Mills—that was the
brother-in-law. John Dewanup led the choir quite a long
time there in Deseret, and John Goulter.

[Question:] Did they have any instruments, any piano,
organ or fiddles?

[Answer:] Well, they had a little old bass organ, you
know, that's all we ever danced under was one fiddle, you
know. When they would have a dance of course they'd have
to go and pay for the ticket and you couldn't go and dance
like you do now. You had to dance with your partner and
take her off the floor and give somebody else a chance.
Now they go to a dance, and if you are my partner I dance
with you all through the dance. That don't give nobody else
a chance. We used to have to break our neck to get a girl. "I'm going to dance with so and so." "Then you have to run if you get her because I'm going to dance with her." and they away we would go. That was in Fillmore in the old State House. Then of course the music you have now a days you have got to have the best of music to dance. We couldn't dance the trolleyhopsie or all them dances with just a fiddle. They wouldn't go.

[Question:] In your conferences when the church officials came down from Salt Lake City, do you remember as a young man in the early days of instances regarding having your prayers answered and faith-promoting experiences? If you would like to, maybe mention one or two of those when you were young.

[Answer:] When I was living in Deseret that is when Panguitch lake broke. We got word in Deseret to look out below, and my neighbor and me we were living close together. We had been working two or three days building a dyke right along the river. So finally this night came, and the door was facing east, and I happened to be looking out, and we were afraid of the water, and I said to my wife, "My dear," I says, "We are flooded out, and we have got to get out of here." Now maybe it was a funny story, but I went out without a pair of pants on. And the water was so deep and from my place if it hadn't been for willows you couldn't tell where to go, and I had a dobe house that I had bought there. Well, during the night I hooked up the team and pulled up to the wagon and put my wife and two children, two little boys, in the wagon, and we pulled up to Brother Black's. It was two in the night. Well, in the morning after we got up and tried to go down to the home to get a few duds out of the front room, I mired one of my horses right by the door. I went to get our chickens and what little we had there, and we lost all that we had there. And then of course it was so bad that I came to Scipio to work. That's how I got to Scipio.

I went to Fillmore, and maybe you have heared of Deardon and Davis. Were running a mill up in the canyon. They wanted me to go and log. I had a pretty good team. Well, when I got to inquiring about it I had to wait until they sawed some lumber, then take the lumber down in town and get sale before I could get anything to eat. My gosh, I can't eat lumber, and I've got my wife and two children!

Then I heared about a place over here; some people down below was running a farm, and they needed help, so I hitched up my team and came over here.

[Question:] Over to Scipio?

[Answer:] Yes. And then I went down in the bottom. They were living down below, and I went down and saw them,
and they needed a man, and they'd give me two bushel of wheat a day and what potatoes we needed and a place for my horses if I would stay with them until the harvest time was done. And I thought I was just in heaven. So I pulled in there and we stayed there. Well I worked until threshing was over, and then I rented a little place down below here, and I tried to haul potatoes from here and grain and everything that I could haul to Deseret to help make a living.

Then I got me a set of logs from a man here. I borrowed them and put up a little room over here and went up in the hills and cut some posts and split them and laid them on top of a ridge and then I mixed up some mud and straw, plastered on the top of them, and put a pole up each side, one down to the bottom to hold the stuff there, and after I got plenty of mud and straw on there then I put dry dirt on. Bless your soul, we moved into that little cabin with no floor for all winter long, and a quilt up to the door. We didn't have a window. We borrowed an old half of a window sash from some man here, and that's the way we had to get along.

[Question:] Will you relate your experience coming over on the ocean?

[Answer:] When we were on the ocean, I should judge we were on the ocean about two weeks. Well, anyway they couldn't anchor, so you can tell it was pretty deep. They had the rollers on each side. They let the anchor down on both sides and they couldn't strike a thing to help. Everybody was ordered down below, and the wind blew, and you can tell how the ship would be agogo with the wind ablowing, and we had to hang on for dear life. Buckets and pans would go from one side to the other, and about nine I had a shole of my mother's left hand, and my sister was on the other side. We were standing right maybe here. There was a gangway there. I can see it, you know, and then the captain--our captain of the saints--name was McGaul, that was his name--and the captain of the ship came along and unlocked the door and came down the steps, and my mother and me and my sister was standing here, and the captain was standing just about like there, and he come down them steps, and he didn't call him brother or nothing about it, and he says, "Mac, if you believe there's a God you better pray to him, for," he says, "I have give the ship up. It is in the hands of the sailors, and I can do no more, and it's up to you."

And he had one of those rubbers--you know how they were--and the water was just running off of him. Well, he turned and went up those steps and locked the door, and we couldn't get out even if the water was coming in. Had us all locked in. And the captain of the saints went around and right again our bunks--just a good step to where our bunks was, and he said to my mother, "Well, mother, we are going to have prayer right by your bunk." And they knelt down, and
he prayed, and my mother prayed, and he went around the
dock of that floor and then came back and went down below,
there was another tier below, you know; he went down there,
and we stood there until finally he came back, and we could
tell the water was getting better. That is, the ship didn't
go so bad. So he says, "Well, mother, you can go and lay
down now." So after a little bit we went over to the bunks
and we layed down. And in the morning you never saw such a
sight in your life when we were allowed to go up. There
was the sails and the mast and something of the rigging
broke, and the sun come out, and the steam began to come up
off the floor. And I'll tell you if ever there was a crowd
that was sick! And it wasn't only us kids that was crying.
Of course we knewed we was going to be drowned, but mother
was like every other mother: "The Lord isn't going to
have us drowned." But we was just satisfied we were going
to the bottom.

But anyway, in the morning when he would allow us to
go up, when we got some of the things straightened around
you never saw such a ruined thing. It was all broken to
pieces but the main mast, you know. It took them all day
long and raised one big sail up, and all the quarter sails
that ran out was broken off and laying down in the ship.

Then it took up after, over this side. Took ten days to
go from New York to Laramie City on the trail. That was as
far as the train went. They dumped our dunnage out there
on the ground, and then the Indians they would come up and
wanted to trade for papoose, you know, and my sister was
there, and they wanted to trade my mother a gun and two
horses. "Maybe so trade two horses--trade mule. Maybe so
gun for your papoose." Wanted my mother to give her up, you
know, and like the captain said, "Be just as good to them
as you could be." But I never saw as homely faces on an
Indian in my life after we got this far as there was on
them Indians. When they came down to camp of course they
just came as all naked. All they had was a britclout.
All they had was a piece of rawhide in the horse's mouth,
no ropes or anything, just that sinew; and with a bow and
arrow, that was the main fighting material they had. But
we got along fine. Of course we had to walk all we could.

[Question:] You walked from Laramie, Wyoming into Salt
Lake?

[Answer:] Right into Salt Lake City.

[Question:] Do you ever remember seeing Brigham Young?

[Answer:] Yes, when he came to Fillmore. He came in a
covered wagon, just a white-topped buggy with little mules.
And it was a conference time, and I was like other boys; I
didn't like to go to meeting, but mother said, "I would like
you to go with me today, brother. It is conference." And
I went, and Brigham Young stood up and told the people the
condition things was in then, what to do and all. And he says, "I want to tell you that you will never see the time that the Latter-day Saints won't have something to do with a little. "But," he said, "if the other nations will come in on you, and that is what will cause the trouble." So of course it is like he said in them days. There was no train this side of Laramie City, and "Some of you brothers and sisters," (I can see his finger going. I was one of the brothers, and I didn't think I would be here today.) but, he says, "Some of you brothers and sisters will live to see the day you will see a locomotive puffing in Fillmore."

Well, we camped out with the horses up in the hills in the grass--lots of the old fellows that knowed Brigham Young. Knowed a fellow gave him a pretty tough name for making such a speech--to have a railroad coming into Fillmore. "Never be in the world." "You will live to see that engine puffing in Fillmore, and furthermore you will ride in carriages that will go without horses, but I can't see just how they will go. And these birds--you will see birds aflying. You can't tell just how they will go."

But I have lived to see all of that. After I was married, my daughter lived in Holden. She married one of the Badger boys--Burton Badger--and he bought a bunch of cattle, and they were down to Flowell, and he wanted me to go down with him and look at them. I went down, and as we were going along I said, "Hold on Burton. There comes a locomotive." That's what Brigham Young said, and I was one of them brethren that was going to see that locomotive. "Now," I says, "you stop until that comes by." "And," I says, "here is the carriage." He had a car, see, and we were riding in this carriage. And he said, "You will be riding in a carriage that will go without horses." Well, we had that car there, and was going down to look at the cattle. There was both of the things he said had come to pass in my memory, and like I tell them today, "Why, there ain't enough on earth to make me believe I didn't hear Brigham Young say them words, you know."

My memory has been--oh, I think I have said I believe I have got the best memory in the world. I remember when my father died when I was between six and seven years old, and we lived in a place they called Newberry, but how we ever got from Newberry to a place they called Eastleigh, I don't know. But I can mark out right things in that Newberry where I was born. Then we moved. Father was the main sawyer in the lumber yard, and then they moved from there to Eastleigh. That was sixty miles from London. That is where we lived when we came to this country. How we ever got there I don't know.

[Question:] Do you remember who the Stake President was when Brigham Young came and made that wonderful prophecy?

[Answer:] Thomas Callister, the old gentleman. He was
as nice a man as you ever saw. I remember him as I would Brigham Young.

[Question:] Do you remember any of the names of the early people who played in the orchestras?

[Answer:] Dan Olsen was the main fiddler of Fillmore. He played for a long time and had his own family there. He had dances.

[Question:] Would the pioneers ever dance on Sunday? Did they ever break the Sabbath Day?

[Answer:] They didn't have no Sunday work. That's one thing I can say I'm pretty good in is Sunday work. Saturday I got my hoe and my shovel, and like the old Nigger, I put 'em up so they wouldn't get rusty. I never use them on Sunday.

[Question:] Maybe that is why the Lord has blessed you so and you have lived so long and have such a wonderful memory.

[Answer:] I never liked to work on Sunday. And another thing, I loved my neighbors. One man said the other day to me, "Do you really love your neighbor?" "I certainly do." You know, after I was left alone for eight years there wasn't hardly a week but that I would stay in a place. I would just go from one settlement to another wherever there was sickness I went and visited them sick people. And when I left Salt Lake out of the hospital there was one brother there promised me I would come home, and there was lots for me to do. "Well," I said, "Brother, thank you, but I don't know what there is for me to do." I thought the only thing that I could do was to go and visit the sick. I never was blessed with an education. My mother got me to go to school one term, and she took and paid the pay in washing. And there was no wash boards in them days, and at last I told her no schooling for me. I'll just go through my life without an education for my poor old mother coming into this country and working the way she did to make a living. I wasn't going to have her pay for my schooling. So I never got no education only what little I picked up.

[Interview ended with a request that he sing a song, and he responded by singing "Alice Ben Bolt."]
APPENDIX B: FIRST CHOIR MEMBERS

The following are the names of the first choir members under the direction of William Beeston, choir leader in Fillmore, Utah. The list was obtained in a personal interview with Delia Robison, age eighty, of Fillmore, Utah.

Ann Ashman
Mary Payne
Maggie Trimble
Phoebe Henry
Ella Reese
Nellie Hinckley
Delia Robison
Eva Olson Greenwood
Frances Thompson Kelly
Mary Ann Carling
Elizabeth Carling Giles
Eliza Beeston Bartholomew
Louie Giles Frampton
Nellie Holbrook
Edith Robison Anderson
Annie Carling
Elizabeth Partridge
Mary Hawley Ray
Josephine Greenwood
Melissa Russell Olsen
Emma Payne Sibley
Emma Trimble
May Cooper Stevens
Ruby Callister Ray
Hattie Carling Critchley
APPENDIX C: CELEBRATING THE TWENTY-FOURTH
OF JULY

One of the most interesting events for the pioneers was the Fourth of July and the Twenty-fourth of July. The following is a program that was given in Fillmore Thursday, July twenty-third and twenty-fourth. [Probably before 1875; the year was not given.]

A fine liberty pole, ninety feet long, spliced and framed by Mr. Wm. Gibbs, was raised in the center of the public square at Fillmore amid hearty cheers and music by the brass band, the stars and stripes of our national Flag was raised. July 24th the following program both preliminary and actual was the order of the day:


2nd. Citizens and schools met at City Hall and at 9:30 A.M. in the following order under the direction of the Marshall of the day R. A. McBride.

1. Music by Dan Olsen's Band.
2. President Thomas Callister and Orator of the day Andrew Henry.
3. Members of Zions Camp Pioneers and Members of Mormon Battalion.
4. Committee of Arrangements.
5. Relief Society Officers.
6. Ward Choir
7. Fathers and Mothers in Israel.
8. 12 young men representing the strength of Israel.
9. 12 young ladies dressed in white representing the beauty of Zion.
13. Procession March to state house 9:30 A.M.
14. House called to order by Marshall of the day.
15. Music by brass band.
16. Singing by choir.
17. Prayer by Chaplin Reuben McBride.
18. Singing by Juvenile Choir.
19. Oration by A. Henry orator of the day.
20. Music by Brass Band.
22. Speech by Thos. Callister.
23. Music by Brass Band.
24. Patriotic song by John Dutson and Juvenile Choir.
27. Singing by trio: "The Anchor is Weighed" by John Cooper Caroline Dutson and Annie Carling.
28. Regular and Volunteer toasts.
29. Singing by Choir.
30. Benediction by Chaplin.¹

APPENDIX D: DAN OLSON'S VIOLIN

When Dan arrived in Fillmore one sunny day in June,
The first thing that the "fellers" said was - Dan give us a tune.
Beneath his arm there rested his cherished violin
That had filled the saints with gladness as they had never been.
And when the gathered hokels heard him strike a cord in G
Then tickle on the Keyboard strains from "cross the sea,
You should have seen their faces; they did lots more than grin,
As they heard the music poppin' from that blessed violin.

His hair was dark and wavy, face pale and eyes of blue,
He had won a charming maiden with that fiddle, well he knew.
Now he charmed the populace, their plaudits did he win,
As he tore off yards of music from that good old violin.
They gathered at the old state house and danced from night till dawn,
Never seemed to tire as the tunes propelled them on,
And when they foliced homeward with smiles from eyes to chin,
Their voices echoed melodies from that entrancing violin.

The lure of his music caught the ear of Brigham Young,
And set his legs to flying like any son of a gun.
Many an aged codger with rheumatics and gout
Would carry on so frantic'ly they'd holler put him out.
With ringing trills and quavers, hilarious with din
He banged away 'mid tumult on that dog gonned violin.
He wouldn't stop for nothin' not even wine or gin,
If he thot he was neglectin' that old faithful violin.

On summer sabbath evenings his heart was soft in prayer;
He frowned upon loud laughter, no one was 'lowed to swear.
As twilight gently sheened the town and a crescent moon shone in,
His muted touch unsnapped the box of that sacred violin.
As tho a guiding spirit had cast a magic want,
The strains were set a floating with the family evening song.
(Cathline Mavournin, Ave Marie,
Beautiful Blue Danube, The old pine tree.)
Strains the night elfs call for as they whisper on the wind
Vibrated with a softened touch from that dear old violin.

In the summer when the garden and the farm were green and gold,
He would do what he called farmin' as was wont in days of old.
Then 'twas hook up Ned and Bally to a wagon and a rack,
Go a joltin' down the roadway as the buckskin whip he'd crack.
First 'twas mow a little clover, then he'd shovel out a ditch,
Again decided it was better to a shovel plow to hitch,
Old Ned his boon companion, and go plowin' thru the corn;  
Then switch off to loadin' fodder for the cattle in the barn.

He would do a lot of thinkin' in this dreary country life,  
Do the things the prophet told him 'ceptin take another wife.  
Sometimes he paid his tithe, when the bishop gave the rap;  
Went to meetin' of a Sunday to enjoy a little nap.  
He would sometimes tell the children, when his heart with joy  
was full
About a man who fiddled--the immortal Ole Bull.  
"When I listened to his music, feelin' like a manakin,  
I thot - well this is Heaven! under Oles Violin.

In the old historic state house Dan played, just one dance more;  
He felt life's powers waning, his trials would soon be o'er.  
But the spirit rested on him as the glamor reached his ears,  
And he played with mighty fervor, while smiling thru his tears.  
Every heart was beating high with joy; it didn't seem the same.  
The clear inspiring tones rang out that brot forth loud acclaim.  
A rich bequest he left us when he passed this world of sin,  
That partner, in the muse of life; that long loved violin.

--Edmund T. Olson¹

¹In Historical Files of West Millard Chapter, Daughters of the Utah Pioneers, Delta, Utah.
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EARLY HISTORY OF MILLARD COUNTY AND ITS LATTER-DAY SAINT SETTLERS 1851-1912

ABSTRACT OF A THESIS PRESENTED TO THE DEPARTMENT OF CHURCH HISTORY BRIGHAM YOUNG UNIVERSITY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE MASTER OF ARTS

BY
LADD R. CROPPER
1954
EARLY HISTORY OF MILLARD COUNTY AND ITS
LATTER-DAY SAINT SETTLERS

Millard County, Utah, is located one hundred and fifty
miles south of Salt Lake City in the west central part of the state. The county is bounded on the north by Juab County, on the west by Nevada, on the south by Beaver County, and on the east by Sevier, Sanpete, and Juab Counties.

There are interesting formations of extinct volcanoes. Fossils can be found and well marked evidences of an ancient lake named Bonneville.

A short account of the early explorer, Father Escalante, is given in the thesis. This tells of his travels in Millard County in the year 1776.

An account of the Gunnison Massacre is related, which is a story of government surveyors being killed by a group of Indians. Also, a group of interesting pioneer experiences is included.

Some of the early communities are: Fillmore, Deseret, Oak City, Holden, and Scipio.

One of the most colorful pioneer settlers was Jacob Croft (the writer's great grandfather). This courageous man helped in settling both East and West Millard County. He was the first presiding Elder of Deseret, and in his later years was made a Patriarch.
Some of the other early pioneers who were outstanding in Millard County history are: Anson Call, Thomas Callister, Ira M. Hinckley Sr., Joseph S. Black, John Powell, and Leigh Richmond Cropper, Sr.

The problems and hardships of the settlers in Millard County are faith promoting reminders of the intense and courageous endeavors of the pioneers in conquering the desert. In the personal interviews with the oldest living pioneers, the writer was often filled with deep respect for the saints and an inner conviction that the Lord had really protected and blessed them. A number of these hardships and how they were met are related within the thesis.

The first stake president of Millard Stake was Thomas Callister, and Alonzo A. Hinckley was the first president of Deseret Stake.

In the development of economic and cultural things, the early settlers of the county seemed to excell. Progress along these fields was joyous to the pioneers.

There were many talented and skilled workers in industries such as milling, carpentry, masonry, merchandising, and freighting. As the necessity arose for solving the seemingly impossible burden of settlement problems, the pioneers answered the challenge with repeated displays of determination and faith to accomplish the tasks before them. An example of this is written in the account of harnessing the Sevier River.

Agriculture is the main means of making a livelihood. The land is both irrigated and dry farmed, with some of the major
crops listed as: hay, grain, sugar beets, and alfalfa seed. Livestock raising flourishes.

The experiences of the first school teachers of Millard County are extremely unusual and interesting, as is the history of the first schools in the area. Descriptions of the first school room, such as a calico black cloth for a blackboard and a log for the students to sit upon, certainly build our appreciation for the present-day school teacher and modern facilities of our schools.

Pioneer experiences dealing with music are included in the study concerning the first choristers and choirs, also the early musicians that played their home made instruments in the orchestras and bands. One of the pioneers, who was interviewed on this activity, told of his experiences of making over one hundred home made musical instruments. Most of these early musicians played by ear.

The settlers of Millard County were not different in their social life and recreation from other Mormon pioneers. They enjoyed each other's company to the utmost in dances, parties of various kinds, and in many instances, just plain making up their own recreation and social events. The secret of their intense and happy social life is undoubtedly participation by all, not just looking on as so many of us do today.

The pioneers of one hundred years ago are a great source of inspiration to us. In the study of Millard County early history is found another rather romantic chapter of Zion spreading her branches.