1949

The History and Development of Franklin, Idaho During the Period 1860-1900

James Ira Young

Brigham Young University - Provo

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ABSTRACT
OF
MASTER'S THESIS

THE HISTORY AND DEVELOPMENT OF FRANKLIN, IDAHO
DURING THE PERIOD 1860-1900

Submitted to the
Department of History
Brigham Young University

by
James Ira Young
1949
This study of Franklin, Idaho has been gratifying in that the author has partially satisfied his curiosity as to the background of the Mormon settlers of the community. Probably there will never be a complete and decisive study made of this community; although, the author has attempted to present an accurate and satisfactory history of Franklin.

**Purpose.** The purpose in writing the history of Franklin is to present a more adequate and satisfactory knowledge of the community. The study has been divided into six major parts.

The author proposes to show in the first section the pre-Franklin era and the inhabitants and developments which prepared the area for the settlement of the pioneers. Early in its history, the area was used by Indians as camping and grazing grounds. Later, trappers used the area for their temporary camping site. They cached their furs in the valley until proper selling time. Great numbers of Indians and trappers knew the locality well. They did not develop the grassy lands, but used them for grazing purposes. The Indians were schooled in an unfriendly attitude toward the white men.

In section two the author has presented the Mormon pioneers and the first four hectic years of settlement. The men and women of the Church of Jesus Christ of Latter-day Saints wanted good homes, productive fields, righteous living, and security. They settled and soon found their little community growing rapidly.
In section three the Indians and their troubles with the pioneers of Franklin take the major position. Franklin was an outpost in the Indian country. The settlers were considered intruders, and this caused trouble which ended in a most significant battle.

In section four the author has shown the coming of the railroad and its influence upon the community. The people of the community, Latter-day Saints in almost every case, found themselves in a situation which brought the village face to face with "outsiders". Many types of people came through Franklin. The railroad men, the telegraph men, the gold rushers, and the lonely wanderers all made their stops in Franklin. The boom during the gold rush period and during the coming of the railroad made Franklin an outstanding settlement.

Section five shows the struggle between political and religious groups because of the problem of polygamy. The growth and development of Franklin is also shown.

Section six is the conclusion. As the people settled down after the boom days, Preston, Idaho gained more importance than Franklin. Preston became the center of business and religious activity for the area. Franklin did not develop further in growth.

Findings. Indians were conditioned early in their unfriendly attitudes toward the white men. This attitude grew
out of their association with the early pre-Franklin explorers, trappers, and traders.

The mountains acted as a buffer in reserving the settlement of Cache Valley for many years after the main Mormon settlement, even though the early fame of the area was widespread.

The first few years were trying ones for the settlers of Franklin, because the community was built upon the old Indian trails and camping grounds, and because the community was the northern outpost of Mormondom. The settlers made offerings of food to the Indians in return for a burdensome and jittery peace. Franklin developed even though the hardships were many.

An Indian battle became an early crisis in the settlement of the area. Indians became so demanding and so troublesome that soldiers came from Fort Douglas at Salt Lake City, Utah to protect the Saints. The ensuing battle between the Indians and the soldiers ended in a massacre of the Indians. The battle and the following peace conference between Indians and government officials stopped the main adverse Indian activities in northern Mormondom.

After these few years of instability and insecurity, the community began to develop and grow. Mining areas in northern Idaho and in Montana were supplied, in part, by Franklin produce and supplies. A railroad was constructed to Franklin; and Franklin served as a terminal for the railroad and an outfitting post for
many years. The terminal remained in Franklin because of the national panic of 1873. Stores were built, meeting houses were constructed, schools were established, farms were soon developed, music was fostered, drama was encouraged, and industry grew rapidly in the period from 1864 to 1882. After the panic was over the "boom town" atmosphere left Franklin, and industry remained and developed.

The area between 1882 and 1899 had many problems and political troubles which were bitter because of the practice of polygamy by some of the members of the Church of Jesus Christ of Latter-day Saints. There almost became a cleavage between northern and southern Idaho over the subject. State and national laws crushed the political power of the Mormons. They became disfranchised politically and didn't begin to regain their voting power until the abandonment of plural marriage by the Church.

Franklin's bright future as northern Cache Valley's leading community dimmed as Preston, Idaho grew into prominence. Preston seemed to be ideally located for the northern center place of business. Franklin seemed to be just seven miles too close to Logan, Utah to become the leading community. Franklin lost its prominent position that it held as the religious, economic, social, and political center to Preston. Franklin did not grow in population thereafter, but remained as a prosperous, quiet, and interesting town full of memories of the past.
THE HISTORY AND DEVELOPMENT OF FRANKLIN, IDAHO
DURING THE PERIOD 1860-1900

A Thesis
Submitted to the
Department of History
Brigham Young University

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

by
James Ira Young
1949
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CHAPTER I

INTRODUCTION

Franklin, Idaho - population of five hundred and twenty-three (1948)! One church, one garage, two service stations, one drug store, one grocery store, a post office, an ice cream and light lunch parlor, two taverns, a factory, one recreational hall, a school house, and a jail and village council building form the nucleus of a delightful little village that for awhile thought itself to be securely attached to the State of Utah. Then it awoke one morning and found itself in Idaho.

Description. Franklin is situated in the northern end of Cache Valley in the State of Idaho, approximately one mile from the Utah and the Idaho State line, on the national highway ninety-one. It is seven miles southeast of Preston, Idaho and nineteen miles north of Logan, Utah.

It is located in a very fertile and attractive spot. To the east are rolling hills and mountains. It is surrounded by cultivated fields. Cub River emerges from one of the canyons to the northeast and runs immediately to the north, northwest, west, and southwest of the town. The river is recessed in a self worn ravine, causing an abrupt embankment on the north and west sides of town. Beyond the Cub River are grassy meadows
and cultivated lands. To the west about two miles is a small mountain rising from the center of the valley. This is Lookout Mount, Mount Smart, or Little Mountain, whichever you prefer. Bear River, the most important stream of the valley, runs its course a few miles to the west of Franklin.

Numbers of small streams coming from the eastern mountains are used by the villagers. The most important streams are Spring Creek and Maple Creek.

The streets are tree lined, and in the center of the village run at right angles with each other forming approximately ten acre blocks. Other streets adjust themselves to the contours of the land.

Little groups of houses sprinkle the area around Franklin and are considered by all to be within the village. The Bishop of the Church of Jesus Christ of Latter-day Saints (commonly called the Mormon Church) and the Mayor of the town in their respective fields have the responsibility of caring for the needs of the people.

For being such a quiet village, no one would venture a guess as to its background which is hidden in the stories of the almost now extinct original pioneers. Its fascinating history is that of a real western, frontier, Mormon town.

Purpose. The purpose in writing this history is to give a more adequate and satisfactory knowledge of one of the intermountain's most colorful villages. I have divided the history
Fig. 1.—This composite view of Franklin shows Main Street running east toward the mountains. The street in the foreground is running north and south, and is at the present time national highway ninety-one.

Fig. 2.—This view shows highway ninety-one going to the south, and its intersection with Main Street. The frame building at the right is the old Presbyterian Church.
chronologically into six major parts.

The author proposes to show in the first section the pre-Franklin era and the inhabitants and developments that prepared the area for the settlement of the pioneers. Early, Indians and then trappers used the area for their homes and camping grounds. Great numbers of each knew the locality well. They did not develop the grassy lands, but used them for grazing purposes. The Indians were already schooled in an attitude of unfriendliness towards the white men when they came to settle. Government men, explorers, geographers, topographers, and soldiers all came and influenced the Indians. There were searching out more and more the hidden information of this western land.

In section two the author has presented the Mormon pioneers and the first four hectic years of settlement. Those men and women of the Church of Jesus Christ of Latter-day Saints wanted good homes, productive fields, righteous living, and security. They settled and soon found their little community growing rapidly.

In section three the Indians and their troubles with the pioneers of Franklin take the major position. Franklin was an outpost in the Indian country. The settlers were considered intruders, and this caused trouble which ended in a most significant battle.

In section four the author has shown the coming of the railroad and its influence upon the community. The people of
Composite View of Franklin Area

This composite view has been taken from the summit of Little Mountain. To the left of the view (northwest direction) is the city of Preston, Idaho. In the center of the view (east direction) is the village of Franklin, Idaho. To the extreme right of the picture is the Cub River plain and the southern part of Cache Valley. Cub River is embanked with willow trees and bushes, as it skirts Franklin Village.
the community, Latter-day Saints in almost every case, found themselves in a situation which brought the village face to face with "outsiders". The railroad men, the telegraph men, the gold rushers, and the lonely wanderers all made their stops in Franklin. The boom during the gold rush period and during the coming of the railroad made Franklin an outstanding settlement.

In section five the struggle between political and religious groups is shown in the problem of polygamy. The growth and development of Franklin is also shown.

Section six is the conclusion. As the people settled down after the boom days, Preston gained more importance than Franklin. Preston became the center of business and the center of the religious activity for the area. Franklin did not develop further in growth.

Franklin has never grown very large. Although the village has had its moments of peace and quiet, it has also had its days of wildness and wickedness. Its history is one that should make us feel the importance of the lives of those who have contributed in any way to the story of Franklin.

Procedure. The author became interested in Franklin when a young boy. He visited with his grandfather, aunts, uncles, and cousins and regularly celebrated with them on the 15th of June. The celebrations were commemorating the coming of the original settlers of Franklin. The interest increased over the
years. The available background material never quite satisfied the author's curiosity; therefore, it was an opportunity to be able to write this thesis.

In writing this thesis a thorough study has been made of all available materials. Probably the complete history of Franklin will never be known. The available sources sometimes conflict with one another. Many personal sketches of pioneer lives were collected and used. The observers recording these sketches see the incidents from their own personal viewpoint. From these personal viewpoints differences of opinion arise. An attempt has been made to coordinate all these incidents and facts. It is hoped by the author that he has evaluated all of the source material properly, to eliminate all possible error.

The author began this project by visiting Franklin Village, observing the people, and the locality, and collecting all available picture, journals, and local material. Excellent cooperation was given by almost all that were contacted regarding material for this thesis.

**Acknowledgements.** Special acknowledgements are extended to Dr. Christen Jensen, Dr. Russel B. Swensen, Professor James R. Clark of the History Department of Brigham Young University for their careful instruction and guidance. Appreciation is also extended to Dr. Brigham S. Madsen for his constructive criticism of the material concerning the trappers, traders, and Indians.
Appreciation for special help given to the author by Mr. and Mrs. Marvin Neeley and by Mrs. Marva Young, the author's wife, is extended. The Ellen Wright Camp of the Daughters of Pioneers supplied much biographical and life sketch material. Mrs. Bertha C. Woodward, Mrs. Estella Wright, and Mrs. Serena Lowe were extremely cooperative. Mayor Eberhard of Preston, also Principal of Preston High School Seminary of the Church of Jesus Christ of Latter-day Saints, made available other biographical material.

Appreciation is also extended to the following cooperative people. Mr. William Peterson of Preston, Mr. Weldon A. Nash of Preston, President of Franklin Stake, Mrs. Dora Aitken of Franklin, Mrs. Emily Butterworth of Franklin, Mr. and Mrs. William Robinson of Franklin, Bishop William Waddoups of Franklin, Mrs. Zella Blair of Ogden, Utah, Mrs. Crittenden of Ogden, Mr. Robert Hull of Ogden, Mrs. Joseph Moore of Hooper, and all Franklinites, who cooperated with time, patience and suggestions.

Conclusion. The final purpose of this study is to arrive at a more complete picture of Mormon colonization in Mormon and American history.
CHAPTER II

TRAPPERS AND TRADERS

We are concerned directly with the area of Franklin Village in Cache Valley. Most of the records written in the trapper and trader era are indifferent as to the exact locations. In discussing the trappers and traders that used the Bear River and Northern Cache Valley as their waterway and trapping ground, the condition are shown that existed in this period of time in relation to the people that trapped, and later in relation to the people that settled this area.

In Cache Valley, an area which is part of Utah and Idaho today, many happenings have taken place which have made this area well known to the majority of the trappers and traders between the years of 1820 and 1860. Many nationalities and types of people were represented in this period of time, and were acquainted with the area known today as Franklin, Idaho.

At a much earlier time, thousands of years before the trappers came to this region, Cache Valley was submerged under a huge body of lake water. Today, this lake is called Bonneville. Due to drainage, Cache Valley was left a fertile area with many sparkling streams to enrich the soil and give nourishment to the grassy meadow lands.
The valley abounded in buffalo, deer, and elk while the Indians lived there. If we can believe the red men, we find from information given by Chief Sagwich that due to an extremely heavy winter around the years 1784-1785 with snow up to fourteen feet in places in Salt Lake Valley and in Cache Valley in places even deeper the animals died in great numbers. There were but seven buffalo left to be counted, and they roamed toward the north and out of the valley. The deer and the elk suffered the same destructive blow of that winter.¹

There were undoubtedly many groups of Indians coming and going through Cache Valley in the early years, but the tribes and families that claimed this area as their home were of the Shoshone nation of Indians. This nation covered portions of California, Nevada, Utah, Southern Idaho, Colorado, and Wyoming.²

While it is true that certain bands of these Indians, like the 'diggers', were peculiarly degraded and impoverished, other divisions of this tribe were far from being devoid of either virility or bravery. For the most part, however, this tribe was made up of murderous, thieving bands of outlaws, who were a source of annoyance to the early emigrants and miners. The barren nature of much of their country compelled them to lead a wandering life.³

³Ibid., p. 22.
The Shoshone way of life was simple and peaceful. The Utah Indians of the more southern valleys would make raids on the Shoshonean groups in Cache Valley to supply slaves for the Spanish slave traders in southern and central Utah.

Cache Valley was in the northern area of the Spanish claims. The Great Salt Lake, Cache Valley, and the Bear Lake region were known as the "Northern Mystery Land" to the British trappers coming from Hudson Bay, and to the Spanish trappers from the south, and to the American trappers from the east.

The history of Franklin Village in Cache Valley might have been very different if the British had listened to a young man, Anthony Hendry, in 1754.

The British might have won the whole Great Basin region and the Columbia had they only gone at things in an American way. One of their subordinates, a lad named Anthony Hendry, from the Isle of Wight, worked his way from Hudson's Bay to the Saskatchewan River in 1754. He fell in with Indians different from any others he had ever seen. They were mounted on horses. The Assiniboines who came to the Hudson Bay, had never been seen except with paddle and canoe.

When Hendry reported what he had found, the chiefs of the Hudson's Bay Company laughed at this poor lieutenant - "Indians on horseback!" He must be crazy. Whoever heard of an Indian on horseback? They jeered and jeered until poor Hendry was glad to slip out of the company's service.

Yet the Indians he had met were horsemen. They were the Blackfeet, with whom Prince Rupert's retainers might have ridden across the Rockies into the country of the

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4 Hovey, op. cit., p. 4.

Great Tetons, and on down to the Bear River and the Great Salt Lake. 6

Other people had known of this region, for an interesting map drawn by W. Winterbotham in 1795 shows the conceptions that were prevalent of the time, concerning the western part of North America. (see Plate II, p. 13.) The most interesting section of the map shows a large inland sea above latitude forty-two degrees. To the south-east of the sea is a much smaller body of water with quite a large stream flowing into it from the west. The main authority for marking these lakes as such was probably due to vague and inadequate descriptions and reports given by the Indians. 7

In the period of time around 1800 the Rocky Mountains were known as the Stony Mountains. The northern portion of the intermountain area was still closed to the white men. The English and the French ignored the area, and it was left for the Americans, Lewis and Clark, to start definite movements in the direction of opening up the territory. When the other nations saw the possibilities of the area, they began to send trappers into the area.

So far as any recorded history shows, no white man had

6Ibid., p. 147.
This plate is an adaptation of a map drawn by W. Winterbotham in 1795. It shows the approximate location of the Franklin area to the known physical features of the West in 1795. This map was used by early trappers. It is found in E. W. Gilbert, The Exploration of Western America, p. 11.
ever been within the boundaries of the present State of Idaho until the summer of 1805, when Lewis and Clark became the first. 8

On August 12, 1805, Captain Lewis stood on the summit of the Rocky Mountain region, raised the Stars and Stripes, and claimed the Western Country for the United States. From then on Americans and others entered the region. 9

But at the same time the British were not asleep, and they added their claim to the list for part of this western territory.

Map of the North-West Territory of the Province of Canada - From actual Survey during the years 1792 to 1812. This map made for the North-West Company in 1813 and 1814 and delivered to the Honorable William McGillivray then agent Embraces the Region lying between 45 and 60 degrees north Lat. and 84 and 124 degrees west Longitude comprising the Survey's and Discoveries of 20 years namely the Discovery and Survey of the Oregon Territory to the Pacific Ocean. The Survey of the Athabasca Lake Slave River and Lake from which flows Mackenzie's River to the Artic Sea by Mister Philip Turner the Route of Sir Alexander Mackenzie in 1792 down part of Fraser's River together with the Survey of this River to the Pacific Ocean by the late John Stuart of the North-West Company. By David Thompson, Astronomer and Surveyer10 (sic)

The Bear River was known to the Indians by the name of

9 Byron Defenbach, The State We Live In (Caldwell: Caxton Press, Ltd., 1933), p. 56.
"Titsapa".  

In 1810 John Jacob Astor had formed a trapping and trading company. One of the groups of his partners left New York City and sailed via Cape Horn to the mouth of the Columbia River. There they set up a post, and named it Astoria. Another group under the direction of Wilson Price Hunt went overland from St. Louis, Missouri to meet the other men at Astoria.

In Hunt's group there were three men, Jacob Rezner, John Hoback, and Edward Robinson, who were known as the three Kentuckians. As Mr. Hunt's group reached the region of the "Trois Tetons", now in western Wyoming, these three Kentuckians made arrangements with Mr. Hunt to remain and trap. With them remained two men, Martin Cass and Joseph Miller. This was during the winter of 1811-1812. Rezner, Hoback, and Robinson had been in this region the year before with Andrew Henry.

During the year 1813 they were picked up by another group of Astorians traveling eastward. Mr. Cass had disappeared. His companions said that he had left the group and had gone trapping by himself, but other possibilities are that he was

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11 Elijah Nicholas Wilson, Among the Shoshones (Salt Lake City: Skelton Publishing Co., 1910), p. 79.
Fig. 3.—Oregon Country, 1820-1848. This drawing shows the approximate location of the Franklin area to the Oregon Country, 1820-1848. This drawing is adapted from C. J. Brosnan, History of the State of Idaho, pp. 118-119.

Fig. 4.—Oregon Territory, 1848-1853. This drawing shows the approximate location of the Franklin area to the Oregon Territory, 1848-1853. This drawing is adapted from C. J. Brosnan, History of the State of Idaho, pp. 118-119.
eaten by his companions to save them from expiring during the extreme winter starvation periods.

The returning Astorians - the first message bearers across America - listened with intense interest to this tale of the South Pass. (note: They must have learned the knowledge while they traveled.) The three hunters told all that had befallen them in the year. They said that after parting from the Astorians the year before at Henry's Fort they had followed the Rockies south for about 200 miles. (note: Bear River and Bear Lake region possibly.)

. . . . The Kentucky hunters were guessing, now, as the Spaniards had at the waterways of the "Northern Mystery." The region they were describing was one of the principal streams in the unknown region . . . . No white man knew then that this river flowed into the Great Salt Lake, not into the ocean. Up the Snake a little way, the hunters said a stream will be found which would lead the way to the mysterious stream of the mountains. They suggested that all go to this stream together. Trailing along it and over the eastern rim of the Bear River Valley they could find the easiest of passes through the Rockies.14

Later on, Mr. Miller who had been with the three Kentuckians joined as a guide with a new Astorian group under the direction of David Stuart.15 David Stuart was a Scotchman. He started his group towards the Great Basin's rim. They headed for the South Pass. Because Miller was a poor guide, they became bewildered among the mountains, prairies, and streams of this unknown area. They found a river which Mr. Miller recognized as a river whose upper streams he had seen before while he was with Rezner, Hoback, and Robinson. He was sure that this stream emptied into the Pacific Ocean somewhere south of the Columbia


15Ibid., p. 39.
River. The party named it Miller's River, in honor of Joseph Miller. They continued along its banks for three days living upon the fish from its waters.

This second record of white men entering the "Mystery Land" was made on September 9, 1812. The year before, the Kentucky hunters and their St. Louis companions were the first Americans that we have record of entering this realm. It may be a fact that these men entered the region and saw more than we give them credit for.

On June 29, 1812, a party under the leadership of Robert Stuart (note: Robert Stuart was accompanied by Ramsay Crooks, another noted explorer.\textsuperscript{16}) was sent back overland to St. Louis with reports for Astor \ldots \ldots On August 20 they met four men who had been detached from the westward expedition in the previous year. It seems quite possible that these four men visited Bear River and Great Salt Lake, and were therefore the first men to penetrate the Interior Basin from the north. Stuart now turned southeast and probably reached the Bear River.\textsuperscript{17}

Stuart then turned northward toward the Tetons and then toward the East.

From 1812 to 1818 the British Northwest Fur Company had control of trapping along the Columbia River and tributaries. Bear River was included within this area. In 1821 they sold out to the competing Hudson's Bay Company.


\textsuperscript{17}Gilbert, op. cit., p. 130.
In October 1818, after the War of 1812, a treaty was concluded by the United States and Great Britain stating that they would hold the area known as the Oregon Territory conjointly for ten years. When this period of time expired the conjoint ownership would continue indefinitely, subject to annulment upon one year's notice by either nation.  

The area which is now Franklin Village was probably in this Oregon Territory, legally; but as it was thought by all the trappers that all of Cache Valley was under Spanish rule. There were no boundaries set at that time.

History was now made by a new group of trappers, along with the older ones. Donald McKenzie (MacKenzie) was one of these new trappers. He was a redheaded Scotchan over six feet tall and weighing three hundred and twelve pounds. At the time, 1818, he was with the Northwest Fur Company of Montreal, but had previously been with Mr. Hunt in 1810.

Mr. McKenzie strode up and down so constantly, even while in camp, that his companions had a nickname for him. They called him "perpetual motion". They intended to explore the country and cultivate friendly relations with whatever Indian tribes that they might meet. It was a very good policy to be

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19 Russell, op. cit., p. 80.
friendly with the Indians. 20

Between 1819 and 1820 the Donald McKenzie party trapped extensively on what they called "Spanish Waters", which means they came down into the Interior Basin region.

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

He at last mustered 55 men, 195 horses, and 300 beaver traps. It was a formidable cavalcade of trappers and traders, armed and organized for the first invasion in force of the Great Basin's Hidden Valleys. Off they went, up the Snake and across to the Bear River Valley . . . . He wrote his friend Ross that he "regretted every step he made that they had been so long deprived of the riches of such a country." 21

Along with the McKenzie group were groups under the following leaders: Alexander Ross, Peter Skene Ogden, and John Work. 22 In September of 1819 McKenzie was at Black Bear's Lake (the present Bear Lake), and while there he learned of the Great Salt Lake. 23 McKenzie gave Bear River and Bear Lake their names. 24 "Peddlars", as these fur traders from Montreal called themselves, had a good season, for they had enough beaver packs to lead


22Gilbert, op. cit., p. 182.

23Ferris, op. cit., p. lxxv.

down one hundred and fifty-two horses.  

In 1819 the United States and Spain set up a treaty which was signed on February 22 and called the "Spanish Treaty." The treaty set the boundaries of their territories. The boundary which was established effects somewhat the location of the village of Franklin. This boundary on the north ran from the Pacific Ocean along the forty-second degree parallel until it reached the Arkansas River, thus placing the spot where Franklin Village is now located, just a mile outside the Spanish Territory.

In 1820 Donald McKenzie tells us of the gathering of ten thousand Indians on the Bear River. The place is not definitely known where the camp was situated.

It was estimated there were over 10,000 Indians in this rendezvous. Their camp filled a stretch of land seven miles long. Indian tepees crowding both banks of the Bear River. Not all of the tribes that came were friendly . . . .

He was surprised to see a mile of land on each side of their camp unoccupied, but he gained a new sense of order amid the apparent confusion of Indian life when in moved two more big bands, just large enough to fill up the spaces left for them.

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

McKenzie . . . was accorded instant recognition and respect. The Indians thought only the greatest of chiefs could grow so large and be so strong.

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26 Paxton, op. cit., p. 135.
To McKenzie's surprise, they had refused tobacco offered them. They had some of their own, growing wild in that country, which they claimed was the original tobacco. They told how ages ago they taught the other Indians to smoke and how other Indians carried away plants and introduced them elsewhere. They smoked and smoked until they seemed half drunken with the tobacco fumes. McKenzie and the great chiefs harangued the Indians in favor of peace with the whites. After the pow-wow he rode with the chiefs around the camp. It took a whole day to make the circuit.27

Donald McKenzie left Bear River Valley in 1820. All of the land trapped by the Hudson's Bay Company was named Rupert's Land in honor of Prince Rupert, founder of the company, and was subject to the English King. After McKenzie had retired, the Hudson's Bay Company replaced him by sending Alexander Ross into the Bear River Country.28

In 1821 the Hudson's Bay Company settled their competition and disputes by uniting with the Northwest Fur Company.29

The discovery of the South Pass was very important; and through it, as the years went by, more and more people came. It was one of the important gateways to the West. Americans became more interested in the "Mystery Land" that lay through the South Pass, and they began planting their posts and trading units deeper into the western territory.

The Americans had definitely determined to contest with

28 Brown, op. cit., p. 62.
29 Ibid., p. 74.
the Hudson's Bay Company in the region west of the Continental Divide, in order to secure their share of fur from the rich beaver country of what is now Southern Idaho and Northern Utah.  

In 1822 General William Henry Ashley and Major Andrew Henry organized the Rocky Mountain Fur Company with headquarters at St. Louis, Missouri. General William Ashley advertised in a St. Louis newspaper:

Wanted: 100 young men to go up the Missouri River to its source, there to be employed 1, 2, or 3 years. Apply to General William Ashley.

Among the first to report was James Bridger. Along the way to the West, General Ashley turned the command of the company over to Andrew Henry and went back to St. Louis. He advertised again and among those applying this time were David Jackson, William Sublette, and Jedediah Strong Smith.

Many of the young men that applied and went with Ashley were looking for adventure and few of them ever returned to St. Louis. From 1822 to 1824 Ashley's men trapped the Yellowstone region, but then turned toward the South and the Great Basin country, when the South Pass country began to open up. The exploration of the Ashley-Henry party was instrumental in securing the country for the United States. They had remarkable

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30 Brown, op. cit., p. 74.
31 Hunter, op. cit., p. 21
32 Defenbach, op. cit., pp. 88-89
success with their trapping and decided to further explore the country. The group of mountaineers was divided into different bands, one band under Thomas Fitzpatrick went to the Green River area of Wyoming, another band under Jedediah S. Smith crossed the mountains toward the Northeast where it fell in with the British trader, Ross, and wintered at Flathead Post. Etienne Provot, a French trapper, led another band to the Northeast of the 'Mystery Land' onto the Provo River (named for him) and Little Lake, Utah. The largest party under the direction of William L. Sublette trapped along the Bear River to Cache Valley, Utah. When they first arrived they named the area Willow Valley. Its name was gradually changed to Cache Valley, because it was a favorite hiding place for their furs. This area was also called "Cache Valley" and "Cache Hole".

An understanding was had by all of the bands that in the autumn season of the year they would assemble in a designated spot on the Bear River. Out of curiosity and on a wager, James (Jim) Bridger, then in his teens, who was with Sublette's

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33 Hunter, op. cit., p. 22.
34 Russell, op. cit., p. 121.
35 Hovey, op. cit., p. 4.
36 Hunter, op. cit., p. 23.
37 A. A. Gray, Men Who Built the West (Caldwell: Caxton Press, Ltd., 1945) p. 35.
group on the Bear River, set out in a hide constructed bullboat down the river to see where the mouth of it was. After he passed through the Canyon of the Bear River in western Cache Valley, he climbed a hill to see what lay ahead of him. Upon sighting Great Salt Lake he returned to his boat and sailed to the mouth of the river.

The Bear River flows into an arm of the Pacific Ocean. I tasted the water and found it to be very salty. It is surely ocean water.36

After Bridger returned, the men of Sublette's camp continued trapping extensively in every part of Cache Valley.

Jedediah Smith and his group went to the Snake River region and fell in with Peter Skene Ogden and his group and later returned to Cache Valley with them.39 In the summer of 1824 Peter Skene Ogden and his group, the largest that had gone into this country at this time, including seven Americans, (J. S. Smith's group) proceeded to the Bear River.40

On our reaching this river (Bear) the seven Americans who had accompanied us from the Flathead Fort, they separated from us, they in ascending the Bear River, and we in descending.41

Upon their arrival and during their stay in Cache Valley,

39 Ferris, op. cit., p. lxxxv.
40 Defenbach, op. cit., p. 94.
41 Ferris, op. cit., p. lxxiv
Ogden's group was amazed at the number of trappers already there.

On the 23 a party of 15 Canadians and Spaniards headed by Provot and Francois, an Iroquois Chief, who deserted our party two years since joined us. Then soon after another party of 25 to 30 Americans headed by one Gardner and a Spaniard with 15 of our trappers who had been absent for about two days, also made their appearance; they encamped within 100 yards of our camp and hoisted the American flag, and proclaimed to all that they were in the United States Territories and were all Free indebted or engaged, it was now night and nothing more transpired, the ensuing morning Gardner came to my tent and after a few words of no import he questioned me as follows, do you know in whose country you are, to which I made answer that I did not, as it was not determined between Great Britain and America to whom it belonged, to which he made the answer that it was, that it had been ceded to the latter, and as I had no license to trade or trapp to return from whence I came without delay, to this I replied when we receive orders from the British Government to abandon the country we shall obey, then he said, remain at your peril.\(^{(sic.)}\)

By this time Ogden's group had trapped the area and had secured three thousand pelts. He returned to his headquarters at Flathead Fort.

Osborne Russell was in Cache Valley in 1824 (also later in 1840). He was with a group of trappers under Joseph Gale.\(^{43}\)

A different kind of trouble arose between these rival traders. At one time the American bidding for higher prices for beaver and other precious skins than the British were paying their trappers, tempted some of the Hudson's Bay attaches to lift and sell a rich cache of furs. This incident in competitive bartering, which came nearly precipitating an international conflict, is commemorated in

\(^{42}\)Ibid., p. lxxix.

\(^{43}\)Hovey, op. cit., p. 4.
the name "Cache Valley" in Utah, where the event occurred.\textsuperscript{44}

As 1825 came around James P. Beckwourth came to the Valley (and returned often). He speaks of the death of two men caused by the cave-in of a bank as they were caching their furs, and the burial of these men by Indians upon poles. Also, he tells of the accidental shooting of a trapper who was dressed in an antelope skin while stalking antelope.\textsuperscript{45}

In the year 1824 General Ashley with a number of other men came west and divided his men into groups to trap on the Bear, Green, and Salt Rivers. In the spring of 1825 they went to their trapping grounds. Jim Bridger and about thirty others went as far north as the Yellowstone country. When fall came, they gathered in Cache Valley and cached their furs. But just before winter set in, they moved to Salt Lake Valley and established a trapper's rendezvous at the mouth of the Weber River, near the present site of Ogden City. In the early spring of 1826 they returned to Cache Valley and replaced their furs for better safety. They trapped on the Bear and Sage and other rivers in Northern Utah and Western Wyoming until July. They returned to their caches in the middle of the summer and took them to the rendezvous near Ogden for exchange.

\textsuperscript{44}Russell, \textit{op. cit.}, p. 116.

\textsuperscript{45}Hovey, \textit{op. cit.}, p. 4.
Western America of 1826

This plate is an adaptation of a map drawn by A. Finley in 1826. It shows the approximate location of the Franklin area to the known physical features of the West. This map is found in E. W. Gilbert, *The Exploration of Western America*, p. 197.
At this exchange meeting General Ashley sold his business to Jedediah Smith, David Jackson, and William Sublette. Later Ashley took back with him to the East sixty thousand dollars in furs. The Ashley men began holding through the subsequent years a series of rendezvous which were looked forward to as much as any other activity of the trapper.

Each represented himself as more than a match for any possible array of Indians or grizzlies. Narrations waxed romantic in the desire to astonish the new recruits. Extra-braggart and absurd as their yarns were, there was always a current of rude good humor that allowed each listener to believe as little as he liked. There were rollicking, fiery, boisterous, swaggering Southerners; quiet steel-eyed Northerners; mercurial French; loquacious Irish; calculating Scots; greedy middlemen; Indian haters; Indians of many nations; pals, rivals, and enemies. Everyone was invited; no one was missing. It was a self-propelled circus, one show a year, the antecedent of round-up, rodeo, fair, and tournament.

Contests of skill were carried to the point of jeopardizing life. There were William Tell episodes and no mistakes - trials of strength and speed for both horse and man. There was plenty of flirting, feasting, carousing, and outright debauchery. All were on friendly terms today, but each was unconsciously aware that tomorrow their relationships would change, and woe unto him who was caught unawares.

Rendezvous were held from 1824 each year until 1840.

In the year 1830, the Rocky Mountain Fur Company was again sold. This time to Jim Bridger, Thomas Fitzpatrick, and Milton Sublette. At this time a new company was formed by the

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46 Hunter, op. cit., p. 29.
47 Beal, op. cit., p. 60.
48 Ibid., p. 60.
name of the American Fur Company. A party from this company came West in 1830 and on the 7th of July came to the upper portions of the Bear River. With this group were Mr. Dripps and a Mr. Ferris who played an important part later on in Cache Valley. They stated that the Bear River was a beautiful sight and that its plains were grazed by tranquil herds of buffalo. 49

On the 16th day of July 1830 Mr. Ferris and Mr. Dripps and three others departed for Cache Valley. Bear Lake was known as the Little Lake or Northern Bear Lake. The Great Salt Lake was known as the Big Lake. 50 Mr. Ferris gives us a fine description of the country in his time which remained approximately the same until the permanent settlers came into it.

We killed a grizzly bear on the evening of the 18th, and emerging from the mountain pass early on the following day, came to Cache Valley, one of the most extensive and beautiful vales of the Rocky Mountain range.

This valley, called by some the Willow Valley is situated about 30 miles due west of the Little Lake. . . . . Cache Valley is abundantly fertile, producing everywhere most excellent grass, and has ever for that reason, been a favorite resort for both men and animals, especially in the winter. Indeed, many of the best hunters assert that the weather is much milder here than elsewhere which is an additional inducement for visiting it during that inclement season.

It received its name from a melancholy incident that occurred in it a few years ago. The circumstances are briefly these; - A man in the employ of Smith, Sublette, and Jackson, was engaged with a detached party in constructing one of those subterranean vaults for the reception of furs,

49 Ferris, op. cit., p. 42.
50 Ibid., pp. 44-46.
already described. The cache was nearly completed, when a large quantity of earth fell in upon the poor fellow, and completely buried him alive. His companions believed him to have been instantly killed, knew him to be well buried, and the cache destroyed, and therefore left him and accomplished their object elsewhere. It was a heartless, cruel, procedure, but serves to show how lightly life is held in these distant wilds.

In this country the nights are cold at any season, and climate perhaps more healthy than that of any other part of the globe. The atmosphere is delightful, so pure and clear, that a person of good sight has been known to distinguish an Indian from a white man, at a distance of more than a mile, and herds of buffalo may be recognized by the aid of a good glass, at even 15 to 18 miles.

Passing down the valley we met a number of grizzly bears, one of which of a large size, we mistook for a buffalo bull and were only convinced of our error when the huge creature erected himself on his haunches, to survey us as we passed. These animals are of every color, from black to white, and even seen singly in the prairies, busied in digging roots, which constitute their chief subsistence until fruits ripen in the fall.

In the latter part of July 1830 Joseph Robidoux with a small party of men, Lucien Fontenelle and Andrew Dripps, a party of free trappers, and a detachment of the Rocky Mountain Fur Company were in Cache Valley where they intended to establish their winter quarters. They remained ten days in the northern part of the valley in a small cove known as Ogden's Hole. It was named such in compliment to Peter Skene Ogden of the Hudson's Bay Fur Company, who had paid a visit to this spot some years before. During these ten days the men amused themselves in various ways, drinking, horse racing, gambling, and so forth. Mr. J. H. Stevens who was an intelligent and well respected

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51 Ibid., pp. 46-48.
young man, told of his travels. Other trappers at this gathering were Jean Baptiste, Carbonneaux, Henry Vanderburgh, Warren Angus Ferris, Jim Bridger, Thomas Fitzpatrick, Henry Fraeb, Milton Sublette, and Baptiste Gervais. 52

Snow in Cache Valley that winter was three feet deep. Mr. Ferris with a group had gone to former caches in Wyoming and had returned to Cache Valley in February 1831.

We found the snow 18 inches; but covered with a crust so thick and firm that it cut our horses legs, making them bleed profusely, and the trail of our poor beasts was sprinkled with blood at every step, wherever we went. During the month of March we proceeded slowly to the Bear River, starving at least half the time. Our horses were in a miserable condition and we reduced to mere skeletons. Our gums became so sore from eating tough bull meat that we were forced to swallow without chewing; and to complete our misery many of us were nearly deprived of our sight from inflammation of the eyes, brought on by the reflection of sunbeams on the snow. . . .

Early in April wild geese began to make their appearance, a happy omen to the mountain hunter. The ice soon disappeared from the river, and the days became generally warm and pleasant, though the nights were extremely cold. 53

During the winter of 1830-1831 Andrew Dripps was in the Salmon River country and Fontenelle was in Montana. They were accompanied by thirty men and twenty Flathead Indians when they returned to Cache Valley. They expected to meet the Rocky Mountain Fur Company, under a mutual agreement, to return together to St. Louis. 54

52Ibid., p. 68.
53Ibid., pp. 74-75.
In August 1831, Henry Fraeb left Cache Valley for St. Louis. He never reached there, but joined in with Fitzpatrick's company that was heading west, while Fitzpatrick went back to St. Louis for more supplies. Fraeb returned to Cache Valley in July 1832 with his supply train. 55

Although the men of the American Fur Company and the Rocky Mountain Fur Company were together much of the time, they were fighting one another. In 1830 when Smith, Sublette, and Jackson sold out to Bridger, Fitzpatrick, and Sublette; Dripps, Robidoux and Fontenelle of the American Fur Company followed them through their most private trapping grounds. In this way they learned the secret hunting areas of the Rocky Mountain Fur Company. 56

In 1831 Vanderburgh's group wintered in Cache Valley. Vanderburgh was following Jim Bridger and was too cagey to let "Old Gabe" (Jim Bridger) and his men shake him off. Vanderburgh's men followed Jim Bridger's men up every mountain stream and creek to trap in the same waters. 57

Another party of the Rocky Mountain Fur Company, William and Milton Sublette, came into the Bear River Valley to have

55 Ferris, op. cit., pp. 118-121.
56 DeVoto, op. cit., pp. 70-71.
57 Ibid., pp. 70-71.
its spring hunt. As they passed on from the valley, Milton Sublette was left behind because he had been stabbed during a brawl with a Bannock War Chief. Joe Meek, twenty-two years old, stayed with him to either help him get well or to bury him. 58

Ferris gives us an interesting account of going into the valley after a cache of furs.

On April 29, 1832 I set out with 3 others to raise a small cache of furs we had made on Rush Creek in Cache Valley. We proceeded by way of the Little Lake, 45 miles to the head of Cache Valley, thence 35 miles, by night to Rush Creek. This is a small stream bordered by dense thickets and at this time was not fordable. I followed the brink several hundred yards in hopes of finding a shoal, where one could cross without wetting our fur. At the same time one of my comrades, who was mounted, entered the brush a short distance above me, for the same object. Soon after, hearing a noise like that of some large animal splashing in the water, I ran to the spot, certain that my comrade had attempted to cross, where the river was deep and his horse endangered. Imagine then my agony and surprize when a formidable grizzly bear came rushing, like a wounded buffalo toward me. I instinctively cocked my gun, and intended to discharge it into his open mouth, when he should rear to clasp me; but to my great joy he passed a few feet from me, and disappeared into the neighboring thickets.

We returned the following night through Cache Valley, and were saluted by the barking of several dogs during our route, however the night was dark, and we rode briskly until we were beyond the reach of either dogs or Indians. We suffered from exposure to a snow storm of 2 to 3 days continuance. 59

Blackfeet Indians lurked about Cache Valley hunting for anything or anyone they could find during the fall and winter of 1832.

58 Russell, op. cit., p. 246.

59 Ferris, op. cit., p. 142.
Captain B. L. E. Bonneville, originally a Frenchman, was serving in the United States Army. He was authorized by the War Department to command a trading and exploring expedition to the Oregon Country, concerning Indians and the Hudson's Bay Fur Company. This expedition was to last from August 1831 to October 1833.⁶₀

In 1833 Bonneville ordered Joe Walker to lead an expedition to California (probably because the Secretary of War ordered it). Many of the men wanted to go. Walker was able to choose twenty men (one of whom was Joe Meek). They went down the Green River and west to the Bear River which he was going to follow to Great Salt Lake. Fontenelle of the American Fur Company headed for the Great Salt Lake also.

This year the American Fur Company, by an agreement, was to hunt in the Flathead country, Teton country, and in the Valley of the Great Salt Lake, and Snake, and Salmon River areas. The Rocky Mountain Fur Company was to take the Green, Yellowstone, and the Three Forks Rivers.⁶¹

The Walker brigade probably took the "familiar route" down the Bear River to the Great Salt Lake.⁶² Joe Walker and his brigade returned from California over the same route that

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⁶¹ DeVoto, op. cit., p. 111.
⁶² Ibid., p. 147.
Western America of 1836

This plate is an adaptation of a map drawn by A. Gallatin in 1836. It shows that the approximate location of the Franklin area was between the Mexican and Oregon Territories. Many trappers considered the Franklin area to be in the Mexican Territory. This map is found in E. W. Gilbert, *The Exploration of Western America*, p. 199.
they went west on. He rejoined Bonneville on the Bear River on July 14, 1834.

Bonneville and his men spent the winter of 1834-1835 on the upper streams of the Bear River in rendezvous with the Utah and Shoshone Indians, and free trappers from the American Fur Company.

A small group of trappers from the Hudson's Bay Fur Company camped on Summit Creek (Smithfield, Utah) in the winter of 1833. They cached their supplies in the bank of a stream called Cub River. They made a dugway in order to get down with their teams and in this dugway they made their cache. They made the box from their wagon boxes and buried it in the ground. In it they cached several cannons, some sets of blacksmith tools, some picks, shovels, crowbars, plows, muskets, ammunition, and whiskey. After they covered it up they drove over it several times in order to cover up their traces. They had to make a cache because they had lost most of their mules during the winter. 63

In the main the British companies operated north of the forty-second parallel leaving the task of discovery and exploration south of that line to the American trappers and traders. This was probably left to the Americans by the British because it was considered Spanish Territory and the British did not care

63 Hovey, op. cit., p. 6.
to infringe upon the Spanish domain in America.  

During the latter part of March in 1834, a party of ten trappers and seven camp keepers under the direction of Joseph Gale (Osborne Russell was one of the party) left Fort Hall for the Bear River. They were a week on the way because of the snow. The game was poor, and they ate roots for ten days. No progress could be made with trapping, because the streams were so high. They left Cache Valley and proceeded toward the Blackfork River on May 15, 1834.  

Miles Goodyear came down from Fort Hall in 1836 and acclimated himself to the Great Basin area and settled in the place now called Ogden, Utah.  

In October 1840 Osborne Russell left the Yellowstone region and went to Cache Valley. From there with a Frenchman, half-breeds, and Indians with whom they encamped, he settled where Weber River flows into the Great Salt Lake.  

After all these periods of trapping and exploration it took until about 1837 to 1840 to get a complete picture of the West and its extent, in the minds of the Westerners.

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64 Brown, op. cit., p. 69.  
65 Ibid., p. 182.  
66 Defenbach, op. cit., p. 140.  
67 Brown, op. cit., p. 196.  
68 DeVoto, op. cit., p. 312.
Map of the Northwest Fur Company

This is an adaptation from the map of the Northwest Fur Company drawn by W. A. Ferris in 1836. It shows the approximate location of the Franklin area to the fur trapping lands of that time. This map is found in W. A. Ferris, *Life in the Rocky Mountains*, p. xv.
Fremont started out for Colonel J. J. Abert, Chief of the Topographical Bureau, in the spring of 1842, to explore and report upon the country between the frontiers of Missouri and the South Pass in the Rocky Mountains. They crossed the Muddy Fork of the Green River to the Bear River, thus entering the Great Basin. Fremont was eager to make a survey of the Great Salt Lake and decided to follow the Bear River, which is its principal tributary. From Fremont we learn that the Great Salt Lake had only been seen by trappers who were searching for new beaver streams and did not care for the geography of it.

The party followed the course of Bear River to the point where the trail leaves for the Northwest (around Soda Springs), and here Fremont decided to send part of the company to Fort Hall for provisions, and he with the others, would continue to follow the course of the river and see the Great Salt Lake where the river emptied. They traveled through what is known as Gentile Valley and visited with several Indian villages on the way. Near the south entrance of Gentile Valley, Fremont and his company ascended a high peak and he then, for the first time, beheld the broad fertile Cache Valley as he then described it. He did not follow the course of the Bear River through Cache Valley, but took off to the West and entered Malad Valley through the canyon just west of where Weston, Idaho is now located.69

Fremont had thirty-nine men with him.70 His guides were Kit Carson and Thomas Fitzpatrick. As Fremont passed through the beautiful fertile Cache Valley he said:

69Hovey, op. cit., p. 7.
70Beal, op. cit., p. 77.
Western America

This is an adapted and incomplete map of B. L. E. Bonneville of 1837 showing the approximate location of the Franklin area. This map is found in E. W. Gilbert, The Exploration of Western America, p. 200.
A military post and a civilized settlement would be of great value here; and horses and cattle would do well where grass and salt so much abound. 71

He also commented upon the abundance of the service berries and the common blue flowering flax. 71 Fremont also said this about the Bear River.

The bottoms of this river, and some of the creeks which I saw, form a natural resting and recruiting station for travelers, now, and in all time to come. The bottoms are extensive; water excellent; timber sufficient; the soil good, and well adapted; the grains and grasses suited to such an elevated region ... . The beasts of the Indians were fat upon it (bunch grass); our own found it a good subsistence; and its quality will sustain any amount of cattle, and make this truly a bucolic region. 72

Brigham Young while in the East had read Fremont's description for the Great Salt Lake region and determined four years later to lead the Mormons to this far-off region and set up the State of Deseret. 73

After 1838 for a period of about ten years, groups of free companions went over the old trapping grounds again and again. Cache Valley was one of the leading areas to be trapped. 74 The once famous trappers settled down in little mountain valleys with their Indian wives and half-breed children. We have a description of one of these trappers in the years when

72Gilbert, op. cit., pp. 176-178.
the hunting was running thin. This trapper was Joseph Meek.

Farnham thought him much like an Indian: the same wild, unsettled, watchful expression of the eye, the same unnatural gesticulation in conversation, the same unwillingness to use words when a sign or contortion of the face or body, or movement of the hand will manifest thought (but this was only because he was talking to people who couldn't speak the language); in standing, walking, reading, in all but complexion, he was an Indian. He cursed the American Fur Company for them. It had used his skill, risked his life, paid him little, and now cast him off. Every trapper whom Farnham had met - a good many - had said the same. And he looked poor: it was starvin' times for Joe Meek. He had so sparse and worn an outfit that the wind, which can be cold of an August morning in Bear River Valley, made him shake like a leaf.  

In 1841 the John Bidwell-John Bartleson Company of forty-eight people was passing overland to California. They followed the Oregon Route until they reached the bend in the Bear River. They liked the Bear River and decided to follow its course, and did so until it reached the Great Salt Lake. Then they went around the northern rim of the desert and down the Humboldt River, across the Sierras into California. It was the first overland route to California.

On 15 June 1846 the Secretary of State of the United States, James Buchanan, negotiated a treaty with Great Britain

75Ibid., p. 383.

76Paxson, op. cit., p. 366.

Mormon State of Deseret

The approximate location of the Franklin area relative to the proposed Mormon State of Deseret, 1849-1850. This map is adapted from M. R. Hunter, Utah, the Story of Her People, p. 263.
setting the forty-ninth degree parallel as the dividing boundary line between the United States and Canada. Thus the old line of 1818 (forty-ninth parallel) was extended from the Stony (Rocky) Mountains to the Pacific Ocean.\(^7\)

In all probability after 1824 there was not a year that went by that did not see some trappers and traders with their Indian wives and half-breed children passing through or stopping in Cache Valley.

Captain Howard Stansbury in his survey work for the Government left Salt Lake on a surveying trip. He went up the Malade (Malad) River and over the mountains to Fort Hall, and thence to Cantonment Loring, where he met Lt. Colonel Andrew Porter. There were many young officers and two companies of mounted riflemen under the Colonel's command. Stansbury was detained because of supplies until 6 October 1849. He set out to return to Salt Lake, and was accompanied by Colonel Porter as far as the Bear River. They then conjointly examined Cache Valley and pronounced it very suitable for the location of a permanent military establishment.\(^7\)

The following years were quiet ones for the area where Franklin Village is now situated. There had been much activity but it had simmered down. There were just Indians and an occas-

\(^7\)Paxon, op. cit., p. 339.
\(^7\)Brown, op. cit., p. 313.
ional trapper.

The Bear Lake and Bear River and Cache Valley region is situated with mountain buffers on the northeast, east, and southeast. These buffer mountains defended the area from the onslaught of settlement for a long time, even though the fame of this area had been known for decades. Such it rested during the early 1850's with only the Indians and stray trappers to disturb its peacefulness.

The equinoctial had intersected the ecliptic, thus the old West and the new West passed each other.80

80DeVoto, op. cit., p. 383.
CHAPTER III

THE MORMON SETTLERS, 1860-1864

As the first members of the Church of Jesus Christ of Latter-day Saints crossed the plains, they came in contact with the frontiersmen who knew about the West. Previous to their coming West the Mormons, as they were sometimes called, had read and had studied Fremont's reports; and they had "looked into" the possibilities of making a home for themselves in other localities. But, they headed for none of the locations except the Rocky Mountain area. Brigham Young seemed to know where he wanted to lead his people, and the place was the Great Basin.

Major Harris, who had been in the Rocky Mountain valleys before 1847, met Brigham Young and gave his opinion to the effect that Cache Valley was a more desirable place to live than the Salt Lake Valley.

At different times they met Charles Beaumont, Moses Harris, and James Bridger, trappers and traders, of whom they obtained much valuable information regarding the country ahead. Harris and Bridger drew extremely dark pictures of the Salt Lake Valley . . . though they spoke very highly of a valley northward called Cache.1

William Clayton in writing his journal gives Jim Bridger's

1 John Henry Evans, One Hundred Years of Mormonism (Salt Lake City: Deseret Sunday School Union, 1909), p. 441.
description of Cache Valley as told to Brigham Young and the Saints.

In Bear River Valley there is oak timber, sugar trees, cottonwood, pine, and maple. There is not an abundance of sugar maple, but plenty of as splendid pine as you ever saw . . . . . There was a man opened a farm in the Bear River Valley. The soil is good and likely to produce corn were it not for the excessive cold nights which he thinks would prevent the growth of corn.  

But Brigham’s faith told him, although he had never seen the "Great Basin" that Bridger was wrong. Brigham had a certain knowledge built upon his mighty faith, that the people of the Church of Jesus Christ of Latter-day Saints over whom he presided, would not perish, but would grow and become strong in the recesses of the Rocky Mountains.  

Even with the glowing reports of Cache Valley and of the Bear River that Brigham Young received from time to time, he would not go there. He was strong enough to stay with his course, where weaker men might have gone to Cache Valley. Thus the settlement of the valley awaited future years, and the outlook of the Franklin area was different than if Brigham Young had decided to go to Cache Valley first.

The companies of Saints reached the Salt Lake Valley and were dispersed up and down the mountain valleys of the Rockies, as directed by Brigham Young.

Within two weeks after the first company of Mormons reached Salt Lake Valley, Brigham Young who was now curious about the much talked of Cache Valley sent an exploring party

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\[3\] Ibid., p. 97.
to visit it and report its condition. The party left on the 9th of August 1847 under the direction of Jesse C. Little and went as far as Garland, Utah with Samuel Brannan and Captain James Brown who were on their way to San Francisco. Mr. Little and company went eastward into Cache Valley, then southward, and back to Salt Lake Valley through Sardine Canyon. They reported to Brigham Young that the valley was beautiful.4

President Young wasn't quite ready yet to send settlers into this valley, which is one of the best watered valleys in the Utah Rockies, for there are springs, creeks, and rivers everywhere, leaving no part of it lacking for water. Brigham Young was pressed with other problems such as emigration and statehood. Cache Valley was side-stepped for awhile.

In October, 1849, Captain Howard Stansbury visited Cache Valley from the north with Colonel Porter and a contingent of soldiers.

I was desirous of ascertaining whether a shorter route than either of these could not be obtained by pursuing a direct course to the head of the lake or to the point where Bear River enters its basin through the Wasatch Range from Cache Valley, if practicable, such a trace would save the emigration the great detour that has to be made by either of the present routes, and would have a direct bearing upon the selection of a site for the military post contemplated for this region.5

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4Hunter, op. cit., pp. 97-98.

5Andrew Jensen, "Ogden's Hole", Improvement Era, July, 1934, pp. 414-448. This is the only reference made to this source. All other Andrew Jensen references relate to his compilation of Franklin Ward records.
The Colonel liked the valley so well that he sent nearly his whole number of mules and cattle to be wintered in Cache Valley. The winter was severe and they lost about half of their herd. This winter had a decided effect upon the establishment of a military post. It was first thought that the valley would be ideal, but the decision was reversed. Captain Stansbury stated that facilities for irrigation would be splendid.

As the cattle herds increased in Salt Lake Valley, President Young investigated Cache Valley for a ranching area for them. This was approved, and the first ranch was established in 1855. The headquarters were located between where Logan and Wellsville are now situated. It was called "Elkhorn Ranch", the "Church Ranch", or "Church Farm". By fall in 1855 there were around three thousand head of cattle and horses in the valley. So began the colonization of the valley, for cabins were built and supplies "laid in" for the ranch.

The first permanent settlement in Cache Valley was that of Wellsville. In 1856 Peter Maughan and his group were sent to settle there. Cache County, of which Franklin became a part, began on April 4, 1857 as a temporary organization, with a general election scheduled to follow in August of the same year. Two council men, three selectmen, a sheriff, a recorder, and a treasurer were elected from an area consisting of Cache, Box

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6Hovey, op. cit., p. 8.
Elder, Malad, and Weber Counties. For the precinct a Justice of the Peace, Constable, two fence viewers, and a pound keeper were elected. All territorial taxes could be paid in cash or in territorial scrip. All county taxes were to be paid in cash, county orders, or wheat at one dollar and a half per bushel. All funds not otherwise appropriated should be expended on roads and bridges.7

In 1855, along with the Church Ranch, Brigham Young reached out in his expansion policy and placed a colony of Saints in the Salmon River Country on the Lemhi River, now in the State of Idaho. This colony was hundreds of miles away from the nearest other Mormon community. They seemed to have success for awhile, for they were irrigating the land and had built a flour mill and had established a mission school. In the winter of 1857-1858 Indian troubles and the Utah War forced them to come back to Utah.8

Peter Maughan and his group also had to leave because Johnston’s Army was on its way to Utah. All the Saints headed southward from Salt Lake City. When the army came into Salt Lake City, Johnston was looking for a place of encampment for his men. He held a peace conference with Brigham Young.

7Hovey, op. cit., pp. 10-13.
8Beal, op. cit., p. 139.
During the peace conference, Cache Valley, about 80 miles north of Salt Lake City, was urged upon the attention of the commissioners by the church leaders as the most desirable place for the permanent location of the army; but it was rejected because considered too far removed from the center of population, and Cedar Valley, 36 miles distant from Salt Lake City . . . . was selected instead.  

With the peaceful settlement of the War, a colonization period began again. President Young felt that the Saints would do well to return to their homes. In the spring of 1859 resettlement of Cache Valley began. Cache County officers resumed their official duties. Calls were made by church leaders for the settlement of other sections of the valley, and the rush was on. Wellsville began again in April 1859. Providence began in April 1859. Logan began in the summer of 1859. Mendon began in May 1859. Richmond began in July 1859. Smithfield began in August 1859.  

Alma Taylor, Leancum Taylor, Samuel Hiatt, John Knight (junior), and Samuel Rose Parkinson were among the very first pioneers to take up land claims in that district of country of which Franklin now constitutes the center. They began to make improvements in the latter part of 1859.  

Hyrum began in April 1860. Paradise began in April 1860. Hyde Park began in April 1860. Franklin began as one of the many settlements in April 1860.  

Brigham Young could not afford to send colonies far away from the center of population any more as he once had done  


10Andrew Jensen (ed.), Franklin Ward, Franklin Stake, p. 2. (typewritten)
with the Salmon River Mission group in 1855. The colonization this time was a gradual working northward through the valleys.

On the 14th of November 1859 Peter Maughan had been appointed Presiding Bishop of Cache Valley, and George L. Farrell was selected as Secretary. In March of 1860 Apostle Ezra T. Benson was called to move to Logan and to preside over the Cache Valley Stake of Zion, along with Bishop Maughan.

Irrigation as practised by the Saints was a must in every new community. As each new settlement was established water from the newly dug ditches and the creeks was turned out upon the land. School houses, grist mills, molasses factories, tanneries, and carding mills all were developed with the new settlements, for they had come to stay this time. Entertainments and socials began as soon as the people were settled on the land and able to enjoy them.

Dugouts were used in many settlements for homes, and were extremely damp and dismal. Along with the trials of homebuilding came the trials of Indian menace. The people of this string of settlements through Cache Valley were constantly menaced by their red brothers. Fights and killings took place in every community. Franklin was the outpost to the north on the finger-like string of settlements and took the brunt of the Indian visits.

But the virtues outshone the detriments and soon the word was noised about that the valley was a pleasant one in which to live. More settlers came.
At this point we must deal a little with the country north of Franklin, the present State of Idaho. The State of Idaho as we know it today was part of the Washington Territory. In 1860, this area of Idaho was virtually abandoned by the white people. All of the settlements and missions that had been established there had either been abandoned or were later abandoned. Idaho, through which thousands of emigrants had passed on their way to Oregon and California, was now barren of white people, except for a few white trappers.

There had been so much trouble with the Indians, and travel on the Oregon Trail had grown so small, that the Hudson's Bay Company had abandoned both Fort Hall and Fort Boise.

We have no record that there was a single covered wagon or any living white person on the Oregon Trail in Idaho, on August 12, 1860; the broken and burning wagons, and the dead mangled bodies of the Otter Emigrant train were lying scattered along the south side of the Snake.

There was no real government anywhere in Idaho, there were few white people to govern or protect.

There may have been here and there a lone white trapper with an Indian wife and half-breed children. . . . .

In the old mission on the Cour d'Alene River, the missionaries were carrying on their work; the only other white men in North Idaho were down where the waters meet, where the Clearwater flows into the Snake.

Spaulding and his family and their white helpers were all gone from Lapwai; the government was putting up some rough buildings at the Lapwai Agency; there may have been a few white workmen there. The Indians did not want any white people on their reservation, and the government had promised to keep them off. 11

There were only three white men in Idaho on August 12, 1860 whose names have come down to us. These men were William

Craig, John Silcott, and Thomas Beall. Other than the few mentioned white people Idaho was a lonely and silent area, so far as white people were concerned except for the Mormon "invasion".

In the spring of 1860 President Brigham Young suggested to some settlers to journey northward and settle on the Muddy River in Cache Valley. The groups mustered their belongings together and journeyed northward. Five groups started out. Many of these settlers stopped at other settlements along the way. And of course, there were the stragglers and the families that came with the five original groups.

From Slaterville, Utah came John Reed, Thomas McCann, Joseph Chadwick, William Corbridge, J. Hutchens, George Foster, William Garner, Henry Wadman, John Ekins, John Frew, James Cowan (senior), James Cowan (junior), Thomas Slater.


From Provo, Utah came Thomas S. Smart, Samuel Handy, William Handy, Enoch Broadbent, Joseph Perkins, Joseph Dunkley, William T. Wright.

From Payson, Utah came T. C. D. Howell, W. H. Head, D. Reed, Dabner Keel, John Doney, Edward Kingsford, William Patten,
T. M. Bennett.


In March the group left from Slaterville and slowly made their way through Cache Valley and stopped at Coveville (Cove) until others could join them. 13

A correspondent writing from Logan, Cache county, under date of March 21st, gives a very graphic description of that valley, for the benefit, as he says, of the hundreds of emigrants who are making arrangements to go there this season. The communication is an interesting document, but not being in proper shape, we cannot give publicity to it entire.

He says that the first advantage that presents itself to the emigrant is the "abundance of snow" there being a sufficiency "to ensure good sleighing from four to six months each year." There is plenty of good water for agriculture and manufacturing purposes, plenty of timber in the mountains, and abundance of grass for hay and pasturage in the valley, the lime and building stone abounds in all or most of the kanyons. The soil is represented as being very good and the productions similar to the other valleys in this mountainous region excepting that it is a little

12Bertha Woodward, Personal Notes on Franklin Settlement, ca. 1920-1949 (typewritten and handwritten)

13Hovey, op. cit., p. 107.
too cold there for Indian corn.

Most of the people that have settled there, according to our correspondent, "profess Mormonism" and many are striving to honor their religion, but if there are not some who have gone there this spring who would not prefer getting a living by stealing, to obtaining a livelihood by honest labor, we are much mistaken. It will do no harm at least for honest men to keep a good watch for such scamps and their wonderful zeal for religion and honesty, especially when among those who are unacquainted with their true character and proclivities.

Public and private improvements are being made in all the settlements, school and meeting houses have been built or are in progress of erection; bridges have been made over the streams on all the principal thoroughfares and other necessary things provided for the accommodation of the settlers, who are represented as being very industrious.

That Cache Valley is a good enough place for farming and grazing operations there can be no reasonable doubt and if the reports concerning the country are not somewhat exaggerated, those seeking homes there, and there are many who are doing so, may soon become wealthy by proper industry and economy and live more contented and happy that they did before going to that part of the Territory.

Most of the communications received from that valley speak highly of the presiding officers there as though they were something extra and perhaps they are. With most of them we are personally acquainted and know that they are good men, but not being given to personal laudation, we seldom speak approvingly of any person who faithfully performs the duties required of him in any official station, as every man who does so only discharges a duty which he contracts to perform when he accepts of the office, and as a general rule, it is always safe for men in whatever situation they may be placed to be on their guard when all persons speak well of them.14

The Provo group of settlers had arrived in Wellsville early in April 1860; and after a few days of resting and awaiting orders from the leaders of the Church in Cache Valley, were given the order to proceed to the east side and the north end

14Deseret News, April 14, 1860, p. 36.
of Cache Valley and locate on what was then called the Muddy River.

On Friday, April 6, 1860 the Bountiful group began moving northward. The following is a sketch of the journey of the group by William Woodward.

Friday, April 6, 1860. Left Bountiful camped on sand ridge.
Saturday, April 7. Drove over sand ridge over Weber River, camped near Ogden.
Sunday, April 8. Drove near Hot Springs.
Monday, April 9. Drove near Box Elder (Brigham City).
Tuesday, April 10. Drove near Box Elder Canyon.
Wednesday, April 11. Drove to Cache Valley.
Thursday, April 12. Walked to Logan.
Friday, April 13. Walked to Richmond.
Saturday, April 14. Walked to Franklin and explored and so forth. 13 men on the ground they were John Reed, Richard Coulouere, Thomas Slayter, William Flueitt, Alma Taylor, William Woodward, Thomas Comm, James May, Joseph Chadwick, James Packer, James Sanderson, James Lofthouse, Brother Woodhead.

April 15. Thomas S. Smart, William T. Wright, Sam Handy, Joseph Perkins, Joseph Dunkley.
April 15. Returned to my wagon near Blacksmith Fork canyon.
Monday, April 16. Hunting my cattle.
Tuesday, April 17. Drove to Richmond, 21 miles.
Wednesday, April 18. Drove to Franklin.15

On April 10, 1860 the Provo group left Wellsville for northern Cache Valley. They reached Coveville and camped for three days. On the 11th of April they looked over the Franklin area and built a bridge over a creek (Spring Creek) to be used when the other settlers would join them.16

15 Preston High School Seminary Students (compilers), Mormon Trail Blazers, p. 7. (typewritten)
On the 12th of April,

He (William G. Hull) says they were about three miles from Richmond, they came to a small stream of water, his father (Thomas Hull) made him take his breeches off and wade through to see if they could take their oxen and wagon through alright. It was nearly dark then and by this time they had traveled north about three miles farther; it was very dark when they decided to camp for the night. It was about nine o'clock. Father sent me out to try and find some water to make bread for our supper. I went on my hands and knees down a hill. Next morning found I had gotten water from a slue. That Morning (13th of April) I went east of camp to find some game for our breakfast, could see quite a company camped to south and east of where our camp was. That same afternoon a company of people came in from the east of us. We pulled up camp and joined them. 17

In the month of March, 1860, (William Goforth Nelson) we started to move to the much talked of Cache Valley. My mother, Jane Taylor Nelson, my brothers, Joseph, Edmond, and Mark, also Isaac and Mother Vail, James Packer and family all come with us. We found the roads muddy and when we crossed the divide between Brigham City and Cache Valley we found a few families living at Mendon, Wellsville, Logan, Smithfield, and Richmond. I stopped at Richmond and the rest of the company came to Coveville, just south of Franklin. 18

On the 14th of April, as has been stated in Mr. William Woodward's Journal thirteen men walked from Coveville about two miles distance to the designated area to explore their new homesite. As they crossed the bridge, which had already been made a day or two before, they were confronted by a group of Indians. After some discussion the settlers were allowed to pass unmolested. They drove to the present townsit near the

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17 Robert Hull, Notes on the Life of William G. Hull and Incidents in Franklin, p. 1. (typewritten)

18 Jensen, op. cit., p. 3.
east end of Main Street at about ten o'clock that morning.

Because of the abundance of vegetation, they first called the spot "Green Meadows", but later changed the name to Franklin in honor of Franklin R. Richards (Franklin D. Richards).19

The men were well pleased with "Green Meadows" and proceeded to bring their wagons and families, those who had brought them along, onto their newly found home.

On the following day, the 15th, they placed the wagons in a circle. The wagon boxes were taken from the running gear of the wagons and placed upon the ground close together. These wagon boxes served as homes and a temporary fort for a number of weeks. The running gear of the wagons was useful in gathering wood from the mountains.

I (William Goforth Nelson) had only been there a few days when Peter Maughan came and located the present site of Franklin, as a place for the Saints to settle.20

As Bishop Maughan was the presiding authority in Cache Valley, he appointed temporary leaders for the new "Green Meadows" settlement. Thomas S. Smart was chosen as leader, with Samuel Rose Parkinson and James Sanderson as assistants. Alfred Alder was chosen as clerk. This leadership had charge of the affairs of the colony. They had charge of the public works; they presided over meetings and supervised everything of a public nature.21

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19 Deseret News, June 15, 1939, p. 3. ff.
20 Jensen, op. cit., p. 3.
21 Morgan, op. cit., p. 21.
James Sanderson was Captain of the Minute Men. E. C. Van Orden was Captain of the Infantry. James May was the road supervisor. All of these functions were vital for the strengthening and protection of the group.

Cooking was done over the campfire. Life was out in the open for the Mormon settlers again. Whenever there was singing to be done W. H. Rogers or John Frew would lead the songs, for these two men were the principal singers of the group.

On the 17th of April, Jesse W. Fox, government surveyor from Salt Lake City, surveyed the land around the settlement and in the "South Fields" and "North Bottom Lands". The land around the settlement and on the east bench was surveyed into one acre lots for cane plants, and the "South Fields" were layed off in ten acre lots.

And still they go — Emigrants have been constantly passing through this city, for two or three months, on their way to Cache Valley, and more especially since the wintry season ended. How many have gone there this spring is not known, at least no definite report of the number has yet been made, but judging from the hundreds of wagons and teams that have been moving in that direction, some of the cities, settlements, towns, and villages in Utah County and perhaps some settlements in the southern part of Great Salt Lake County must have materially decreased in population, in consequence of the great rush northward by those in search of new homes and better locations.

Only a few days since, a company numbering some twenty wagons with flocks and herds sufficient to make an imposing show, passed our office going into the north country. On stepping into the street an old acquaintance was recognized in the company as it was passing, from whom, on inquiring, we ascertained that they were from Payson, one of the most
thriving towns, in Utah County, and that their destination was "Cache" which place though within the Territory is a long way from that portion of it where most of the wheat and other grain was raised last summer. Those going there have probably taken the precaution to carry their breadstuffs with them, otherwise they may see the want of it before harvest.\footnote{Deseret News, April 18, 1860, p. 52.}

April 19th was a big day for the men, for on this day they balloted for their land. A discussion arose as to whether the unmarried men should join with the married men in drawing lots for the land. A vote was taken in which there were only three votes against letting the unmarried men draw. The ballots were marked with numbers as to choice for the land. William Hull, an unmarried man, drew number one. Peter Lowe, an unmarried man, drew ballot number two. The ballots were drawn and the land issued. Friends tried, and many succeeded, to get property near each other.

A road was constructed to the canyon. Wandering cattle were a drawing card for Indians, so the men first cut poles for a corral. The cattle would be herded in the daytime, but at night they were placed in the corral. William Hull contracted to herd the horses and cattle in the daytime. He in turn hired Indian Jim to help him.\footnote{Marie Danielsen (compiler), "The History and Development of Southeastern Idaho", The Trail Blazer (Published by the Daughters of the Pioneers, 15 June 1930), p. 21.}
trail through Cache Valley, and the people of the settlement had their generous portion of Indian visits and incidents.\textsuperscript{24}

Land in the "South Fields" was prepared for seed. All of the people worked cooperatively together in their projects. When Sundays came around, church meetings were held around the campfire.

The work in the canyons continued. The men soon found that mountain lion, prairie wolves and snakes were plentiful. The lowlands were covered with wild hay. The higher lands were covered with a large deep rooted stand of sage brush. On April 25th boundaries were defined. Grass was burned to make way for plowing. No fences were erected for years. Oxen were used to draw the plows, so that it was necessary to stop early to give the oxen feeding time for awhile before being enclosed in the corral for the night. The men could plow about two acres a day. On April the 26th, according to William Woodward's journal, they began to plow.

The plows were crude pieces of board with an iron point, or an old piece of iron beaten into shape. Harrows were made in an "A" shape, with a frame of poles. These poles had holes augered in them and sharpened wooden pegs driven through the holes. The pegs were made of the native hardwoods such as hawthorne or maple. To sow the wheat a man would carry a sack

\textsuperscript{24}Hovey, op. cit., p. 106.
of grain suspended over his shoulder. He would scatter the grain by the handful upon the plowed and harrowed ground. His scattering would be in a half circle motion. Then a drag, consisting of an eight foot pole with brushy twigs and bushes attached, pulled over the ground covered the grain.  

It snowed on May the seventh and twelfth which slowed the work for a short time. The plowing and sowing went right ahead. Broken plow blades were mended and used again, for this first year's crop meant much for the settlers. On May the 26th some land south and west of the fort was plowed and planted in grain, but was killed out by the over abundance of sunflowers.  

The Deseret News seemed to be quite concerned about the welfare of the people of the new settlements in Cache Valley.  

The late hostile demonstrations of the Indians in the north has induced the people in Cache to complete their military organizations so as to be ready in the event that a war cry was raised by their savage neighbors; and from the muster reports, those ready for war in that county number one thousand men -- about half of them horse men -- who are ready at a moment's notice, to take the field against the enemy if an attack should be made or threatened by the aborigines in that region. That is right and as it should be, and no doubt has had a beneficial influence with the Indians, in disposing them to peace, which seemed to be the universal desire of these wanderers at latest dates.

The first summer was one of exhaustive work and tireless

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26Hull, op. cit., p. 3.

REDUCTION OF UTAH'S TERRITORY

Even though these reductions were made in Utah's Territory, no government survey of the division line between Utah and Idaho had been made until 1872. Franklin was considered as a part of the Utah Territory. This plate is an adaptation of a map found in M. R. Hunter, *Utah, the Story of Her People*, p. 296.
perseverance. The Franklin settlers were only doing what their friends were doing in other parts of Cache Valley. Now they were part of Franklin Village, part of Cache Valley, part of Utah Territory, and part of the Church of Jesus Christ of Latter-day Saints. They weren't worrying who had seen the land first, or who had put his foot on Franklin soil first, or who had done the washing first, or who had tasted the water first. They didn't know they would eventually be in Idaho. All they knew was that Brigham Young had asked them to come and settle on the Muddy River, and they came. The area was new land, but so far as they were concerned it was Utah Territory, and so Franklin, Utah it became. The settlers were busy worrying about life. They were helping each other with living and with security. They were out fighting against nature and Indians. They knew it, and they also knew that they were the extremity of northern Mormondom. They had a challenge and they took it willingly.

President Brigham Young accompanied by a large group of his brethren, "in 30 carriages", began on Monday the 4th of June, 1860, his first trip to visit the settlements of the Saints in Cache Valley. 28

President Young had seen the valley once before when it was selected as a wintering ground for cattle. 29 He stopped at Wellsville on the 7th of June, at which time he spoke to

28 Nibley, op. cit., p. 356.
29 Ibid., p. 357.
the Saints.

This is a splendid valley, and is better adapted to raising Saints, than any other article that can be raised here . . . . .30

After a night's rest at Wellsville, the brethren were up early, and by forcing their teams along, they reached Franklin, a distance of 30 miles. This is at present the frontier settlement of the North, wrote the News correspondent, and as yet is but in the course of formation.31

Great rejoicing filled the temporary homes of the Saints, because of the visit of their Prophet and leader. Brigham Young spoke to the assembled Saints on the 9th of June.

I understand that no Bishop has yet been appointed for this place. I would like to learn the feelings of the brethren here, in regard to this matter, and will be pleased to have you inform us. (Bishop Maughan moved that Brigham Young nominate the man to be Bishop, and they would say amen.)

(This unanimously met the feelings of the brethren - reporter) The instructions to the people of this settlement will be committed to paper, that they may be constantly before them. I propose that Brother Preston Thomas be ordained Bishop of this settlement. He is residing in Lehi, but came with us intending to visit Bear Lake and Soda Springs, but has since concluded to settle here. I propose that he settles here, and that we make him your Bishop and presiding officer.

It is understood that Brother Peter Maughan is Presiding Bishop for this valley, and Elder Ezra Taft Benson, one of the Twelve has been appointed to be one of his counselors, and probably he will choose me for the other.

If it meets your minds to have Brother Preston Thomas settle here, and you feel that you can hearken to his counsel, raise your right hands. (The vote was unanimous - reporter).

Brother Preston Thomas will select his own counselors. I have no question but that there are excellent, good men here, and they will be willing to hearken to his counsel.

30Ibid., p. 96.
31Ibid., p. 360.
I propose to the brethren here, and wish them to take my counsel, to build a good, strong fort. If you have not material for building a wall, you can make a strong stockade by putting pickets into the ground, which will answer a good purpose against Indian attacks. The stockade can be easily repaired by replacing decayed pickets. I wish you to build a stockade large enough for corralling your cattle outside the town. Let your grain also be stacked away from your buildings, and so arranged that if one stack takes fire all of the stacks will not necessarily be destroyed.

You are very much exposed here. The settlements in this valley are as it were, a shield to the other settlements. You must, therefore, prepare as speedily as possible to make yourselves secure. You have a beautiful location, and plenty of excellent water.

This valley is capable of sustaining a multitude of people — it is the best valley we have.

Strive to stop the thieving that is carried on by some renegades who have been in this valley, and do not in the least suffer stealing to be practiced in any of your settlements. There is, probably, not a man here but that if he saw an Indian taking his horse, and had a loaded rifle, would kill the Indian. That Indian has been taught from his youth, to steal. His fathers before him taught their children to steal — it is in their blood, bone, and flesh. But there is not a white man or woman here but what has been taught that it is wrong to steal, and I want an end put to stealing. The boys who are brought up in our communities know better than to steal. They have been taught the principles of life and salvation; and the people from the Christian world have been taught better than to steal.

Do right, be just, love mercy, hearken to the Spirit of that gospel that you have embraced, keep the Spirit of the Lord with you, and you will be very apt to be lead right and do right.

We have come to see you; we will leave our blessing with you, and will pray for you constantly. I heard the prayer just now offered in your behalf. It is the constant prayer of the Saints that they may be preserved.

Serve the Lord, and try not to find fault with each other. Live so that you will not have any faults to find with yourselves, and never mind the faults of your brethren, for each person has enough of his own to attend to.

I bless you in the name of the Lord Jesus Christ, Amen. 32

32Deseret News, August 1, 1860, p. 170.
While in Franklin, Brigham Young changed the name of Muddy River. Owing to its nearness to Bear River, he called it the Cub River. This name has remained with it since then.

The work of the community went forward. Thomas Mendenhall, senior, was a traveling merchant for the village. He would take the produce of the people to Salt Lake City and trade it for articles that the settlers wanted. French Joe, a traveling store-keeper would come through Franklin once in awhile and peddle his wares.

On June 24, 1860 the settlers began their work on ditches which were to bring the water from the canyons to their farm lands. These were not the first irrigation ditches in Idaho. Previous to this in 1855 the people of the Salmon River Mission had constructed ditches. The Franklin settlers constructed one ditch from High Creek to the South Fields. One ditch from Ox-killer and South Canyons was dug to the northeast of the South Fields. This was called Sanderson's Ditch or the Lower Ditch. Another ditch was dug from Spring Creek to the fort area. Men owning land on the ditches were required to work on them.

With the coming of July came the "getting out" of logs for cabins and the fort. Roads had to be constructed to the canyons and in the canyons for this purpose. Men traveled in

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33 Deseret News, June 30, 1894, p. 49.
groups for protection.

A bowery was built in the fort area. It consisted of poles upright in the ground with an overhead framework of lighter poles covered with brush and rushes. It was used for meetings, at which everyone was required to bring their own stools and benches to sit on. Dances were held in it. Some dancing was held around the campfires.

With the end of July many of the cabins in the fort were under construction. They all faced toward the center of the fort, which was constructed in the shape of a rectangle, ninety rods long by sixty rods wide. The fort was supposedly constructed to be true with the major directions of the compass, but was actually built a degree or two off in the process of construction. The men that surveyed it used a carpenter's square, the north star, and a piece of measured rope.

Pioneers who went thru this first season say that some of the men made as high as four trips during the spring and summer of 1860 [to Salt Lake City]. They walked every step of the way there and back. On their return trip each man carried a fifty pound sack or more of flour on his back - this was necessary "to keep the wolf from the door." Men and women would also walk to Salt Lake City to attend the spring and fall conferences [of the Church of Jesus Christ of Latter-day Saints].

Often whole families lived on boiled wheat and milk and sego roots while waiting for the men and supplies. John

34Danielsen, op. cit., p. 21.
Reed was traveling to Smithfield to get some supplies, and was set upon and killed by Indians. He was the first casualty by Indians. He was buried on the 24th of July southwest of the settlement about half a mile. This was the beginning of the Franklin Cemetery.

Potatoes and turnips were planted in the middle of July. At the beginning of August wheat was harvested.

We had tramped out 48 bushels of wheat and on August 2 took it to Farmington and got it ground; brought it back and divided it among the camp. We were a happy and united people.35

The canvas from the wagons was spread and stretched out upon the dry ground. People trampled on the bundles of wheat. The chaff was fanned away by hand, and the grains of wheat were then sacked.

Indian dogs were vicious and killed chickens and sheep. The Indians would come in on Sundays, before meeting. On August 13th an Indian and his squaw came into the settlement. Their dog had been killed accidentally, and they proceeded to break up the meeting. An oxen was given them in payment. Jim Bowington and William Hull killed fifty dogs in one day by poisoned meat. They were extremely careful not to be discovered by the Indians.

On Saturday, August 12, 1860, gold was discovered at

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35Serena Lowe (compiler), Biographies and Life Sketches of Franklin Pioneers, p. 32. f. (typewritten) These biographies and life sketches have been collected by the Ellen Wright Camp of the Daughters of the Pioneers. Serena Lowe is Historian of the Camp. They have been collected over a period of many years, and were taken from personal interviews or written material.
Pierce, Idaho. This news spread rapidly, and though it did not effect the Franklin settlement too much at first, it did in a few years.

Salt Lake City was noticing the little northern group of settlers at Franklin, and was watching the development of the area.

At Franklin, the most northern settlement, one of the streams on which the people were depending for water to irrigate their fields failed to that extent, some weeks since that, before a canal could be completed to bring water from the main creek, which is said to be of sufficient size to water a large tract of land, the growing wheat and other crops suffered materially; but since the completion of the ditch, and the application of a sufficiency of aqua to the parched fields, the grain had reviv'd, and there was a fair prospect of a good yield of wheat, although it will be late in ripening, and may possibly be nipped a little by frost before it comes to maturity.

August was spent in getting ready for the winter to come. Some of the people moved into their newly constructed cabins, but the fort was not actually completed until 1863. The people in general were caring for their crops. They especially nurtured their wheat fields. The grain was usually cut with a cradle. One man would cut the grain and place it in a swath, while another followed behind and raked it and bound it into sheaves. In the latter part of August a small grain separator was constructed. A horse placed on a treading machine provided the turning power. The separator had a small head cylinder where the bundles were pushed in, and the grain and chaff would fall

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below in a pile. At first fanners had to separate the chaff from the grain, but later a straw carrier was added and this carried straw away. Some times it took most of the winter to fan the grain from the chaff. Piles of wheat and chaff were protected until crews could work at them. The season was very dry. A little wild hay was cut from the wild hay fields and put up in the fort area. The produce raised was very light. This made it necessary to carry on an extensive trade with other communities.

Only a few dugouts were built by the people, and these were only temporary. Mainly cabins were built of pine logs, sometimes cottonwood logs were used. They were usually of a one room construction. Clay was used for chinks to fill up the cracks between the logs. The roof was constructed of saplings placed close together, then covered with smaller twigs or rushes and in turn covered with straw or wild hay. About ten or twelve inches of dirt was then placed on top. A board of about ten inches was placed around the eves to hold the dirt in place. Putting on a dirt roof was usually called "putting on government shingles." 37 During the summer the dirt roof would become a veritable flower garden, usually of wild mustard plants. 38 Brigham Young told the settlers to build their homes close to-

37 Morgan, op. cit., p. 23.
38 Braley, op. cit., p. 51.
gether in the form of a fort for protection. Practically all
of the first settlements in the valley did this until lots could
be surveyed. An adobe yard was planned and started in one cor­
nor of the fort area. As the town grew out of the fort, the
adobe yard area retained the name of "Adobie Town."

Forts usually began with rows of cabins facing each
other with an adequate space between. Back of each row of
houses was a roadway, beyond which was garden space, hay stack­
ing yards and sheds.

The cabins were furnished very plainly. An adobe fire­
place was usually situated in one end of the cabin. Split logs
with pegs for legs made up stools and benches. Window glass was
expensive, so the windows were covered with heavy brown paper
that had been oiled, or factory (cloth) was sometimes used. The
ground floors were covered with straw in the early days of the
settlement. Later on, floors were made of rough hewn floor
boards. The insides of the cabins were whitewashed with a water­
thinned white clay from Soda Springs. This process was repeat­
ed twice a year. At fall and spring house cleaning time. Some­
times lime would be used instead of the white clay. There were
no brushes with which to apply it, so pieces of wool were used.
This left the hands and arms in a sore condition for weeks be­
cause of the exposure to the lime. Rugs and carpets were woven
and braided from rags. The "Mormon bedstead" consisted of two
holes bored into a wall of a home. Poles were placed in the
holes. The other end of the poles were supported by posts. Slats or pieces of wood and rawhide were the cross pieces. The mattresses or ticks were made of canvas bags filled with straw, hay, or cat-tails. When cat-tails would get ripe in the fall, the people would hang a sack at their side, and collect the down from the head of the cat-tails. The head of the cat-tail would be placed in the mouth of the sack and firmly held. Then the stem would be pulled out leaving the broken downey head inside the sack. Mattresses of cat-tails would become matted and lumpy in a short while, and would be refilled nearly every year. A strong high pole fence was the outer protection and the stack yards and corrals were placed against it. When Indians threatened, minutemen or guard picket-men were stationed at each corner on ends of streets just outside the fort. There was a public corral inside the fort and at night the cattle and horses were placed in the one corral and guarded. Vegetables were put away in pits and surrounded with straw to keep the frost out. Cabbage was usually made into saurkraut. Beef was placed in a strong brine solution, and when completely saturated it was then smoked and dried for winters use. When obtainable, rabbits were raised. Some flax had been raised by William Hull, senior. It was made into thread and Mrs. Hull made the thread into cloth. Candy was made from the skimmings of molasses. Haw candy was made from haw berries that had been
Township of Franklin

The town of Franklin is situated in Sections 20 and 21, Township 16 south on range 40 east, Boise Meridian. (see ownership list in appendix, page 246.)
gathered and had the seeds removed. 39

Brigham Young called Samuel Whitney to carry mail in and out of Cache Valley in 1860. Mr. Whitney received his pay in flour, bacon and other produce from the Tithing Office in Logan, Utah. Mr. Whitney provided himself with horse, saddle, and mail pouch. All the mail, for the first year, was taken to Logan and picked up at Logan.

Even education wasn't beyond the reach of the Franklin people. Hannah Comish, wife of William Comish, opened her home as a school in the fall of 1860. She had about twenty-one children under her direction for about three months. The pioneers believed in education and without knowing it had started the first school in Idaho. Usually the Bishop would choose the best suited persons to be the teachers. Next to the Bishop in influence in the communities were the teachers.

Late in the fall of 1860 Bishop Thomas had logs cut and hauled from Deep Creek Canyon for the purpose of building a school house. Some of the lumber was hauled fifty miles from the Bear Lake Mountains. A school house was necessary for the advancement of a community which had now grown to about sixty families.

A pit saw had been constructed in the northeast corner of the fort by Joshua Messervey.

a pit saw . . . was constructed by digging a hole, or pit, in the ground deep enough for a man to stand in. The logs, or timbers, that were to be cut into lumber, were then rolled over the pit, and with one man under the logs and another on top with a large saw with handles on each end, the log was slowly ripped into lumber.\footnote{Morgan, \textit{op. cit.}, p. 28.}

Mr. Messervey manufactured furniture, wash-tubs, washboards, buckets, and barrels. The churns and buckets and other vessels were held together by bands made from green birch twigs. It was necessary to keep the wooden vessels damp or they would fall apart. Mr. Martin Lundgren did cabinet work for people of the fort.

Thus closed the first year that the pioneers had lived in their new home. With the coming of 1861 we find the Mormon Saints still at their tasks of taming the wilderness.

The settlers had a few sheep. After the shearing in the spring, the women would take the wool, and wash it, and dry it. Groups of women would then get together and pick it over. It was then taken and carded, first in the homes and later in mills. Mrs. Martha Vail and Mrs. Kingsford were two of the first to have looms. Wool was spun on a wheel and made onto a spindle. The wool yarn was then reeled on two large reels about two yards around. It took forty threads to make one knot, and ten knots to make one skein. It took fifteen knots of yarn to make one yard of linsey cloth. Linsey cloth was
United States Troops stationed here whenever they were in town.

Franklin Fort

(For names of cabin owners, see appendix, p.243)
then used for skirts, shirts, waists, and other clothing for the settlers. The men usually wore "jeans". Some had buckskin, which was alright until it got wet. When the buckskin would get wet, it would stretch; and then when it would dry out, it would shrink to a smaller size than the original garment. When spinning was done the yarn had to be washed and colored. Red colors came from soaking bran until it was sour. This was strained and mixed with madder root. Yarn was placed in this mixture. After it had been taken out and washed clean, the color was set with alum. Blue color came from indigo mixed with a "liquid known principally by the women, ask them". The yellow color was obtained by boiling the blossoms of rabbit brush or yellow dock in water and then straining the mixture. Green color was made by placing yarn in the liquid of a combination of the yellow and the blue dye. Black was obtained by boiling the bark of the alder tree. This was set in the cloth by blue vitriol or copper. The cotton yarn for the warp, which cost five dollars a pound, also had to be colored.

Straw hats were braided for the men and the boys. The women and the girls wore sun bonnets.

Some flax was grown, cured, and spun almost the same as wool. From the flax came some rough linen towels, and shirts. Blankets were also made by the women in their homes.

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41 Hovey, op. cit., p. 131.
Late in the spring of 1861 the school house was completed. It consisted of one large room with a large fireplace in the east end. It had a sod roof. The door was on the west end. There was one window on both the north and south sides. The window frames were hand-sawed and trimmed by the use of pocket knives. Little eight by ten inch glass panes were brought from Salt Lake City. Benches were split logs with the flat side used for the sitting part. These benches were made from either maple or birch logs. Each Saturday the straw was removed from the floor. The building was swept out with brooms made from sagebrush or flax tied onto a stick in bunches. After the sweeping was done clean straw was placed over the bare earth. The Relief Society (women’s organization of the Mormon Church) teachers did the cleaning of the school house each week. Friendly competition was used to see which pair of teachers could make it look the best for the Sunday meetings. When the weather was bad and it rained, the children were excused until the rain stopped, because the roof wasn’t quite water proof. This building was used as the school house, meeting house, and amusement hall.

In the early spring a steer fell into the community well. It was quite some time until it could be removed. Men took turns rubbing the animal until it could get back its circulation.

Shoes were scarce and expensive. If a person were
fortunate enough to have a pair of shoes, he would remove them at any time when it wasn't necessary to wear them in order to save them for special occasions. Usually a person would take them off as he entered his home. The boys and girls would go without shoes much of the time. Cloth was expensive. Factory sold for one dollar a yard. Calico sold for seventy-five cents a yard. Blue denim sold for one dollar to one dollar and twenty-five cents a yard. Indian head sheeting was one dollar a yard. Thread was thirty-five cents a spool.

Soap was usually made at home by a leaching process. The leach was a large square box which drained to a point at one end. At this draining point was an opening which could be opened at the time of draining. During the winter months wood ashed from the fireplace would be placed in the leach. In the spring, water was poured slowly through the ashes. As it filtered it collected in the bottom of the leach. This was strong lye water. It was then mixed with beef tallow, hog fat, or other grease and cooked. When it had been cooked and had cooled it made a soft or liquid soap. Some of it was usually moulded and scented for the use of hand soap.

"Bitch lights" were used almost exclusively at first. The settlers made their own wicks. These wicks were placed in a little pan or dish of grease. When used they gave a feeble light. As candles could be made and used, a potato with a hole cut in it on one side usually served as a candle holder. Many
of the people moulded their own candles when they could get the tallow.

Some materials could be purchased in Salt Lake City. If the person had the necessary money for the articles, or if he could trade something for what he needed. Nails were sixty cents a pound. An eight by ten inch window glass was sixty cents.

Sugar was scarce. Molasses was the substitute. The settlers each had a small cane patch. Juice was squeezed from the cane to make the necessary molasses. Along with the cultivated crops of grains, vegetables, raspberries, currents, gooseberries were usually dried for winters use. In the earlier years of the settlement molasses was made from table beets and squash butter was made from squash. Wild hops were used in making tea and yeast. Women who made yeast would give starts away to other women for flour, molasses, or sugar. Beef would be cured for winter and hung from the rafters of the homes. Also, squash would be cut into rings and hung from the rafters. Saleratus was used instead of soda in soda biscuits. It was gathered from the top of the ground in alkaline areas. Salt was cleaned by dissolving water from Great Salt Lake in non-alkaline water.

This mixture was strained, boiled down, and evaporated. The salt residue would dry in large pieces. These pieces were ground up in a coffee grinder. Later on salt could be obtained

\[\text{Hovey, op. cit., pp. 131-132.}\]
from Willow Creek, Utah.

Mr. Merrick and Mr. Duffin began a little store on the north side of the fort area. William Whitehead became the clerk. The supplies and stock were limited. In 1861 Ben Holliday and Egan and Company received a contract for carrying mail to Utah. They in turn sublet the carrying of the mail in and out of Cache Valley to three settlers. Frank Gunnell of Wellsville contracted to take the mail from Wellsville to Brigham City. Mr. W. H. Maughan, also from Wellsville, contracted to carry the mail from Wellsville and all intermediate points to Logan. Mr. Peter Maughan of Logan contracted to carry mail from Franklin and all intermediate points to Logan. These three men in turn hired other settlers to carry the mail for them. Peter Maughan hired Joe Maughan. Mr. Gunnell hired Dick Gunnell. Mr. W. H. Maughan hired Robert Baxter. Mr. Gunnell started from Wellsville Monday morning and would make it to Brigham City and back by that evening. Mr. Baxter would leave Wellsville and travel through Hyrum, Millville, and Providence and arrive at Logan by noon of the next day, Tuesday. Mr. Maughan would leave Logan at noon on Tuesday, and travel through Hyde Park, Smithfield, Richmond and arrive at Franklin that evening. He would remain over night, and return to Logan by Wednesday noon. Baxter would leave Logan at noon and make it to Wellsville that evening. On Thursday morning Mr. Gunnell would start out again. Two mail
deliveries were possible in one week.  

Men tanned and prepared their own leather for shoes. Each home was a shoe shop. The hairy side of the leather was used either on the inside or the outside of the shoe according to the weather. Strings of hide laced the pieces together. Shoes made this way would last in dry weather, but in the winter weather would stretch because of the moisture. When the once moistened leather could be dried out, it became brittle.

There is only one reference to a change in the shape of the fort before the settlers began to build on their surveyed land outside the fort.

Our fort was remodelled in the shape of a "T", some houses were built on the new survey, but most lived in their old places.

The settlers were quite active in building up their new home land. The hours of labor were long and sometimes tiresome, but they were a happy people. Gardens were planted on the west side of the fort area. These gardens were of great benefit to the settlers. They planted cabbage, potatoes, lettuce, onions, cucumbers, peas, melons, corn, squash, and many other things. Good crops were raised in 1861. The grain was not threshed in

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43 Hovey, op. cit., pp. 135-136.

44 Braley, op. cit., pp. 56.

45 Lowe, op. cit., p. 5.
PLATE XI

Idaho's First School House

Reproduced from Marie Danielsen, *History and Development of Southeastern Idaho*, p. 22.
the fall but placed in stacks. The fall was very wet and the stacks of wheat became damp and musty. When the grain was made into flour and bread, it had a musty taste. The cellars of the settlers on the south side of the fort were full of water. Even the houses were wet nearly every day for a long time, due to the sub-surface water.

Fall time is school time, and the school opened with Mr. G. Alvin Davy as the teacher. There were about seventy students who attended. Slate rock east of Franklin was made into writing slates and pencils for the students. There was just one reader for each class, and just one speller for use by all of the students in the school. The students would take turns reading, by standing in rows in front of the teacher. During the spelling exercises the teacher would pronounce the word, and the students would write the word on their slates. Each student would study the words from the writing on his slate. Verbal arithmetic was given in the same way. Tuition was paid by the parents to the teacher. The tuition was any kind of produce, cloth, meat, or molasses. The "Almanac" was used as a study book.

After most of the work of gardening had been done for the summer and fall in the year of 1861, the men of the settlement again turned to the work of making more permanent homes and better irrigation ditches. They worked on the Thomas Ditch which was north and west of Cub River. It took a long time to
get the water to run in the ditch because the land was so level. A hill which they had to cut through also obstructed their path for awhile. Later, this ditch became known as the Lewiston Canal.

The winter of 1861-1862 was a very wet and dismal one for the people. With the coming of spring again, the Franklinites were ready for another try at making their area productive. The Homestead Act of 1862 enabled men to obtain one hundred and sixty acres of land, if the person wishing the land would live on it for five years and make some improvements.\footnote{Beal, \textit{op. cit.}, p. 325.} This the Mormon settlers did, for before this they had just been considered as squatters.

The hay lands southwest of the town were known as the new fields for they were just being developed. Broom corn was now raised for the making of brooms instead of using flax.

When women were incapacitated and not able to work, either a friendly neighbor would help with her friends work or be hired by the sick neighbor for around one dollar a week. This was a standard wage for housework.

The first Sunday School of the Church of Jesus Christ of Latter-day Saints was held in the school house. Samuel Huff was chosen and sustained as the Superintendent with William
Wright as an Assistant, William Whitehead as Secretary, and William Rogers and Samuel Handy, senior, as teachers.

William Woodward taught school this year. School opened with prayer each day. The children that recited to the class came to the front while they recited. Tuition this year, 1862, was on the basis of forty to fifty dollars per pupil. This, of course, could be paid in produce.

This year one big-hearted lady of Franklin sent thirty-four pounds of butter to Salt Lake City with Thomas Mendenhall to pay for one pound of tea, which was an extreme luxury. When it arrived in Franklin, she extended invitations to all of the older ladies of the town to come to her home and enjoy the tea with her as long as it lasted.47

Many of the older women did nursing and acted as midwives. Some of these ladies were Mary B. Hull, "Grandmother" Mayberry, "Grandmother" Gilbert, "Grandmother" Nelson, "Grandmother" Adamson, Deborah Wright, and Elvira Wheeler.48 These women performed a great service to the little community.

On the 8th of July 1862 the Congress of the United States of America enacted the Poland Anti-Polygamy Law which was signed by President Abraham Lincoln. This law defined poly-

47Danielsen, op. cit., p. 39.
48Ibid., p. 37.
gamy as bigamy and provided a fine of five hundred dollars and imprisonment of five years for violation. It was declared constitutional, but nothing seemed to be done about the matter of polygamy until later around the year of 1882 when the Edmunds Act was passed. 49

Southern Idaho was still a quiet place, for up to this time nothing much had changed except the little that had been done by the Franklin people. North of the Salmon River thousands of people began to pour into the valleys and mountains, as gold was a great drawing card for all types of people. All this new northern population needed supplies. Franklin became one of the supply stations. Flour was sold for a good price. Men bought clothing, guns, tools, and also traded various articles.

The Indians became unbearable in their demands upon the settlers. The settlers would give a portion of their foodstuffs for the sustenance of the Indians. The willingness to give probably made the Indians feel that they could demand more and more each time. The straining point had to come sometime.

In the year of 1863 there were ninety cabins in the fort, while there were ninety-six families living there. Lorenzo Hill Hatch became Bishop.

James Haworth and John Goaslind built a flour mill. They

49Beal, op. cit., p. 301.
were helped by Lorenzo Hill Hatch and Alexander Stalker, senior. All of the machinery for grinding the flour was made of wood, with the exception of the turbine wheel which came from the East and the grinding stone which was made of Utah granite. A ditch out of Cub River was used as power to run the mill. Mr. James Haworth was a miller by profession. The three other men were just stock-holders. Mr. Haworth ground forty-four pounds of flour, fourteen pounds of bran, and two pounds of shorts from every bushel of wheat. The wheat coming to the mill was sometimes worth five dollars a bushel. Each man got the flour from his own wheat. The flour was always put in two bushel sacks and tied with buskskin strings. It is said that Mr. Haworth could tell if the grinding was just right by the sound of the machinery and the smell. Mr. David Jensen and Mr. Folsom sometimes helped him when he was running to a full capacity, night and day. Bitch lamps were used for night lighting. Indians would come to the mill and trade buckskins, elk hides, and buffalo robes for flour. Sometimes there were as many as fourteen yoke of oxen with wagons waiting to freight flour to Montana and northern Idaho. A Mr. Bagley and others came from Bear Lake region and would bring wheat to have ground. They would stay until the wheat was processed.50

50Danielsen, op. cit., p. 32.
This year, 1863, Samuel R. Parkinson and Thomas Smart built the first sawmill in the area, which also was the first in southeastern Idaho. Lumber from this mill was used in building homes on the surveyed land around the fort. A joke was made about the mill which stated that Joshua Messervey and the men working in the saw pit could out-cut the new sawmill.\textsuperscript{51}

With the growth of the community it was necessary to enlarge the log school house. A stage was built in one end of it, besides enlarging it. This would be an opportunity to develop the talents in the community.

In January the Indians became extreme in their demands. This led to the bloody battle of the Bear River. (see chapter four) Colonel Connor's soldiers from Fort Douglas, Utah had to be called.

The one hundred forty-three of his command killed, wounded, or frozen were brought back in wagons to Franklin. Many were cared for in the settler's homes; others in the Franklin schoolhouse, and when transportation was secured, all of them were carried to Salt Lake City. The sufferings of the men and officers were terrible; barely a man came out of the fight without being permanently disabled. Those who were not hit by bullets lost feet and arms by freezing.\textsuperscript{52}

After the battle of Bear River was over the community settled down once again to its normal procedure. On April 7, 1863 five young men were called to go to Omaha, Nebraska to help

\textsuperscript{51}Morgan, \textit{op. cit.}, p. 28.

\textsuperscript{52}Donaldson, \textit{op. cit.}, p. 308.
"fetch the poor Saints to the valleys." Oxen were loaned to them by friends. These five men furnished their own food. On the way to Omaha they would stop at various trading posts and leave a portion of their foodstuffs. This food was used on the way back from Omaha. 53 Mr. William G. Nelson writes:

In the spring of 1863 I was called by the Church to drive a team back to the Mississippi River after emigration. In company with three others I started from Franklin on April 14 and went to Hyrum where we organized into a company, there being fifty teams with William B. Preston, Thomas Ervin, and Alma Baker as Captains. 54

The call to make this trip came quite frequently for some to help the poorer Saints. Edward Kingsford and John Doney donated their teams for two years to help in this adventure.

National holidays were celebrated with as much vigor and fervor in the outlying settlements as in any other place in the Union. A news report of July 8, 1863 has this to say about the Fourth of July:

We submit for insertion in your columns a condensed report of our proceedings on our nation's birthday. A detachment of infantry, commanded by Captain James Packer announced the break of day by the firing of musketry; when the hoisting of our stars and stripes immediately followed. At nine o'clock a.m. a procession was formed at the school house, under the direction of the Marshal of the day, William H. Head, and proceeded to the residence of Bishop L. H. Hatch, where the committee in waiting escorted him to a place at the head of the procession. After having promenaded through town, the procession was seated under a spacious bowery, suitably prepared for the occasion, when the band struck up the live-

53 Hull, op. cit., p. 2.

54 Jensen, op. cit., p. 4.
Fig. 5.—Old Cooperative Mercantile Store. After the store closed it was used for a relic hall for many years. It is now owned by the Daughters of the Pioneers.

Fig. 6.—Home of John and Ann Doney. It was built after they left the fort area of Franklin in 1864. It is constructed of sandstone quarried east of town.
ly and familiar air, "The Star Spangled Banner." The remaining part of the forenoon was devoted to speeches, songs, toasts, and so forth. The most prominent of our speakers was Bishop Hatch. When he got through speaking, he was enthusiastically greeted with loud and prolonged cheers. The after part of the day was devoted to dancing, in which all seemed to participate, with that mirth and hilarity usual on such occasions. 55

This article was signed by John Laird, Alexander Bothwick, and Alexander Stalker who composed the Committee of Arrangements for the celebration. Most of the celebrations of the early years followed the same pattern. There was no real need for too much change, because the people liked this type of celebration, and it satisfied their patriotic needs.

All of the normal activities continued in the village. William Woodward still continued to teach school for the people. Little by little the people left the confines of the fort area. Some of the more adventuresome people spread out into other little communities. Social intercourse between these small communities and Franklin was infrequent, at first, especially in the winter months. Occasionally trips had to be made. There were no stage coaches as yet and the people either rode horses, drove wagons, or walked.

Each year an account was made of the donations given to the Indians and the poor. From the Franklin Ledger Book we take the following amounts: thirty-four and one half bushels of wheat, one thousand pounds of hay, and forty-seven bushels of

55 *Deseret News*, July 28, 1853, p. 27.
1863 was the high point of placer mining in Idaho. By this time all of the large fields had opened up and were being mined. Some of these were yielding less and less each day. By 1863 there were twenty-five thousand people in Idaho. About five thousand were miners, the rest were there to do other kinds of work. Miners came mostly from California, but they were there from almost every state in the Union. The Civil War had been on since 1861, but this did not stop the miners from coming. Also, there were Englishmen, Germans, Frenchmen, Italians, Spaniards, Mexicans, and many Chinese. Franklin was one of the main points of entry and supply to the people of northern Idaho.

In January of 1864 work began on a meeting house for the Church. This building was to be forty feet wide and eighty feet long, and constructed of stone. The Catholic Church had already built a church building in Idaho City in the year of 1863. The Protestants had also built a church building in Idaho City by 1864. Actually the Mormon Church was behind in building their church building, but they had been busy building other things, so far as Idaho was concerned. The Franklin

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56 Franklin Account Ledger, p. 195. (handwritten)
57 Defenbach, op. cit., p. 195.
settlers had built their school house which had served as a community center, recreational center, church house, and school house. When the new meeting house was nearing completion the roof fell in, due to faulty architecture. The people were disheartened. It stood in that condition for nine years before it was repaired and completed.\(^{59}\)

Because most of the little communities that were being established in southern Idaho were of Mormon extraction, this does not necessarily mean that other people were not moving into the communities. Oxford, which had been established at the extreme end of Cache Valley to the north, had a radical anti-Mormon paper called the Idaho-Enterprise. This newspaper caused much trouble for the Saints in this region.\(^{60}\)

Money was always a problem with the settlers. No one had any large amounts of it.

The circulating medium in Cache and Bear Lake settlements was mostly by scrip. Cash was so scarce that a substitute token made of tin was used in lieu of money; in fact, it was money, as it passed quite freely from hand to hand without reference to the honesty or solvency of the offerer. Of course, cash was given a ten percent advantage over scrip. It remained in use until 1899.\(^{61}\)

Very little banking was done. Money, if any was had,

\(^{59}\)Morgan, op. cit., p. 28.

\(^{60}\)Beal, op. cit., p. 171.

\(^{61}\)Ibid., pp. 35-39.
was kept at home.

In the spring of 1864 many of the settlers were living on their city lots. The lots had been surveyed so that there were eight lots to a city block of ten acres. Thus each lot was one and one-fourth acres in size. The streets were six rods wide.

Townsight was city lots of one and one-fourth acres each. They were drawn for. I drew lot number four in block ten, just east of the public square.62 (sic.)

These are the remarks of Joseph Younger Mayberry on the drawing of city lots.

There seemed to be an article of Mormon faith which demanded the planting of trees. Gentile towns, for the first few years after their founding, are usually marked by environments of squalor and filth. The outskirts of the towns are indicated by heaps of refuse, giving the impression that the town isn't a town, but an abode of campers. When the Mormons located they planted trees, not solely, for beauty and shade, but also for windbreaks and future fuel use. Cottonwood, a hardy, quick-growing tree, seemed to be their favorite.63

Brigham Young, President of the Mormon Church, made many visits to the outlying districts of the Church. He was very conscious of the necessity of the visits; and even though he was getting older, made the trips to keep the Church informed. He wanted to feel the pulse of the members. The following is an account of one of Brigham Young's trips. This version was written in 1907.

The rising generation know but little of the hardships endured in early days by the leading men of this church, while they were helping the poor Saints to establish themselves in these valleys. In order to make plain to them

62Braley, op. cit., p. 48.
63Donaldson, op. cit., pp. 54-55.
at least one phase of this subject it will only be necess-
ary to give a brief account of President Young and his party's
first visit to the Bear Lake country.

On Monday morning, May 16, 1864, at 8:30 o'clock, this
little company drove out of Salt Lake City on its journey.
It consisted of six light vehicles and a baggage wagon,
occupied by the following persons: Brigham Young, Heber C.
Kimball, John Taylor, George Albert Smith, Wilford Woodruff,
Joseph Young, Jesse W. Fox, Professor Thomas Ellerbeck, George
D. Watt, reporter, and seven teamsters. They reached Frank-
lin, Idaho on the afternoon of the third day, and by that
time had increased their number to one hundred and fifty-
three men, eighty-six of whom were riding in vehicles, the
balance being picked men, mounted on good horses for assist-
ing the company on the way. There were no houses between
Franklin and Paris, Idaho, consequently the program was to
drive directly to Paris in one day, if possible.

The fourth morning they got an early start, and drove
almost to Mink Creek without accident. Here Brother George
Albert Smith's carriage broke down, but as good luck would
have it, the brethren from Cache Valley had brought a light
wagon along in case of such an emergency. The company were
soon on the way again, as though nothing had happened.

They reached the foot of the big mountain which divides
Cache Valley from Bear Lake Valley, and here is where the
tug-of-war began. The mountain was so steep that all the
men were compelled to walk except Apostle Smith, who was so
heavy that it would have been dangerous for him to undertake
it, as he weighed not less than three hundred pounds. The
mounted men soon had extra horses harnessed and hitched to
single trees, and President Young and others, who were too
heavy to help themselves, took hold of these single trees
with both hands and were helped up the mountain in this way.

Apostle Charles C. Rich and others, who had settled in
Bear Lake Valley the fall before, came to their assistance
with all the teams that could be mustered. Several yokes
were hitched to Brother George Albert Smith's wagon, and
he was hauled up the mountain, but before he reached the
summit his wagon was so badly broken that he was compelled
to abandon it. Everybody had a good laugh over the incident,
it being the second vehicle broken down under his weight
that day. With careful management under the supervisi
of
President Young and Council, the brethren managed to get
him onto the largest saddle horse that could be found.

The next morning at five o'clock they continued their
journey homeward. Brother Rich had more than kept his
promise. He furnished two yoke of oxen for President Young's
carriage, and four yoke for the baggage wagon, the latter being solely occupied by Brother George Albert Smith, who had a smile on his countenance that made all who beheld it feel good through and through. These were the only vehicles drawn by oxteams. They followed the road through the mud, while the lighter vehicles, drawn by horses, hugged the side hills, which were so steep that the brethren had to lash poles to the carriage beds, and bear down on the upper end of the poles to prevent the carriages from tipping over. This plan worked like a charm, and by nine o'clock the company had reached the summit of the mountain. Notwithstanding it rained hard all that day, the party reached Franklin about five o'clock that evening, and three days later they arrived home.64

Brigham Young spoke to the people of Bear Lake Valley when he visited them and told them some important things which relate directly to Franklin.

The people here need a surveyor. We have young men who can learn in one week to survey this valley sufficiently to be agreeable to all parties, and assure every purpose that can be desired. As to whether we are in Utah Territory or Idaho Territory, I think we are now in Idaho. I have no doubt of it, and the greater part of those who settle this valley will be in that territory; the snow lies too low on the mountains here for Utah. ... About cattle, butchers who want to get away from the law and the Church and keep moving to outlying lands - butcher the bees on the range. I know what those people are here for, and their object, if any, has been to come to this valley for an impure purpose. You will know it, and if they are not here yet, they will come and settle on your borders from Franklin, Weber, and Box Elder, and other places.65

This year, 1864, another ditch had to be dug from Cub River to Franklin. Jesse W. Fox surveyed the ditch in the canyon. J. M. Martineau surveyed it from the canyon to the town. As the

64 Solomon F. Kimball, "President Brigham Young's First Trip to Bear Lake Valley", Improvement Era, 1907, pp. 296-303.
65 Ibid., pp. 296-303.
Idaho Territory

This is the Idaho Territory of 1864. Dotted lines are the county division lines. Although Franklin was thought to be in Utah Territory at the time, it was in Oneida County, Territory of Idaho. This plate is an adaptation of a map from C. J. Brosnan, History of the State of Idaho, p. 94c.
water had been scarce the year before nearly all the men of Franklin turned out to work on the ditch. It was about four feet wide on the bottom and brought a great deal of water to town for irrigation. With this added amount of water the crops were good.66

Traders came to Franklin from the northern part of the Territory and bought up produce, to the advantage of both the traders and the settlers. Wheat was five dollars a bushel, flour was twelve dollars per hundred pounds. Butter was fifty cents per pound. Eggs sold for fifty cents per dozen. Cows sold for forty dollars.67 This added business made Franklin a growing place.

New Post Offices - The Postmaster General has ordered the establishment of the following Post Offices in Cache County: Franklin, L. H. Hatch, postmaster .... 68

As new people came into Franklin to settle, either from the request of the Church officials or of their own accord, they were taken into the community as part of it. Some were sent to a community because of their talents.

It was customary for people who came into Franklin as settlers to be given an allotment of hay or grain lands. When Isaac Nash, James Hibden, George and Alfred Hansen, E. Nelson, Peter Pool, Dickey Colter, William Handy, John

66Danielsen, op. cit., p. 21.
67Lowe, op. cit., p. 55. ff.
and Nephi Comish, William Rogers came to Franklin they were each given five acres in the section now known as Whitney.

Great strides, great expansion had taken place in three and one half years since the founding of the settlement, considering its location and its humble beginning. The Indians still came for food and the account book for the year says that the settlers gave to them twenty dollars worth of wheat, seven dollars and fifty cents worth of potatoes, fifty dollars worth of oat feed (during Indian trouble), and sixteen dollars worth of hay (during Indian trouble). This was expended by the settlers for keeping peace with the Indians.70

69 Danielsen, op. cit., p. 58.
70 Franklin Account Ledger, 1864, p. 203. (handwritten)
CHAPTER IV

INDIANS

1860 - the Mormon settlers had come and had settled. Even as these settlers had come across Spring Creek, they were stopped by Indians. A discussion ensued, after which the train of emigrants was allowed to go on in peace, unmolested, to its permanent camp-site.¹

At the time of settlement the Indians in the region were under Chief Kittemare, who had welcomed the white men. He welcomed them to the land, to the water, and to the timber. Chief Kittemare and his people were great beggars and exacted much of the badly needed supplies from the pioneers. Precious beef, flour, grain, and potatoes were offered up to the Indians in return for a jittery and burdensome peace.²

Annual journeys were made by bands of Indians from the buffalo hunting grounds in Wyoming to Cache Valley, which was their wintering area. They would travel through the Cub River canyon on these excursions.³ Franklin is at the mouth of this

¹Morgan, op. cit., p. 19.
²Ibid., pp. 20-21.
³Danielsen, op. cit., p. 103.
canyon. Many times the women and children of the settlement had to be placed in the school house for safety. At times, Mr. Levi Ashton Cox states, he has had to sit on the box he kept his bread in to keep the Indians from taking it.4

Indian dogs were general nuisances and very vicious at times. They would nip at peoples heels and ankles. They usually ran in packs and would kill the settler's sheep, chickens, and young calves. This became an unbearable and destructive annoyance. Three or four men were called by those in charge to get rid of the dogs. Poisoned bait was placed where the dogs could get it; mainly in the chicken coops. Young men called for the job carried guns, and each time the Indians came to town, the young settlers would get a few more dogs. Even so, they were very careful not to be caught for the Indians loved their dogs. If they were caught the ensuing fracas that would have followed would have been no little matter.5 There seemed to be a very subtle game being played between the settlers and the Indians. Both were armed with wily methods for carrying out their plans.

Previous to this, early in the settlement of Cache Valley, the Indians could see what the coming of the Mormon people would mean to them. If Mormons or any other people were to come in

4Mrs. J. O. Moore (compiler), Biography of Levi Ashton Cox, p. 4. (typewritten)
5Danielsen, op. cit., p. 40.
upon the land, the Indian would be pushed out of the better lands into the waste land areas. This the Indians must have realized for their attempts to discourage the white men were numerous.

In the fall of 1856 the settlers started to come in from the Salt Lake Valley. Wellsville was the first town to be settled in Cache Valley. Chief Bear Hunter figures quite prominently as one of the Indians who held a grudge until he was killed in the vicinity of Franklin. This hatred that he had against the white people probably all began with the founding of Wellsville and was to last until his final stand against them. Peter Maughan met up with Chief Bear Hunter in 1855.

Peter Maughan, of Tooele, was called to go to Cache Valley and make a settlement. The valley had been explored the year before by Captain Bryant Stringham, who had taken a group of men with him to find a good foraging place for the growing herds of cattle belonging to the church. These men had seen the lush grass and clear streams of the valley and had reported to Brigham Young that this was an excellent place for farming. They also left their herds in the valley with headquarters at the Church Ranch.

The story is told how bands of Indians led by Chief Bear Hunter, objected to the coming of the white men. To indicate their displeasure, they bent down and camped in the hay fields of the new comers. Bishop Maughan with a party of stalwarts went to the chief, and through an interpreter informed the red warrior, "We have come into this valley to make our homes. We have come to live among you, and we want to be your friends. We must have hay for our stock in winter. We do not want you to camp in our hay fields. All around you there are fields, with forage for your horses. You must go."

"Chief Bear Hunter didn't like this. . . . The chief said, "We will not go. This valley belongs to the Indians. We own the grass, water, fish and game. The white man must go."

"Bishop Maughan stood up and said quietly, "We have spoken. You must go. We will give you two hours to get off our land."
Most of the chief's young men were daunted and left their leader to move their camps into the river bottom. The humiliated chief vowed to get rid of the whites, and a few days he decided, unknown to anyone, to carry out his plan of extermination.

Bishop Maughan said later after breakfast that morning he "had a sudden feeling" that he should examine his gun. He took it from the peg on the wall and started to examine it. As he stood holding the gun in such a position that the muzzle pointed at the door, the door burst open and Chief Bear Hunter strode in, a gun in his own hands.

His surprise and chagrin at finding the white man waiting with a gun pointed directly at the chief's heart, were enough to change his mind, and in humiliation he left and later tried to commit suicide, but was prevented. 6

From the very first the pioneers realized that they must have a powerful organization with which to combat the maraudings of the Indians. The terms "Minute Men" and "Militia" seem to be synonymous in some of the writings of the settlers. Yet there seemed to be two organizations, for the Militia gathered once a month at Logan and drilled. The Minute Men's group was composed of all the able bodied men of the community. Some men of course belonged to both, and the terms were used interchangeably.

One of the first and most urgent necessities among the settlers was the adoption of an efficient system of self-defense. With that aptitude and genius for organization among the Mormon people, the settlers immediately organized a military body under the command of Ezra T. Benson as Colonel; Thomas E. Ricks as Major; in command of a body of "Minute Men" who were expected to be ready for service at any moment, day or night. They were organized in companies, each consisting of five, "tens". Each "ten" consisted of a second lieutenant, sergeant, nine privates, and a teamster with team and wagon for hauling the baggage and provisions.

for the "ten". Every man provided himself with necessary arms, ammunition, blankets, provisions, and cooking utensils. In addition the "Minute Men" kept on hand horses, saddles, and bridles. They drilled often.

While the militia was always required to be ready for self defense and any emergencies, they were strictly enjoined by President Brigham Young to give the Indians no cause of offense. The settlers were enjoined not to kill any game or take the fish which the Indian claimed belonged to them, but to buy what they needed. This would give the Indians food and they would not have to steal from the settlers. President Young always maintained that it was cheaper financially to feed the Indians than to fight them. At the same time, the settlers were to be firm with the Indians and not let them trample on their rights.

The two foregoing quotations speak of the Militia and the Minute Men interchangeably. This is probably due to the fact that actually they both functioned alike in many ways.

The Minute Men were the able bodied men of the community. As part of his duty "he was also selected to take his turn standing guard on the little mountain as a minute man, to watch over the movements of hostile Indians. The guard's knapsacks were never permitted to become empty, and their guns were always ready for use any moment."

Most of the Minute Men were equipped with old fashioned muzzle loading guns, while some of them had the newer breech load type. They took great pride in their powder horns, which they made of cows horns, hollowing out the . . . center and making a hole in the small end of it for the powder to go through. They also kept them polished with great care.

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7 Hovey, op. cit., p. 117.
8 Ibid., p. 117.
9 Lowe, op. cit., p. 41.
10 Preston High School Seminary Students, op. cit., p. 100.
When Taylor Packer was only 12 years of age, or the year they arrived in Franklin, he began standing picket guard to help protect the settlers from any hostile red men, who at any moment might be creeping through the valley to massacre them. Many times he stood guard on the little mountain near Franklin clothed only in a buckskin suit and fur cap to keep him warm. At such times when he became cold he would just frighten the sleeping cattle from their beds and lie down on the ground to get himself warm, because the members of the picket guard were not allowed to risk making a fire where the Indians would see its light and be guided to where they would massacre the people and destroy what property they would not drive or carry with them.  

All of the older young men and young married men were responsible for the guarding of the settlers and their property. They were known as "Minute Men". Each man took his turn standing guard on Little Mountain, west of Franklin, spoken of as Mt. Lookout . . . . These Minute Men were called to Bear Lake a few times to stand guard at night when the people there had trouble with the Indians . . . . Some of the men belonged to the Militia. They went to Logan once each month and received their training at the headquarters stationed on Logan bench.  

Even though the Mormon settlement of Franklin gave the Indians food - even maintaining a food bin for them, the Indians stole horses, cattle, sheep, in fact everything that was loose.  

The first Indian action of severity happened on 23 of July 1860, just a few weeks after the settlers had come to Franklin. This is an incident concerning John Reed, James Cowan, and Thomas Slater, as told by Naomi Reed Cowan.  

They decided to come to Utah to visit their relatives in Slaterville, and also to celebrate the 24th of July in Utah. At that time I was but two and a half years old and my brother, John Franklin Reed who was named after the settlement Franklin, because he was the first white child born there, was but ten  

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11Ibid., p. 111.  
12Danielsen, op. cit., p. 20.  
days old. Father went along with my uncles and their families, but mother of course couldn't make the trip with the tiny baby so we stayed in Franklin.

They started out in the early morning and after traveling just a few miles they came to a small stream called Summit Creek and here the wagon tongue broke, and they halted to repair it. Suddenly they noticed several Indians riding rapidly toward them and were frightened because they looked like they were on the war path. Father thought they might be just coming to trade something and didn't think there would be any trouble. But the Indians rode and looked so unfriendly that the men decided they had better take the women and children to a little cabin that was nearby. A woman named Mrs. Margaret Allen Webb was living in the cabin. Her husband was not at home and she and her two children were alone. My father told her that the Indians were coming and the women and children all got under the bed. The cabin was poorly built and didn't have any chinking between the logs. Father and my uncles had but one gun in their company so they asked Mrs. Webb if she had one. She only had one and it was broken but the men took it anyway and went out to meet the Indians. Each man went to a different corner of the cabin to await the Indians and then when the Indians got up close by they, the Indians, fired their old muzzle loader guns and shot my uncle, James Cowan, in the breast and then one of them got off his horse and killed my father. They rode away and went up into the canyon where they also killed a woodcutter up there. They were on the war path because of the white people coming to Idaho and also it was said they were avenging the death of their fathers who had been killed by some white settlers.

When my uncle James was shot he ran for the small creek and sought refuge among the bushes and while he was there he fainted from the loss of blood. After the Indians left, uncle Thomas Slater went to the settlement nearby for help. They had to hunt for my uncle and they found him in the stream but luckily his face was out of the water and evidently the cold water had kept down the inflammation and stopped the blood and saved his life.

My father was buried in Franklin, the first white man to be buried there.¹⁴ (sic.)

During the summer of 1860 all the able bodied men and boys were called to work on irrigation ditches. On one of these occasions

¹⁴Zella Blair (ed.), Pioneer Personal History of Mrs. Naomi Read Cowan, p. l. f. (typewritten)
all the boys and men had left the encampment to work on a ditch about four miles away. They had left Mr. William Gardner and a crippled boy to stay home and take care of affairs. During the day, to the terror of the settlers, seventeen red-skinned warriors, decorated in war paint and feathers, rode into the settlement. Mr. Gardner treated them kindly and ordered all the buttermilk and some bread to be brought. He stood at the entrance to the settlement and entertained the warriors, while the crippled boy rode the four miles to tell the men and boys working on the ditch. The Indians seemed satisfied with the kindness of the people and soon rode away. The Indians had just left as the men arrived. The people of the encampment rejoiced and named this their "Buttermilk War".  

1860 - The Indians were troublesome this year, and for mutual protection we moved our wagons pretty close together.  

Mrs. Harriet W. Howarth says that "once three big Indians came into get warm, sat down in front of the stove, they began to play with the fire. Mrs. Howarth asked them to stop, but they did not - so she had to strike them across their hands."  

About the middle of June 1861, a large body of Indians from Oregon, more than a thousand in number, entered the valley and were determined to clear the country of whites. The value of the military organization became evident and the infantry of each settlement was placed under arms night and morning and were prepared for instant service at any

15 Danielsen, op. cit., p. 41.
16 Morgan, op. cit., p. 21.
17 Lowe, op. cit., p. 55. ff.
threatened point. Strong guards watched the herds by day and the settlements by night. The Minute Men were ready for service on a moments notice and a body of fifty picked men, under command of Major Ricks, with George L. Farrell, and J. H. Martineau as aids, were stationed about a mile from the Indians to act as an observation corps. The Indians also sent out spies to seek weak places for attack, but they found none, so they gave up and returned to Oregon, but not empty handed. In spite of the vigilance on the part of the settlers, the Indians took away many horses. 19

In 1662, Peaswick, chief of a band of Indians, with forty of the best warriors headed down from Idaho to invade Cache Valley, but they were killed in a snow slide in a mountain gorge. 20

During the fall and early winter of 1662 large bands of Indians under Chief Bear Hunter, Chief Sangwich (Sagwich), and Chief Pocatello began to collect at their wintering grounds on Battle Creek. They were burdensome to the white settlement of Franklin because of their constant demands of food, and because of their stealing and thievery. 21

Yet, not all that the Indians did around Franklin was bad.

Our little girl, Sarah, was bitten by a snake. In a short time the leg turned dark and although everything was done that could be she kept getting worse. Then one day when grandmother and grandfather had almost dispaired for her life, an old Indian and his squaw came to the door begging food. Seeing grandmother’s distress the old Indian asked, “Papoose heap sick?” Grandmother told him she was very sick, whereupon he examined her and then said, “Me cure.” A bargain was made and he proceeded to doctor the child with plug tobacco, wild peppermint and paint. Evidently the Indian believed that the

19 Hovey, op. cit., p. 116.
20 Ibid., p. 118.
21 Morgan, op. cit., p. 23.
The sun had some supernatural power, for he came every morning as the sun was half way up and every evening when it was half way down. In a short time the leg began getting better and continued until she was cured.\(^{22}\)

The Indians began getting more and more troublesome; stealing everything they could get ahold of, frightening the women and children, keeping everyone in a state of fear and suspense. They would wait until the men were at the fields, then they would come to the homes, and if the women would not give them everything they would ask for, would dance around them, yell and swing their tommy hawks, all the time getting closer and closer until the women would think they were going to be scalped.\(^{25}\)

The Indians became such a constant nuisance and menace that in December of 1862 the people of Franklin appealed to Camp Douglas at Salt Lake City, Utah for help and protection.\(^{24}\)

Chief Bear Hunter was always getting mixed up in all sorts of bad affairs with the white men. On 28 September 1862 some Indians from the north had run off with thirty horses from Logan. Volunteers went after the horses and Indians. Chief Bear Hunter sent one of his Indian braves to warn the Indian horse thieves, so that they could make a get away. The volunteers overtook the Indians on the Cub River, east of Franklin. It was night and very dark and it was impossible to pursue them. It rained and was cold, and the volunteers had no food and did not dare to make a fire. In the morning they began the pursuit again, but the Indians had gone.

\(^{22}\) Preston High School Seminary Students, op. cit., p. 10.

\(^{25}\) Ibid., p. 10.

\(^{24}\) Arnold, op. cit., pp. 86-87.
Horses that had given out were *retaken*. The pursuit lasted from Sunday until Tuesday. The volunteers gave up the chase and the Indians got away with eighteen head of horses.\(^{25}\)

On October 1, 1862 a band of Bannock Indians near Soda Springs, Idaho were gathering to raid Cache Valley. Twenty-five Minute Men were sent to Franklin. The Indians found this out and abandoned the idea of attacking. The Indians would never attack unless the odds were greatly in their favor.\(^{26}\)

In the fall of 1862, a Mr. Zachias Van Orman came into Cache Valley in search of his nephew, who with three other Van Orman children, were taken from their mother and father who were massacred by the Indians near old Fort Boise.

Mr. Van Orman had seen the boy with the band of Indians under Chief Bear Hunter near Smithfield. Colonel Patrick Edward Connor, stationed at Camp Douglas, Utah sent Major McGarry to get the white boy. Major McGarry took about sixty men with him to Cache Valley. They arrived in Cache Valley on the 22 of November 1862. An engagement ensued for two hours in the hills near Providence, Utah where Chief Bear Hunter and about twenty of his warriors came to talk peace.\(^{27}\)

Before old Chief Bear Hunter would give up the child, it

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\(^{25}\)Hovey, *op. cit.*, pp. 118-119.

\(^{26}\)Ibid., p. 119.

was necessary to bind him to a tree and tell him that he would be shot, in so many minutes, if he didn't give up the child. The soldiers line up in front of him and were ready to fire, but again Chief Bear Hunter was humiliated, and he gave up the boy.\(^{28}\) His anger was growing more and more against the white people.

Major McGarry searched for looted emigrant property, also; but found none. He and his troops left the valley.

The next day the Indians gathered and began to be hostile, because the settlers had fed the troops. Seventy men from the towns nearby, including Franklin, went to Providence to aid the settlers. The Indians being outnumbered asked for a treaty. They demanded two beef cattle and a large quantity of flour as a peace offering. Colonel Ezra T. Benson and Bishop Peter Maughan felt this to be the best method of obtaining peace, so the Logan settlers gave the supplies to the Indians.\(^{29}\)

The troops were again sent north from Camp Douglas on December 4, 1862, to Empey's Ferry on the Bear River located as the Bear River leaves Cache Valley and enters the Salt Lake Valley. They were sent to recover stolen emigrant stock from the Indians. The Indians already knew of the coming of the soldiers, and had crossed the river, the ferry rope had been cut by them. Even with this disadvantage the soldiers captured four Indians.

\(^{28}\)Hovey, *op. cit.*, p. 119.

\(^{29}\)Ibid., pp. 119-120.
The Indian camp moved up the river into Cache Valley, completely ignoring the demands of the soldiers. The Indian prisoners were killed and the soldiers went back to Camp Douglas.30

This and other episodes undoubtedly made the already angry Chief Bear Hunter furious at the soldiers and extremely angry with the white men.

In the latter part of December 1862 a group of non-Mormon emigrants and miners including David Savage and William Bevins had come down from the Salmon River mining country of Leesburg for supplies and cattle. There was a blinding snow storm and they missed the crossing of the Bear River to Franklin. They followed the Bear River down further to about opposite Richmond, six miles south of Franklin. The snow storm cleared and they crossed over to the east side of the river. Indians from the Battle Creek Camp had followed them down the river and had fired on them just as they were crossing the river. They killed one man, John H. Smith, of Walla Walla, and wounded many others.

The miner's party hid until dark and went into Richmond and told their story to Bishop Marriner W. Merrill who sent a party to get the rest of the supplies and Smith's body. These men were also attacked by the Indians, but were able to get the rest of the supplies and the body. The supplies were practically

of no value after the Indians had cut and destroyed them.

When William Bevins arrived in Salt Lake City he went before Chief Justice Kinney who made out an affidavit as to the circumstances and warrants for the arrest of Bear Hunter, San Fitch, and Sagwich. These warrants were given to Marshal Isaac L. Gibbs, who called upon Colonel Connor for a military escort to protect him while he served the writs. Colonel Connor was already preparing for an expedition into Cache Valley to deal with Chief Bear Hunter and others, and invited Marshal Gibbs to go along. Colonel Connor didn't have any intentions of taking any prisoners, though.

Colonel Connor's report to the War Department gives a clear statement as to what his purposes were.

I have the honor to report to you that from information received from various sources of the encampment of a large body of Indians on the Bear River, Utah Territory, 140 miles north of this point, who had murdered several miners during the winter, passing to and from the settlements in this valley to the Bear River Mines, east of the Rocky Mountains; and being satisfied that they were part of the same band who had been murdering emigrants on the Overland Mail Route for the last 15 years, and the principal actors and leaders in the horrid massacre of the past summer, I determined, although the season was unfavorable to an expedition in consequence of cold weather and deep snow, to chastise them if possible.31

The officers at Camp Douglas were commissioned from the many "California Volunteers" who had been detained in Utah while

31Beal, op. cit., p. 241.
on their way east to take part in the Civil War.32

On Thursday, 22 January 1863, Captain Samuel N. Hoyt started north with forty men of Company K, the Third California Infantry, two howitzers, and a train of fifteen wagons loaded with enough supplies for twelve days. The Indians learned of this slowly moving group in advance, and were expecting them. They reached Empey's Ferry on 25 January 1863.

At sundown of Sunday, 25 January, Colonel Connor with Companies A, H, K, and M; Second California Cavalry, and Marshal Gibbs left Salt Lake City.

Captain Charles H. Hempstead described the march.

Those who were there at that time or participated in the events recounted can well remember - how can they ever forget? - that fearful night march. Clear and brilliant shone the stars upon the dreary earth mantled with deep snow, but bitter and intense was the cold. The shrill north wind swept over the lakes and down the mountain sides freezing with its cold breath every rivulet and stream. The moistened breath freezing as it left the lips, hung in miniature icicles from beards of brave men. The foam from their steeds stood stark and stiff upon each hair and motion only made it possible for them to endure the biting freezing blast. All that long night the men rode on, facing the wintery wind, and uncomplainingly endured an intensity of cold rarely, if ever, before experienced even in these mountain regions. Hour after hour passed on dragging its slow length along, with not a word save that of command at intervals to break upon the monotonous clamp, clamp, of the steeds and the clatter of sabres as they rattled in their gleaming sheaths. As morning dawned the troops, stiff with cold, entered the little town of Box Elder (Brigham City, Utah). The sufferings of that night march of 68 miles can never be told in words. Many were frozen and necessarily left behind, but the troops after a halt by day, again faced the severity of winter in the

32Preston High School Seminary Students, op. cit., p. 12.
mountains and pressed on; the infantry by day and the cavalry by night to deceive the wily foe.

On Tuesday, 27 January, early in the morning the cavalry caught up with the infantry at Mendon.

In Franklin on the 27th of January, Chief Bear Hunter and some of his warriors came and demanded wheat. The settlers maintained a food bin for the Indians to draw upon, to which all the settlers contributed. The Indians outnumbered the settlers and so could demand haughtily for their food. The settlers stacked out twenty-four bushel of wheat for them (twelve-two bushel sacks), but it didn't satisfy them. They weren't given all they wanted, so they did a war dance around Bishop Preston Thomas's house.

On the 28th of January Chief Bear Hunter and three-Indians went into Franklin again to get more wheat. The three Indians went to Robert Hulls home with three pack horses and an order from the Bishop for nine bushel of wheat. William and Thomas Hull were sent to the granary to sack the wheat. The Indians went with them and helped. The Hull boys told the Indians that this grain had been saved for spring planting. The Indians laughed. They loaded two of the three horses when they looked up and saw the soldiers approaching from the south. The Indians didn't seem to be frightened

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33 Rogers, op. cit., pp. 69-70.
34 Brosnan, op. cit., p. 132.
35 Arnold, op. cit., p. 88.
36 Danielsen, op. cit., p. 11.
for they already knew of the infantry that was approaching. What
they didn't know was that there was a large cavalry section coming
behind.

The Indians enjoyed mimicking the soldiers and said, "Twos
right, twos left, come on you blue coated son's of bitches." 37

One of the settlers said to Chief Bear Hunter, "Here come
the Toquashos (soldiers) maybe Indians will all be killed." The
reply was, "May-be-so, Toquashos get killed too."

Ice and snow was everywhere, in fact the marching possi‐
bilities were so bad that when the Indians were told they were
going to be attached, they laughed and said, "No, too cold for
soldiers." 38

An Indian was at Edward Kingsford's home and wanted to
trade him a saddle for a bushel of wheat, and said, "If soldiers
get killed, you have the saddle and pay me wheat; if I get
killed you have saddle and wheat." 39

The Indians left the settlement from the north just as
the soldiers entered from the south. The Indians were very sure
of themselves this time and felt that it wouldn't be too long
until they had a few more scalps to carry around.

The Indians dumped the grain by the sack along the way
to their camp. Some say it was to quicken their speed, but it

37 Beal, op. cit., p. 241.
38 Donaldson, op. cit., p. 306.
39 Danielsen, op. cit., p. 4. f.
The infantry had started from Mendon at eleven o'clock the night of the 27th of January, and had arrived in Franklin around four o'clock in the afternoon of the 26th of January.

The cavalry left at four o'clock a.m. on the 28th of January and reached Summit (Smithfield) and rested until nine o'clock p.m. that evening. They then joined with the infantry at Franklin without the Indians knowing about their movements.

Old settlers have said that the wagons creaking and the soldiers plodding through the snow in the sub-zero weather made a deep impression upon their minds. Various temperatures have been given from zero to forty degrees below zero; but whatever it was, it was extremely cold.

The soldiers had obtained a short rest and again they were on the march to the battle ground. Colonel Connor had ordered the infantry on at one o'clock a.m., 29th of January, but there was some difficulty in obtaining guides, and an accident occurred which delayed the infantry until three o'clock a.m. The cavalry left about four o'clock a.m. and passed the infantry about where Preston, Idaho is now located. They reached the high east banks of the Bear River as the dawn began to break.

A line of men was stationed at intervals from the east bank of the Bear River to Franklin. The men would be able to carry the news of the battle to Franklin in a hurry. The anxious women and
children, if the battle were against the soldiers, could leave the settlement and go to the southern parts of Cache Valley for safety.  

Colonel Connor, in his official report, estimated that the Indian camp was about a mile away from the east bank, in a north west direction. Smoke was coming from the Battle Creek Indian camp in the ravine across the Bear River Plain.

The Indians had selected their camping grounds well. The ravine they were camped in was about thirty to forty feet wide, and from six to twelve feet deep. The creek from the ravine ran south to the Bear River. The camping grounds included some "hot springs" which warmed the ground, causing the snow to melt away over a small area. Here a large portion of the tribe was camped, it being their favorite winter quarters. High bluff to the north shielded them from the cold winds and the willows along the banks of the creek and Bear River furnished fuel and added shelter.

The Bear River has now altered its course somewhat since this time, due to landslides. Near "hot springs" on the south side of the Bear River was a small geyser that erupted regularly until about the 1880's. Bear River had numerous quick-sands in which many head of cattle were lost. The Indians also used this area to make their burial mounds for their dead.

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40Morgan, op. cit., p. 24.

41Arnold, op. cit., p. 87.
Fig. 7.—View looking down the Battle Creek. Warm springs come out of the hillside to the right of the picture.

Fig. 8.—Battle Creek Monument. This monument is erected on the Bear River plain near the Battle Creek.
In the ravine the Indians had woven twigs and willows together for a camouflage and exposure protection. They left holes for sighting and shooting. Forked sticks were placed conveniently for gun rests.

From the ravine to the Bear River was an open plain of about one mile in length. The hills on either side of the Battle Creek ravine were covered with stunted cedars. The ravine offered an avenue of escape to the rear for the Indians and the bank of the Bear River offered one to the right rear of the ravine.

Colonel Connor ordered Major McGarry to surround the Indian camp before attacking.

The Indians saw the troops and came forth waving their already "lifted" scalps crying obscene remarks at the soldiers. Chief Bear Hunter was swinging his buffalo robe in the air crying, "Come on you California son's of bitches, we're ready for you."\(^{42}\)

The cavalry, crossed the river east of the Indian camp with much difficulty due to floating ice. Water splashed over the saddle seats and sometimes the horses lost their footing and carried their riders downstream with them. After they crossed, each company of men dismounted and every fourth man was detailed to hold horses and a line of skirmishes was formed.

Companies K. (Lieutenant Chase) and M. (Captain Price)

\(^{42}\)Danielsen, *op. cit.*, p. 12.
were across the river first, and attacked immediately across the plain. Companies H. (Captain McLean) and A. (Lieutenant Quinn) were soon up and joined in the frontal attack.

The Indians opened fire, wounding one volunteer, before all had dismounted. Major McGarry believing probably that it was impossible to surround the Indians, attacked them from the front. The fire of the Indians was very successful. Many soldiers fell dead or wounded. Lieutenant Chase mounted on a horse with many attractive trappings drew much fire, probably because the Indians wanted the trappings or probably because they thought he was Colonel Connor - or both.

Lieutenant Chase was wounded in the wrist and a few minutes later was shot through the lung, but kept in his saddle twenty minutes urging his men to fight. He finally reported himself to Colonel Connor as mortally wounded, and asked to retire. Captain McLean was wounded in the hand but kept on toward the ravine until stopped by a dangerous thigh wound.

After about twenty minutes of fighting of which the soldiers had been driven back three times, Colonel Connor saw that it was impossible to dislodge the Indians by a frontal attack. He ordered Major McGarry with twenty men to turn to the Indians left flank, which was the rear of the ravine. Colonel Connor then made his famous remark, in reply as to what to do with the Indian squaws and children. "Kill everything, Nits make lice".43

A Composite View of the Battle Creek Ravine

This view was taken in the direction of northwest. It shows a portion of the Bear River plain in the foreground, and the cedar covered hills on each side of the ravine.
Soon Company K. (Captain Hoyt) and the Third Infantry came to the river and finding it too deep, called for help. Colonel Connor sent his lead horses to them on which they cross wet and freezing. Captain Hoyt was ordered to join Major McGarry in the rear and flanking attack.

It must be remembered that the women fought as desperately as the men and all fought like tigers. It is reported that a young drummer boy fell wounded and that while lying in the snow two Indian lads, were infants, ran out with their case knives and attempted to cut his throat and might have succeeded had their efforts not been stopped by the Colonel himself.

The Indians were driven into the central and lower portions of the ravine. The soldiers had been divided into three groups, one with the frontal attack, one to the Indians left and rear, and one by a circuitous route below the Indians on the Creek. The Indians couldn't stand the attack from three sides, and had to make a break through one of the forces.

A wild yell from the downstream soldiers let the others know that the Indians were breaking in their direction. Colonel Connor sent a detachment of cavalry charging to cut off the retreat. In the midst of the fighting seven young bucks each took a soldier's horse and galloped off toward the north east. The Indians were surrounded now and hand-to-hand fighting ensued. Colonel Connor and Major Gallagher, his volunteer aide, rode down among his troops. Lieutenant Berry was badly wounded in the shoulder.

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44Hovey, op. cit., p. 124.

Map of Connor Battle Field

This self-explanatory map is a copy of a blueprint drawing of the Battle Creek area by W. K. Aitken, Franklin County (Idaho) surveyor, on May 21, 1926.
Colonel Connor called on Major Gallagher to shoot down an Indian who was causing much trouble. The Major dashed in and shot the Indian with his revolver. It wasn't long until Major Gallagher was painfully wounded in the left arm.

It was so cold that many of the men lost their sense of feeling and loaded their guns only by sight. The howitzers arrived too late to be useful. Surgeon R. K. Reid opened an improvised hospital during the engagement.

The remaining Indians sought hiding in the willows along the streams, but were soon dislodged. Many were shot while attempting to swim the river. Chief Bear Hunter and Chief Lehi (Leight) were killed. Chief Bear Hunter was killed while making bullets at his campfire. He fell into the fire. At first it was thought that Chief Sagwich was killed, but later reports tell that he ran down the ravine, fell in the water, and floated down under some brush, hiding until night. At night he came back to the battle ground with other warriors and took two soldier's horses and some of their own ponies, and went off toward the north.

The son of Chief Sagwich, during the battle, ran to the river and fell in as though he were shot. He floated down stream with the ice, being shot at a number of times. He was wounded in the thumb. He swam to some bushes near one of the natural "hot springs", and there remained until he could escape. Later in his life he was interviewed at his home in Washakie and was reported to have said that about twenty-two of the young bucks had escaped in various ways. He also said that the Indians had planned on
raiding the white settlement of Franklin in the spring of 1863.46

An Indian said that Chief Sagwich was shot in the hand and was very angry at the "Mormons", because they had helped the soldiers fight. Some accounts say that the reason Chief San Pitch wasn't killed was because he wasn't there.

Of the soldiers, fourteen were killed. Four officers and forty nine men were wounded, of whom one officer and eight men died later. Seventy nine were disabled by freezing.

A count of the Indian dead (Connor's count) revealed two hundred and twenty four bodies on the field. In one curve of the creek forty eight bodies were counted. The total Indian casualties were probably around three hundred. There were many other estimates as to the number of the dead.

Corporal Tuttle's estimate said "nearly 400 warriors were killed to say nothing about squaws and young bucks that got in the way."

Other eyewitness accounts of settlers said there were three hundred and sixty-eight killed, and that a person could walk on dead bodies for quite a distance without touching the ground.47

The battle had lasted from about 6 o'clock a.m. until around 10 o'clock a.m., a period of four hours.

47Morgan, op. cit., p. 25.
As soon as the squaws and children saw that the soldiers did not desire to kill them, they came out of the ravine and walked to the rear of the troops, where they sat down in the snow "like a lot of sage hens". About 160 captive squaws and children were released on the field. In the camp the troops found much wheat, beef, provisions, arms, and munitions, as well as considerable emigrant plunder. After supplying the captives with provisions, the remainder was destroyed, as were about seventy lodges. Some one hundred and seventy five horses were captured.48

Excluding those who guarded the train, howitzers, and cavalry horses, as well as those who were frozen and left behind, about two hundred soldiers were engaged in battle.

The troops crossed to the south side of the river and made camp for the night. Porter Rockwell, famed Mormon scout and guide, was sent to Franklin to engage teams to haul the wounded and dead to Camp Douglas. The citizens of Franklin prepared for the soldiers to return to Franklin by preparing places for them to sleep. Straw was hauled to the meeting house; beds were made; fires were built. Teams and sleds were taken to the top of the hill above the soldiers camp, the sleds were taken to the bottom of the hill by the soldiers. The wounded were placed in the sleds, which were hauled to the top by baggage mules. The dead were carried in baggage wagons. While the men were being hauled to Franklin, Corporal Tuttle gives us his account of the night of the 29th of January 1863.

I never shall far get (how can I) there we camped on the

48Rogers, op. cit., p. 74.
Bank of the Bear River with our dead dying wounded and frozen 2 feet of snow on the ground nothing for fire but green Willows which would burn about as well as the snow oh! the groans of the frozen it seems to ring in my ears yet the poor fellows some lost their toes some a portion of their feet I worked near all night bringing water from the river to wet cloths to draw frost from their frozen limbs I had not sleep any for two nights before it was a dreadful night to me but managed to get through the night while some never saw the morning. 49 (sic.)

When the bodies of the dead arrived in Franklin they were placed in the school house and laid on top of one another, for they were frozen stiff. 50

Many of the people took soldiers into their homes and made them comfortable, and tried to alleviate the suffering as much as possible. 51

Bishop Thomas sent William Head, Captain of the local militia, William Nelson and William Hull over to the scene of the battle to see if any of the Indians were still alive.

Mr. Hull reports seeing an old Indian walking slowly with arms folded, his head was bowed with grief and he didn't say a word, but soon he left toward the north. Mr. Hull says that in some places on the battlefield the bodies were three to five deep and in one or two places eight deep. In counting the number of dead he states there were nearly 400, two thirds of this number being women and children. 52

49Ibid., pp. 74-75.
50Lowe, op. cit., p. 3.
51Danielsen, op. cit., p. 13.
52Hull, op. cit., p. 2. ff.
He states that they found two women still alive in a battered tepee, and also three children were found. One of the children was covered by the skirts of a dead woman. Another of the children was covered by the skirts of one of the live women. The women both had thighs broken by bullets. One of the children, a little girl, was badly wounded, having eight flesh wounds on her body. These people were taken back to Franklin as soon as possible.

Nathan Packer with the aid of women helped set the broken bones. Later when the squaws became well they joined another tribe of Indians that came to Franklin from Bear Lake.

The Indian boys were given good homes. One of them was called "Shem" and lived in the home of William Nelson for two years, after which he went to live with Samuel R. Parkinson's family. He died when he was nearly 25 years of age. Bishop Hatch adopted the other boy.

Mary Benson Hull nursed the little girl back to health. They named her Jannie. After she was again well she grew up as a member of the Hull family. Later, when a young woman, she married a white man from Ogden and had a fine family of boys and girls. 53

Edward Kingsford says,

I was in the canyon when the soldiers arrived in Franklin.

53Danielsen, op. cit., pp. 18-19.
My wife had been getting supper for some of the soldiers. She only had a bake kettle, and a kettle to boil in; they gave her fifty cents a meal, and she made thirty dollars. I thought we were rich for money had been scarce.54

The next morning sleighs and teams were provided to take the wounded and dead to Camp Douglas.55

As the soldiers passed through Cache Valley, Bishop Mau­ghan of Wellsville sent men to help them. The second day after they left Franklin the wounded reached Ogden where they were cared for by Surgeon Jonathan M. Williamson, of the Second California Cavalry, and Dr. Walcott Steel of Dayton, Nevada.

The wounded reached Camp Douglas on the night of February 2-3, 1863. Lieutenant Chase died of wounds at Farmington, Utah on February 4, 1863, and was later given a military funeral. Lieutenant Chase had been a "Mormon". He claimed he had been ordained a Seventy in the Church of Jesus Christ of Latter-day Saints while sitting on the corner stone of the proposed Far West Temple in Missouri.

He apostitized and came to Utah with Colonel Connor. It was said at the time of their coming that their object was to exterminate the "Mormons". Before we left the camp, Fieldman Merrill (one of the teamsters from Richmond) came to me and said that Chase was there in the tent. . . . and was begging to be administered to. He was not administered to.56

A drove of about 100 head of Indian horses entering the camp was the first announcement of the returning of the men.

54Lowe, op. cit., p. 7. f.
Then rode up the Colonel in a "buggy" with the renowned Porter Rockwell, who had been his guide; and soon after appeared Major McGarry at the head of the Cavalry, the infantry followed, mounted on the Indian ponies they had captured.

Thus was completed one of the most successful expeditions of the West against hostile Indians. The battle casualties on each side were the greatest of any engagement fought in the Washington Territory between the whites and Indians. The emigrant route in the general vicinity was made comparatively safe, and Cache Valley was practically freed from serious Indian depredations. . . . 57

If Chief Bear Hunter, when at Franklin on the 28th of January, had seen a large body of cavalry instead of the company of infantry, it is probable that his camp would have scattered before the soldiers would have been ready to fight.

The men who took the wounded soldiers to Camp Douglas were William G. Nelson, Samuel R. Parkinson, William Head, James Packer, and Isaac Packer. When they arrived, the Colonel invited them to stay in camp as long as they wanted. They were paid forty two dollars and expenses, and also were given provisions for their journey home to Franklin. 58

The Battle of Bear River was over, but the memories lasted for a long time. 59, 60, 61

57 Rogers, op. cit., p. 76.
59 Rogers, op. cit., pp. 67-77.
60 H. R. Merrill and S. P. Morgan, The Passing of the Redman (Published by Franklin County Historical Society and Monument Committee), p. 1. f.
61 Hovey, op. cit., pp. 122-123.
On July 30, 1863 at Box Elder (Brigham City), Utah, Governor Doty and General Connor made a treaty with the Northwest Shoshone Indians. This treaty was for the protection of the route of Southern Idaho to California and Oregon, as well as to the Beaver Head and Boise Mines. The Indian tribes were represented by Chief Pocatello, Chief Tormontso, Chief San Pitch, and Chief Torsovetz, along with a few members of the former bands of Chief Bear Hunter and Chief Sagwich. Chief Sagwich, while on his way to the meeting was mortally wounded. He was shot as he neared Box Elder, and could not attend, but joined in the agreement. About one thousand Indians were represented. The agreements of the treaty were to the effect that a reservation in the area of the Portneuf and Kansas Prairie area would be given them for their use.

Two weeks after the battle a group of Indians came into Franklin to barter and see the results of the battle. Among them was an uncle of the little girl, who told Mr. Hull that she was four winters old and her Indian name was Pascats. This meant she was born probably in the fall of 1858 or the winter of 1850 and was practically four years old.

Between the 20th and the 30th of May 1863, General Connor, who had been at Soda Springs, Idaho on another assignment, had sent a detachment of twenty men over to the Bear Lake Valley in search of a band of Chief Sagwich's braves, which was supposed to have been roaming around. The detachment of soldiers joined

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62 Rogers, op. cit., p. 96.
63 Beal, op. cit., p. 243.
64 Hull, op. cit., p. 3.
with General Connor at Franklin after their few unsuccessful days of search.\footnote{Rogers, \emph{op. cit.}, p. 104.}

Although the crest of Indian troubles had been reached with the engagement at Battle Creek, there were outbursts which caused enough excitement to be classified as major dealings with the red men.

Near and east of the town in a canyon, Andrew Morrison and William Howell were cutting and gathering firewood, in May 1863. As they were getting ready to leave with their loads, an Indian came and started to talk with them. Morrison could speak the Indian language. Howell wanted Morrison to run while there was but one Indian near them, but he said he wouldn't run from an Indian.

After finding that Morrison and Howell were unarmed, the Indian gave a war whoop and was joined by two other Indians. Morrison tried to reason with them. They were angry and said because the white men had killed Indians at Battle Creek, they were going to kill every white man that they could. Morrison offered them the horses if they would go away, but they wanted scalps. Morrison and Howell invited the Indians to ride into town with them. The Indian's accepted the ride and got on the load of wood. They hadn't gone but a few rods when Howell's

\footnote{Rogers, \emph{op. cit.}, p. 104.}
team became mired in a creek bed. While the two settlers were trying to get the team out, the Indians caught them off guard and shot at them with arrows. Mr. Morrison was hit by an arrow just under the left collar bone, and a short moment later an arrow penetrated his body just below his heart. As he was hit by the last arrow he called for Howell to run for there was no need for both to be killed. Howell ran and made good his escape. Morrison pulled both arrow shafts out, but the spikes remained in the body. The Indians left with the team of horses. Howell ran all the way to town to give the alarm. A posse of men went to the wood loading grounds to bring back Morrison's body, but they found him still alive. He was carefully carried back to Franklin. The Minute Men were called out and went after the Indians. They were about to overtake them when the Indians joined a band of a few hundred Indians. The Minute Men, wisely, did not make themselves known, but followed the Indians to Gentile Valley, about forty miles north of Franklin. The Minute Men returned empty handed.

Samuel Parkinson hitched a pair of mules to the two front wheels of a wagon, and rode to Salt Lake City, He brought back Dr. Anderson. It was a trip of two hundred and twenty miles in forty-eight hours. The doctor found the arrow head so near Morrison's heart that he couldn't extract it. He filled the wound with cotton leaving a cut of three and one half inches open. The doctor had no encouragement of Morrison, but the wounded man recovered and carried the arrow head within his body until he
James Packer tells us of an interesting engagement he and his friends had with the Indian boys.

When I was a boy attending school in the old long school house, some young Indian boys were throwing mud dobs at chickens and anything they could see. They had broken one of the windows, which I do not think they could see. All the boys left school went down to Cub River, west of town, and armed themselves with good mud dobbers and an arm full of mud. We fought the Indians all day and neither gained the victory.

At night the Indians went to their camp. Next morning early we prepared ourselves with plenty of mud and mud dobbers to last us the day. We saw the Indians coming out of the brush of Cub River and went to meet them. We met about half way between the hill and Cub River. When we met we all let in real earnest. We were about ties this day. Next morning we met at where the grist mill now stands. When we would fight a little while, the Indians were trying to lead us to a ravine. They found this hard to do so they kept leading us on until we were closer to the ravine than they were, then we made a mad dash for the same. When the Indians saw this they also rushed for the ravine, but we beat them to it. We found in the bottom several bunches of mud dobbers already for use. We grabbed these and the battle was soon over. We were not far from the Indian camp at the time, and the old Indians were out watching us. Whenever it appeared that the Indians were in the lead the old Indians would cheer them, but when this final winning came and we drove the young Indians to the camp, the old Indians had us come and shake hands. From then on we were real friends with that tribe of boys. 68

In 1864, Chief Washakie, who was a friendly Indian, with about one thousand of his people, camped in the river bottoms near Franklin. This band of Indians had just returned from a

66 Beal, op. cit., p. 243.
67 Danielsen, op. cit., pp. 41-42.
68 Franklin County Citizen, 24 March 1937, p. 2. ff.
fight with other Indians on the Platte River and were heading at this particular time for Bear Lake on a migrating and hunting trip. 69

A few of the young warriors came into town. Some of the Franklin settlers had sold some "fire water" to a few of the young Indian bucks. This, of course, was asking for trouble. Around 4 o'clock p.m. the bucks became drunk, and there was a wild demonstration of riding up and down through the town. One of the drunken Indians began breaking the windows of the home of Mr. and Mrs. George Alder. The settlers at this time were beginning to move away from the fort. Mr. Alder was away from home, so Mary Ann Alder, his wife, came out to stop the Indian from breaking her windows. The Indian, indignant about the whole affair, immediately began to whip Mrs. Alder with a willow stake. Every time she would try to rise from the ground he would hit her again. This not satisfying his drunken state, he decided to trample her with his horses hoofs. She screamed for help, and a group of men, some of which were John Doney, Edward Kingsford, Samuel Handy and Ben Chadwick, who had been threshing in the nearby field of Samuel Handy, came to her rescue. They were held off by the Indian momentarily as he brandished his club. The men as they came from the fields brought the farm implements that they had been using. John Doney brought a rake, Edward Kingsford brought a pitchfork. 70 Ben Chadwick who had been feeding the threshing

69 Danielsen, op. cit., p. 42.

70 Lowe, op. cit., p. 3. ff.
machine ran with a knife at the Indian who had just knocked down Ben's father with the club. As the men would come up the Indian would beat the implement from the settler's hands. Mr. Handy came up with a pistol and the men cried, "Shoot! Shoot! Shoot him!". He hesitated so Ben Chadwick grabbed the pistol and said, "Give me the pistol! I can shoot!".

Ben Chadwick shot the Indian through the neck, and he dropped from his horse. Ben Chadwick's father urged him to leave so he took William Davis's horse and rode into town and then to John Lard's home on High Creek. He disguised himself by cutting his hair and shaving his beard. Ben had previously worn his hair to his shoulders. He changed horses and came back to Franklin about 12 o'clock that night with some minute men.

Mary A. Hull stood on the west knoll and the shot of the drunken Indian was just south of the east knoll, on muddy river bottoms. Mary A. Hull was chasing some squaws out of their corn and had followed them to the top of the hill (Indians were carrying their aprons full of corn from our corn patch) she says when I saw an Indian whipping and trying to run his horse over a woman (which afterwards I learned was Mrs. Alders) also heard her screams, and saw men run to her assistance, saw and heard a man shoot, after they had tried to stop the Indian with their forks and get ahold of his horse. I also saw the Indian knock down men with his club and horse, after shot was fired, saw the men run up to the man who had done the shooting, and push him to go, then after the terrible war whoop of the Indians, I ran for home.

She says, first thing she saw when she returned to the house was her husband's pistol, he took it off to clean at noon, and had forgotten to put it back on again, she placed it under the bed. Then, she started toward her brothers place,

71 Danielsen, op. cit., p. 43.
72 Ibid, p. 43.
when she met her sister-in-law, (Sarah) running and screaming, bringing her two children they started toward town, when they met Ben Chadwick, he said he had shot the Indian and the men said he must leave town, with the promise Mary Ann would help his wife and children he left. (Sarah had also heard the war cries and the shot). . . . Mary Ann helped Sarah with her children to town then came back to see if she could see her husband, R. M. Hull, she knew he had left about 4 o'clock to go to the Indian camp to try to recover a linsey skirt, a squaw had stolen from Mary Whitehead Chadwick. 73 (sic.)

Washakie seized Samuel Handy at whose place the threshing was being done, and after snapping his revolver in Handy's face six times, and finding all the chambers empty, used it as a club and beat Handy nearly to death. Handy's wife interfered and the enraged Chief knocked her down and tore her clothes all off her, and would have killed her had not an under Chief named Alma interfered. 74 (sic.)

About a quarter of a mile to the east of the fight around 5 o'clock in the evening, Howard Hunt and Robert Hull were on their way to the Indian camp to pick up the linsey skirt that had been stolen by an Indian woman. They hadn't known what had just happened. They had just seen Mr. Handy running away with something in his arms, when Mr. Hull felt someone grab him from behind. As Mr. Hull was grabbed Mr. Hunt escaped. Mr. Hull found himself surrounded by a group of Indians. They took Mr. Hull to the Indian camp, feeling that he was the one that had killed their Indian friend. In camp he was surrounded by a group of young bucks who were dancing. Squaws would come up and prod him with their butcher knives. Chief Washakie said to him, "White

man killed Indian." Mr. Hull replied, "No", but they still danced and prodded.

Mr. Hull asked for Chief Alma who could speak English. Chief Washakie said, "Chief Alma, dead drunk on white man's fire water."

William L. Webster, as soon as the trouble started, mounted the best horse he could and started south through the settlements to notify all the Minute Men. They had also sent for Peter Maughan. Mr. Webster went to Richmond, another man went from Richmond to Logan, and another man went from Logan to Wellsville.  

The Minute Men assembled at Franklin as soon as possible. What a stir! Fathers, cousins, uncles, brothers all leaving to go to Franklin. The next morning when the Indians came into town, what a sight met their eyes. Four hundred men in parade on the town square. They had assembled from Mapleton, Richmond, Smithfield, Wellsville, and elsewhere to quell any possible uprising.

Several times during the evening the Indians brought Mr. Hull closer to the settlement of Franklin and each time he had to call for Bishop Thomas. Mr. Hull knew they wanted Bishop Thomas, and he had a hard time making them understand that Bishop Thomas had moved away, and that Bishop Hatch was now in charge.

Minute men had responded to the call and were assembling in Franklin.

Mary Ann Hull met Andrew Morrison, he knowing her life would not be spared if she went home, having moved from the fort, persuaded her she must go back to the fort and school

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75 Preston High School Seminary Students, op. cit., p. 12. f.

76 Ibid, p. 105.
house. She was in the school house a short time when she learned the Indians held her husband. Andrew Morrison and others knew of it before this time. They had already sent for help down the valley. She and Sarah decided to get out of the school house, in some way, there was a man with long legs who was door keeper (Tom Mayberry) she watched her chance and ducked and ran out between his legs, she then located Sarah who had gotten out a few minutes before and they would listen to the different groups of men talk. Some thought it wise to find Ben Chadwick, turn him over to the Indians, others said the Indians may be satisfied by murdering R. M. Hull (whom they all thought was so, until the Peter Maughan and Company went to Indian camp at 12 o'clock that night.)

She says, I shall never forget, and will always have respect for John Corbridge whom was with one group of men we listened to that night. Some wanted to find Ben Chadwick and give him up but John Corbridge said, "No, I will fight to my knees in blood, before I would give up a man that saved the life of one of our women."77 (sic.)

It was a bright moonlight night and as the prodding Indians and Mr. Hull came closer to town they saw the fire arms of the minute men glisten in the moonlight. As the Indians saw the fire arms they ceased to prod him. They also sent word to their squaws to pack up. The squaws packed up and crossed the Cub River and started out toward Bear River Valley.

At 11 o'clock p.m. when enough Minute Men had assembled, about three hundred, to make demands for Mr. Hull, Bishop Lorenzo Hill Hatch of Franklin, Ezra T. Benson of the Cache Valley Militia, Bishop Maughan of Wellsville, Armenus M. Neeley of Franklin who was an interpreter, and Alexander Stalker went down to the Indian camp to confer. An agitated discussion followed. After which Mr.

77Hull, op. cit., p. 1.
Hull was to be released if the others would find the one who killed the Indian. They agreed. The group wanted to go back to Franklin but the Indians held them prisoners and wouldn't let them go. Bishop Hatch said that he was going to go to sleep then, and he rolled over on the ground as if he were going to sleep. The Indians held a short council meeting and soon let them go.

Sarah (Chadwick) visited the home of Bishop Hatch that night, the group there was in favor of giving Ben to the Indians, about 12 o'clock that night (which was a very bright moonlight night) we saw Ben crossing the center of the Fort, we ran to him, and told him the sentiment of the majority of the people, about half hour later, word came that Robert Hull was alive and would soon be home again. 78

The party of leaders that visited the Indian camp returned to Franklin with Robert Hull. This was about 1 o'clock a.m. Robert Hull asked his wife if she had seen Ben Chadwick, and she answered to the affirmative. They went over to see him. Mr. Hull warned him, "The Indians are determined to get you". Ben replied, "I do not believe my friends will give me up to them." Even with this William Whitehead, Mary Ann Hull, Sarah (his wife) and Robert Hull begged him to go - so he ran to Ham Wheeler's home where he had left his horse and made his way to Slaterville, Utah.

The next morning Bishop Maughan and Ezra T. Benson called a meeting at 10 o'clock. Chief Washakie and some of his braves were called in. It was held in the bowery, and the Indians were

78Hull, op. cit., p. 1.
given seats in the front. During the meeting Bishop Maughan who was the Presiding Elder for the Church of Jesus Christ of Latter-day Saints in Cache Valley said, "What would you do if one of our men should go to your camp and start whipping and killing one of your women?" Washakie answered, "We kill him!" Bishop Maughan then said, "That is all we have done." Washakie then said to the congregation, "Until the white man come there was no fire water, and the Indian was sober; your people sold fire water to my people and made my warrior loco (crazy). If my people had sold fire water to your braves and made them drunken how would you feel about it? Would you like to see him shot down like a dog because he made a fool of himself? Will the White Father put himself in Washakie's place?"

Bishop Maughan continued the discussion "Talk about giving a man up that would save a woman's life! If you want to give anyone up to the Indians, give the ones up that sold the liquor to them." In this speech Bishop Maughan had sided with Washakie to a certain extent.

After awhile the Indians agreed to peace. They were given flour and cheese and other foods. Also they were given two yoke of oxen, one each from the men who gave the liquor to the Indians.79

Brother Maughan decided that S. R. Parkinson and N. W. Packer should give the Indians (4 head of cattle—each one yoke) as they were the parties that had sold the whiskey to the Indians, so reputed. 80

Samuel Handy had been robbed of everything during and after the fight. He was robbed of clothing, food, cattle, chickens, money. The threshing machine, belonging to Joseph Hendricks, was robbed of belts, chains, tools and everything the thieves could take. When the treaty was made Washakie had his warriors bring back all that they had stolen. 81

Mrs. Alder recovered and lived many years. It took Samuel Handy over a month to recover from his beating.

About two weeks after the peace had been made, Mr. and Mrs. Hull were visiting with relatives who lived about two blocks from the Hull home. They were asked to stay over night. "I do not know why we accepted the invitation to stay all night," says Mrs. Hull, "but it must have been the hand of Providence that kept us from going home that night. The next morning when we returned home we found that the chinking had been removed from the wall and two shots had been fired where our heads would have lain. One bullet lodged in the stock of the gun that lay at the head of the bed." 82

In 1866 while John Corbridge and wife were on their way to Richmond, Utah, an Indian hailed them for a ride. They were rather slow answering his request but finally consented to let him ride. As he jumped into the wagon, the Indian immediately began to sharpen his long hunting knife. It is easy to imagine how Mr. and Mrs. Corbridge felt, but they tried to appear very much unconcerned. Once when Mrs. Corbridge looked cautiously around, she noticed the Indian's blanket

80 Lowe, op. cit., p. 1 ff.
81 Morgan, op. cit., p. 27.
82 Danielsen, op. cit., p. 45.
had caught in the wagon wheel and was gradually falling off. They had not gone very much farther until she noticed that the blanket had fallen to the ground a few yards back. The Indian had been so busy sharpening the knife that he did not notice the falling of the blanket. Mr. Corbridge drove on until the blanket was some distance behind; he then made signs to the Indian, who told them to wait for him while he went back after his blanket. They waited until he was some distance behind them, then Mr. Corbridge whipped up the oxen, making them run for the settlement. When the Indian saw them driving away, he ran after them a long distance shaking his fist and was very angry because he had lost two good scalps.

The Indians, although they frequented the land still in small groups, only went around begging. The majority of the Indians were the begging type. Only once in a while did a mean group show up. The major incidents began decreasing over the years, as the Indians became more used to their reservations, and as the population of the whites increased.

In 1867 a group of Indians came into Franklin and recognized Jannie Hull, the Indian girl from Battle Creek. They tried to get her to cooperate with them in divulging the secrets of the settlers. Even with threats upon her life she refused. She informed her foster father about the incident. The Indians were picked up by authorities before any harm could be done. 84

In 1874 Mrs. Ellen Wright (about fourteen years of age) and her sister, Sarah, were raking hay in the fields, when they heard war whoops and in looking up saw several painted Indians riding toward them swinging their lasso ropes. The men were

83 Ibid, p. 46.
84 Hull, op. cit., p. 3.
working around the bend of the creek. Upon hearing the screams of the girls, came and succeeded in driving the Indians away.\textsuperscript{85}

Years and years passed as the Indians still begged at the doors of the people of Franklin. They frightened the women and the children, mainly by their appearance. But as time has gone on the only time any Indians are seen in Franklin is at the "Fifteenth of June" Celebration, and they are invited; (or when one or two of them are passing through).

\textsuperscript{85} Lowe, op. cit., p. l. ff.
CHAPTER V

THE PERIOD FROM 1865 TO 1882

The first few years of instability and insecurity had passed. Franklin was now an established town filled with men and women who were concerned about building a fine city. Families were being established. In general people had a very healthy outlook about the development of "Franklin City."

This is a growth period for Franklin. Each of the following areas will be discussed: political developments, railroad and industrial developments, economic developments, religious developments, social and recreational activities, education, weather and agricultural conditions.

Political Developments. The old dispute again developed about Franklin being in Utah Territory or Idaho Territory. The Deseret News gave some good advice.

A question has arisen between the authorities of Oneida County, Idaho, and those of Cache County, in this Territory relative to the location of the boundary line between the two territories. Certain settlements, heretofore supposed to be in Utah, are now claimed to be within the Territorial limits of Idaho. For the purpose of settling this question, I would recommend that the Surveyor-General of the Territory, or some other suitable person, be appointed a Commissioner, to meet with a similar Commissioner to be appointed on the part of the Territory of Idaho, and survey that portion of boundary line passing through, or near the territory in dispute.1

1Deseret News, December 14, 1865, p. 75.
Fig. 9.—Oregon Territory, 1853-1859. This figure shows the approximate location of the Franklin area in the Oregon Territory. This figure was taken from a map of C. J. Brosnan, History of the State of Idaho, pp. 118-119.

Fig. 10.—Washington Territory, 1859-1863. This figure shows the approximate location of the Franklin area in the Washington Territory. This figure was taken from a map of C. J. Brosnan, History of the State of Idaho, pp. 118-119.
Fig. 11.—Idaho Territory, 1863–1864. This figure shows the approximate location of the Franklin area in the Idaho Territory. The figure was taken from C. J. Brosnan, History of the State of Idaho, pp. 118-119.

Fig. 12.—Idaho Territory, 1864–1868. This figure shows the location of the Franklin area in the Idaho Territory. The figure was taken from C. J. Brosnan, History of the State of Idaho, pp. 118-119.
This dispute between the two Territories was quite important to Franklin. Being more or less of a religious origin, the community would naturally wish to remain a part of the Territory for which it was suited. This dispute went on for years until the official survey in 1872.

Utah still considered Franklin as part of the Territory. An act of the Territorial Legislature of Utah on February 19, 1868 incorporated Franklin City in Cache County. Franklin was a growing community, and became the influencing medium for the surrounding area. All indications were that Franklin would become the center and growing city of northern Cache Valley.

It was often called Franklin, Utah. It also had the distinction of being called "Franklin City" for many years until a ruling was decided on - that there must be a larger population to be recognized as a city. So Franklin was classed as a village, and so remains.  

In all probability the two Territories, or at least one of them decided to make a survey to claim or renounce the Franklin area. In 1868 such a survey was taken.

The keen glass eye of the surveyor’s transit swung across the patchwork of fields and the operator jotted down his readings. He thoughtfully rubbed his chin whiskers that warm day in 1868, then he made his pronouncement, "Nope, she’s in Idaho Territory." The writings of the stub pencil of that surveyor 80 years ago indelibly drew a boundary little over a mile south of the town of Franklin, making that small shady village a part of Idaho.

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2Braley, op. cit., p. 48.

3Preston Citizen, March 18, 1948, p. 2ff.
Evidently the people of both Cache and Oneida Counties did not feel that the survey of 1868 was official enough, for on August 10, 1868 the first regular election of Oneida County was held and Franklin did not participate. Franklin was still part of Utah Territory.

In the year 1872 by virtue of an official government survey Franklin found itself officially in Idaho and not in Utah. For so many years the arguing and disputing had gone on that undoubtedly the citizens of Franklin were toughened to the results.

When a government survey of the West was taken in 1872, a line was run by surveyors between Utah and Idaho, and the Latter-day Saints in the extreme northern settlements found themselves in Idaho, in what was known as Oneida County. The settlers of the Latter-day Saint faith, being chiefly from Utah and understanding that they were part and portion of that territory, had never taken much part in national politics, in fact, very little. This is easily explained by the fact that when they reached Utah in 1847 they were more than one thousand miles from civilization and, being so isolated for years, they had no occasion to concern themselves with politics. They were ever loyal, however, to the flag, and maintained, even from the first, a devotion to the institutions of the country. When the fact was determined that the settlers in the southeast part of Idaho were in this territory, and not in Utah, as they supposed, they began to interest themselves in the politics of the Territory, as they realized that their taxes would be paid into its treasury and disbursed by its officials, and that from henceforth their interest would be allied with Idaho.4

This new realization that they were part of Idaho, must

Portion of Keeler Map, 1867

This plate is an adaptation of the Keeler Map of 1867. The dotted line encircles Cache Valley. This map shows Franklin Village to be in the Territory of Utah. The forty-second degree parallel was considered to be the dividing line between the Territories of Utah and Idaho. This map is found in F. B. Rogers, Soldiers of the Overland, p. 278a.
have had a sobering effect upon the people of Franklin. The
great percentage of the population of Idaho was in the northern
part of the state, and would have different interests, different
conditions, and different religions which would conflict with the
opinions of the people of southern Idaho. No wonder they began
to take an interest in politics; they had to. Lorenzo Hill Hatch
served as the first Mormon representative in the Idaho Legislature.
Utah and the Church could not help the Franklin settlement as they
had done in the past. The pioneers of Franklin were pioneering
again, only in a different way.

Mr. Lorenzo Hill Hatch wrote an article about the government,
state and local, in connection with Franklin and sent it to the
Deseret News. As he was one of the leading citizens of Franklin
we can probably obtain an attitude of the people from his article.

A part of the land in this county has been surveyed and
the plots of the same returned to the land office at Boise
City. M. E. Hollister, Judge of the Third Judicial District,
whose place of holding court is at Malad City, County seat
of Oneida County, has manifest a great deal of liberality
and kindness to all classes of citizens, irrespective of
their religious creeds, in granting them their natural-
ization papers. I became acquainted with his Honor while
at Boise during the session of the Legislature of 1872-1873,
and formed a high opinion of his capability and fairness
in trying to advance the interests of the people of this
Territory. He is a man of extensive experience, one of the
old school, being about sixty years of age, I should think,
whose knowledge and judgement have ripened with his years.
If the Federal government would always send us men of this
class, we should have no reason to complain.

The taxes, county and Territorial are two percent, with
an additional tax, called a poll tax, of four dollars. If
not paid shortly after the assessment an additional dollar
is added. This is upon all over twenty-one and under fifty
years of age. A portion of this tax goes to the school fund. There is also another tax of six dollars or two day's work for road purposes.

I resided in Utah twenty one years previous to living in this Territory. I have been surprised at the complaint of the people of Utah about heavy taxation, when it is nothing in comparison to what we pay in Idaho, and at the promptness which has characterized the people since they found themselves just over the line in this Territory, in the way of hunting up the money and paying up agreeable to law, thereby saving from five to fifteen percent, besides an expense for the Sheriff of fifty cents per mile for collecting all delinquent taxes. These taxes are paid generally with but little complaining in comparison to what there was when our taxes were light and our officers lenient. I think it would be a good thing if some of our neighbors in Utah were to come and live with us a few years. They could certainly then appreciate the wise policy and forbearance and consideration of the Legislature of Utah.

This county is near two hundred miles in length, running from the Utah line to the summit of the Rocky Mountains, beyond Pleasant Valley. The major part of the inhabitants of Oneida County reside in Malad, Cache, and Bear Lake Valleys. The total vote of November 5, 1872, for county and territorial officers in this Territory was 4,353. I fail to see the consistency of keeping up a Territorial organization at such an enormous expense upon the people, in the way of taxation, and the distance that has to be traveled to reach the capital (from 400 to 800 miles to attend the Legislature). This Territory should be disorganized and be attached partly to Washington Territory, partly to Oregon, and partly to Utah Territory. I am sure it would please the majority of the people of the south part of Oneida County to be attached to Utah, as they formerly supposed they were, and as they rightly always should have been.  

Although religiously the people of Franklin were strong in their beliefs, they were also strong in political liberties. They were very democratic from the beginning. The mounting feeling toward the Church and polygamy grew constantly. In 1876

5*Deseret News, December 24, 1873, p. 737.*

6*Jensen, op. cit., p. 7.*
it grew, not only locally, but nationally.

The Republican party, in its national convention of 1876, displayed a hostile feeling toward the Church of Jesus Christ of Latter-day Saints, by making the following declaration in its platform: "The constitution confers upon congress sovereign power over the territories of the United States for their government, and in the exercise of this power it is the right and duty of congress to prohibit and exterpate in the territories that relic of barbarism, polygamy; and we demand such legislation as shall secure this end and the supremacy of American institutions in all the territories." This declaration affected the Latter-day Saint Church so intensely that, as a matter of self-protection, its people affiliated with the Democratic Party, realizing that said party had not, in any of its conventions, displayed such unfriendliness; for it should be remembered that the people of the Church of Jesus Christ of Latter-day Saints had taught the rightfulness of polygamy, practiced it, — always however to a limited extent, and without legal objections, considered they were in harmony with the constitutional provisions relating to religious liberty. Consequently found themselves thus compelled to pay allegiance to this territory rather than to Utah they were almost as a body with the Democratic Party and affiliated with the same in territorial and congressional matters.7

In 1877 the Desert Land Act was passed which enabled settlers to secure six hundred and forty acres of "arid" land upon initial payment of twenty-five cents per acre and one dollar per acre when the land grant was approved by the United States Land Office.6 With this increase in land ownership dry farming began in southern Idaho.

In 1876 Franklin City was organized under the laws of the Territory of Idaho. A patent for townsite was received from the

7French, op. cit., p. 575.
6Beal, op. cit., p. 325.
Boise Land Office. Joshua Hawkes was elected Mayor. L. C. Mecham, William Woodward, Thomas Durrant, William Whitehead, and Robert Lowe were chosen as Councilmen. A. P. Shumway became Marshal, and Thomas Durrant became Clerk.

The streets of Franklin were named in the fall of 1879. The first street on the extreme south, and running east and west, was called Willow Street. The next one to the north was called Box Elder Street. The next one was called Cedar Street. Then came Main Street, Alder Street and North Street. Commencing from the west the streets running north and south were named Water Street, Thomas Street (now a part of highway ninety-one), Nelson Street, Poplar Street, and Cottonwood Street. 9

In 1879 Joshua Hawkes was a member of a convention which met at Malad, Idaho to nominate officers for the county. He was nominated and elected to the office of County Commissioner, but in his own words he was, "beat out of it by fraud through a set of political scoundrels."10

A few polygamy cases begin to appear in this period. The following is the arrest of Robert M. Hull.

When he was up in Montana, he was arrested for plural marriage and stood trials at Blackfoot. He was fined six hundred dollars. Then he regained his freedom. The reason that the officers let him off without having to serve time in prison was that they wanted to build up their treasury. 11

9 Lowe, op. cit., p. 1 ff.
10 Preston High School Seminary Students, op. cit., p. 37.
11 Lowe, op. cit., p. 41.
Railroad and Industrial Developments. For many years Thomas Lowe, William Woodward, and Edmund Buckley would carry mail to the top of the Divide, so that Bear Lake Valley could have mail. Some one person from Bear Lake Valley would meet them at the summit. During the wintry season nearly all the traveling was done by snow shoes.

A toll telephone line was established from Logan to Franklin. This was done in 1866, and was used to relay messages to all parts of the Franklin area. People purchased shares in it. It wasn't until 1877 that the line was extended to Preston, Idaho. This extension of the telephone line aided communication in this area tremendously.

Oneida County had two thousand population by 1869, although Franklin was not in the county as yet. Stage roads had been built from Salt Lake City to Franklin, which was the terminal for the stage. Other roads were built from Franklin to Butte, Montana. Freight and supplies were taken from Franklin by pack horse, ox teams, or by the individual carrying his own supplies. This meant that Franklin was an important stop in the journey to the mining fields of Idaho and Montana. It was the terminal of the extended supply service.¹²

The stage coaches used in Idaho from 1862-1875 were "mid-wagons" and Concord Coaches. The Concord Coaches were "baits";

¹²Defenbach, op. cit., pp. 262-263.
that is they were advertisements. The Concord Coaches were imposing affairs which held sixteen to eighteen people counting both inside and out. Swung on leather springs called "thorough-braces", they rode as steadily as a ship. Fine horses were kept for them and when the passengers left main ports they were started off in a superb Concord. Once on the road away from the town or city, the passengers were uncereemoniously hustled into a "mud-wagon" and put through to their destination. One of these Concord Coaches ran out of Corinne, Utah to Franklin, Idaho in 1875. . . . The "mud-wagons" were compact, low, well-built vehicles swung on thorough-braces and with substantial running gear. They were technically known as six and nine passenger coaches, but the six passenger coach usually did duty for eight people, and the nine passenger coach accommodated twelve.13

In 1873 there were about one thousand freighters hauling freight from Corinne to Montana, much of it passing through Franklin. Freighters tried to compete with each other. Material hauled to Helena, Montana cost seven dollars per hundred pounds for the freighting charge. As competition increased, the price dropped to three dollars per hundred pounds. Many of the freighting companies went bankrupt.

In due time the idea of a railroad to Montana from Utah was conceived.

A short time before the Union Pacific was completed, Brigham Young caused the Utah Central Railroad Co. to be incorporated on May 17, 1869. Just a week after the Union Pacific and Central Pacific were joined at Promontory Point, work commenced on the Utah Central and on January 10, 1870, the first train passed over the line from Ogden to Salt Lake City. John W. Young, a son of Brigham Young, then conceived the idea of building a railroad northward from Ogden to the mining districts of Montana. By an act of Congress, approved on March 3, 1873, his company was given a right of way through the public domain for the purpose of building a railroad "by way of the Bear River Valley, Soda Springs,

Snake River Valley and through Montana to a connection with the Northern Pacific Railroad, said road to be completed within ten years after the passage of this act."14

Within a few years all the necessary arrangements had been made and all the various States satisfied.

Compared with railroads of the present day, the first railroad of Idaho was an insignificant affair. The rails on the narrow gauge were only three feet apart. Twenty and one half inches less than the standard gauge road. The rails weighed only thirty-five pounds to the yard, while few railroads of the present day use on their main lines rails weighing less than ninety pounds to the yard, and the rolling stock was correspondingly light. However, this "toy" railroad played a conspicuous part during the decade following its completion.15

Thus negotiations were begun for the railroad which was to play such an important part in developing Franklin.

The Deseret Telegraph Company extended its lines into Franklin. On December 18, 1869 A. M. Musser who was representing the company sent the following wire at seven o'clock in the evening to Brigham Young in Salt Lake City:

Opened office here at half-past three o'clock. Alma U. Hobson, operator. The people of Richmond and here are pleased with the extension of the telegraphic communication.

Also, on the same day at the same time, Lorenzo Hill Hatch sent his greetings and thanks of the people to President Brigham Young.


15Ibid., pp. 427-428.
Besides many other favors received from you, we heartily appreciate the last, in giving us a connection by telegraph with other and more distant parts of our Territory, for which accept our thanks. 

This telegraph was first installed in the southeast corner of the Cooperative Store. It was later moved to the home of Lorenzo I. Hatch where Annie S. Hatch became operator. Silver City, Idaho had a telegraph line extended to it by the Nevada and Northern Telegraph Company on August 31, 1867. It was to keep the California coast informed as to the mining information in Idaho, but it was a failure. Therefore, the Franklin installation was the first permanent line in Idaho.

In 1870 the telegraph lines were extended eastward over the mountains to Paris, Idaho in Bear Lake Valley. Mr. Harry B. Cox was in charge of construction of the line and Mr. Usher Smith was the local foreman. In places the snow was so deep wires had to be strung on the tops of pine trees.

In 1871 railroad construction started northward from Brigham City, Utah. This year on the 23rd of August, John W. Young was put in as General Superintendent of the Utah and Northern Railroad. Charles W. Nibley was General Freight and

16 Deseret News, December 29, 1869, p. 549.
17 Beal, op. cit., p. 551.
18 Brosnan, op. cit., p. 113.
19 Donaldson, op. cit., p. 100.
20 Hovey, op. cit., p. 50.
Ticket Agent. Directors were Marriner W. Merrill, Lorenzo H. Hatch, William D. Preston, James Roskelley, Bishop Hammond, and George Pitkin. The first ties were beginning to be sought after in Cache Valley. They were hewn and not sawed. Men in Franklin began the operation of cutting ties. Later on they were sawed at the mill.

On January 31, 1873 the Utah and Northern Railroad was completed to Logan. It was soon to be extended to Franklin.

Beginning with Franklin in 1873, a succession of boom towns sprang into being as the railroad was extended. Oneida, Oxford, Pocatello, Blackfoot, Eagle Rock (Idaho Falls), Market Lake, Camas, Spencer each had a little boom .... The principal towns that had thrived as points of distribution to the mines were soon to become the nuclei of our prosperous cities, while others less strategically situated such as Franklin, Oneida, and Harkness (McCammon) were thrown back on their own resources.21

As the railroad wasn't in Franklin as yet, the stage coaches did a good business. An advertisement in the Deseret News tells of the schedule of the Cache Valley Stage. Leaves Corinne at six o'clock in the morning and Brigham City at eight o'clock in the morning on Monday and Thursday. It arrives at Franklin at six o'clock in the evening on Monday and Thursday. It leaves Franklin at six o'clock on Tuesdays and Fridays, in the mornings. It arrives at Brigham City at six o'clock in the evenings on Tuesday and Friday.22

21 Beal, op. cit., pp. 346-347.

1874 was the year of the coming of the railroad to Franklin. On January 9, 1874 ties were taken to the Spring Creek to make a bridge. On January 19, 1874 men were still working on the Spring Creek fill. On February 6, 1874 the men were grading and laying track. The men were working full time. Workers at the Franklin end of the line were assigned by L. H. Hatch. By April boards and shingles were needed to build a freight shed and station house at the terminal. On the 1st of May the railroad cars were in sight of Franklin. A switching "Y" (wye) was constructed at the Franklin terminal. Corinne had been the railroad terminal until now.23 Because of this change Corinne gradually decreased in importance. On Monday, May 4, 1874, the first freight cars came into Franklin. A train from Logan carrying Brigham Young and Erastus Snow started for Franklin, but jumped the track and the two men, with others, had to return to Logan. The railroad was narrow gauge and looked very much smaller than our standard size trains of today. The engineer, John Harmon, gave some of the boys a free ride if they would fill the engine up with water.24 After this first day, trains ran everyday. On the line there were four engines with the names of Utah, Idaho, Logan, and Franklin.25

23 Beal, op. cit., p. 345.


25 Hovey, op. cit., p. 49.
The thousand freighting wagons that had hauled from Corinne now had their southern terminal at Franklin, and continued to haul to Montana. The panic of 1873, which was nation-wide, suspended railroad building for a few years. Thus, Franklin became the terminal and place of importance to the railroad for a long time.

Saloons and some of the usual trashy elements came along with the railroad, although the majority of men working on the building of the railroad were local. There was no "red light" district in Franklin, although there were many undesirable characters now making temporary residence in the city. They must have found amusement individually or in some other way. Hotels were constructed. Many of the larger homes, located near the railroad, were converted into boarding houses.

On May 25, 1876, a rider from Fort Hall came riding into Franklin to spread the news that General Custer had been killed. Mr. H. E. Hatch gives the experience as follows:

I think it was on May 25, 1876 while I was employed at the Franklin, Idaho station of the old Utah and Northern Railroad that the agent for Gilmore and Salisbury Stage Line, occupying an office near mine, came rushing in to tell me he had received some very important delayed government reports in connection with the Massacre of General Custer on the Sitting Bull Big Horn River in Montana and asked me if I could send them over our wire, the Deseret Telegraph, to Salt Lake City. I told Mr. Henderson, the stage line representative, that I would do my best.

\[25\text{Beal, op. cit., p. 279.}\]
I had only been in the employ of the railroad company as an operator for a short time hence was what they called a "plug", a very poor operator. When he handed me the message and I found the number of them my heart almost sank within me. In later years this would have been a mere past time, but to get all this unusually important government work off in such a quick time be assured added much to my discomfort.

It seems that when the terrible massacre occurred that only a very meager report reached the outside world. The report that I was asked to transmit was the official report, to the War Department, to the commander stationed, as I recall, at Fort Omaha.

At the time the Western Union had a wire running from Careene, Utah to Boise and also to Virginia City and Helena, Montana. The old Deseret Telegraph Company had a wire from Franklin to Salt Lake. This wire was leased by the railroad company to handle their business between Ogden and Franklin, then the Terminus. The stages from Boise and Helena came to Franklin in those days while formerly they discharged their passengers and express at Carinne.

The pole line of the Western Union was very poor, and was down most of the time. When one thinks of the long stretch of four hundred miles it was a real wonder that it was in working order at any great length of time.

Before putting the news on the wire I called the late Superintendent, W. B. Dougall, to see if their company would handle it. He advised that he would go over and see the manager of the Western Union and reported he would have a press reporter come over to their office and for me to send it to him direct.

We started about six o'clock p.m. and it was along about midnight when I said, "That's all!" I remember how the man at the other end shocked me by saying, "Thank God!" He was no more thankful than was I, but at the same time I felt that I had done something in that I had been the means of giving to the world the first official and complete report of that awful Indian massacre, probably one of the most horrible and shocking that had taken place in the settlement of the Great West. (This is a complete copy of Mr. H. E. Hatch's letter to Mr. Joseph Jones, O. S. L. R. R., June 7, 1924.)

In the year 1878 the railroad was extended to Pocatello, Idaho. With it went much business and many people. The rail-

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28 Donaldson, op. cit., p. 95.
road boom days for Franklin were over. Although it had meant much to the building of the town, it had not caused a major problem, morally, so far as the people of the community were concerned. The only major disorder was a murder. On October 27, 1881, Michael Mooney and Frank Barns attempted to rob the Utah and Northern Railroad station. The unintentionally killed the agent before the safe was opened. They fled to the mountains and finally were arrested by Sheriff W. H. Homer as they drifted into the Portneuf Valley. They were tried and found guilty. Mr. Mooney was hanged and Mr. Barns was given a twenty-one year penitentiary sentence. Franklin citizens were greatly aroused over the murder. There was a demonstration of almost mob violence. In time it was quieted down.  

In many of the meetings in the church house following the murder, references were made to it. Joseph Dunkley said, "It seems like a time of recklessness and murder is here in our midst."  

Economic Developments. People of outlying settlements came into Franklin for supplies and materials. They brought produce with them to exchange for the supplies that they needed. One family had raised turkeys. In the fall they brought them in to Franklin and sold enough to buy all the children a complete

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29 Beal, op. cit., p. 164.

30 Franklin Ward Historical Record, p. 116.
winter outfit from the Franklin store.\textsuperscript{31}

Home missionaries of the Latter-day Saint Church taught of improving and beautifying the home and its surroundings. They also taught the care of sheep, wool, and products of the earth. They dedicated a grist mill in Franklin that was owned by L. H. Hatch. It was forty-three feet wide by twenty-eight and one half feet long and two stories high.

A cooperative store was organized with L. H. Hatch as president. John Doney became vice-president, and William Woodward, W. T. Wright, C. W. Fox became directors. The store was held in the vestry of the church until a building was made available. The store commenced in March 1869 with a capital of about twenty-four hundred dollars in goods and cash. The official name of this store was Franklin Cooperative Mercantile Institution.\textsuperscript{32} The Relief Society bought shares in it at fifty cents a share.

In Cache Valley the cooperative stores carried all types of foods and supplies. Along with this they carried wines and liquors one of which was called "Valley Tan" which was a home product of powerful potency. The question was raised in Logan as to whether the stores should sell liquors, because of the

\textsuperscript{31}Preston High School Seminary Students, \textit{op. cit.}, p. 8

\textsuperscript{32}Deseret News, May 12, 1869, p. 161.
beliefs of the Church (Section Eighty Nine of the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints). Brigham Young in his reply, said, "The man who holds to his brother's lips the tempting cup, repents not but continues, will be damned and go to Hell." This had a definite effect upon the sale of liquors in Franklin by church people.33

Although the roads were sometime in very poor condition, the people traveled great distances to carry out their business. Edward Kingsford had some produce to sell and made such trips.

This fall I made three trips to Malad City, with oats for the Franklin Co-op. Store, with two teams, one of the boys drove one of the teams to Malad. This brought us considerable store pay.34 (sic.)

Franklin was expanding in business and trade. Stores were built and well supplied. When the railroad was extended from Brigham City to Corinne, Utah, mail was hauled from there to Franklin, either by pony express or by sleigh, according to the season. In Franklin in 1871, Isaac Duffen looked after the mail in his home. It was later taken to the Co-op Store. Then Alexander Stalker was appointed postmaster by the government and he kept the Post Office in his store.

Mines in Montana were also aiding business in Franklin. Eggs, butter, flour, grain, or other supplies were badly needed in the mining areas. There was established a daily stage to

33Hovey, op. cit., pp. 30-31.
34Preston High School Seminary Students, op. cit., p. 8.
to Montana with stations every ten miles. The mines in Montana offered good opportunities and some of the young men of Franklin hauled freight from Corinne, Utah to Montana. All in all, Franklin was a fine growing community.

1872 brought many changes to Franklin. Robert M. Hull, Thomas Smart, James Chadwick, and Joseph Chadwick became interested in the mercantile business and opened a store called "The One-eyed Co-op." This was probably because the symbol of the "one eye" was used, as a symbol by many stores of the valley.35

Another development of industry took place in Franklin which brought much business and money into the town.

About the year 1871, Brigham Young bought the machinery in the East for a steam sawmill and had it shipped by boat up the Missouri River to Fort Benton, Montana. Flavius Green, with two others, brought it overland to Franklin and set it up in Maple Creek Canyon. Quite a large amount of lumber was sawed at that time for various purposes. In 1872, there was a boom on at Soda Springs; a large hotel was built there as many invalids came to be cured with the wonderful water; so the mill was moved to Soda Springs. However it was brought back and again put up in Maple Creek Canyon. John Biggs and Elijah Steers ran it for years. This mill sawed three hundred thousand feet of lumber for the big building of the Z. C. M. I. in Salt Lake City, also for the Rolling Mills on the Union Pacific Railroad at Laramie, Wyoming, and a large amount of lumber was sawed and shipped north and south on the railroad.36

Some of the men of the community felt that to have good prices a cooperative store in opposition to the one already in operation in Franklin was necessary. The ground work and organ-

35 Preston High School Seminary Students, op. cit., p. 41.

36 Danielsen, op. cit., p. 28.
ization of such a cooperative store was laid. Samuel R. Parkinson and others began its operation. On Sunday, January 19, 1873, Brigham Young (Junior) told these men to get in line with the rest of the church. On Monday, January 20, 1873, they made arrangements to have their goods accepted by the original cooperative. A reorganization of officers took place; this was done probably to salve over any hard feelings that might have arisen. 37

The year 1874, the United Order of the Latter-day Saint Church felt its way into Franklin. This order was only mildly successful, although it lasted for many years. L. H. Hatch became president; John Biggs became first vice-president; William Woodward became secretary; J. T. Packer, S. R. Parkinson, L. L. Hatch were selected as directors.

Usually a president, two vice-presidents, a secretary, an assistant, and a treasurer, and directors were elected. All the real property of a member belonged to the Order and was consecrated to the Order. This was done in good faith and the members never expected to own their property individually again. About one third of the people joined and two-thirds remained out to see if it could operate. Members were organized into companies of ten with a superintendant over all. The men went to work together in the fields. Just as soon as one piece of land was dry enough to work it was plowed and sowed by different companies. It was a rather novel sight to see groups of men with their teams going to and coming from their work. Each man attended to the irrigating of the land he had turned over to the Order, and he also kept and took care of his cows, horses, sheep, and other livestock, for his family use. Each days

37 Preston High School Seminary Students, op. cit., p. 7.
work was credited and when the harvest was over and thresh­
ing was done, the net proceeds were determined and the
amount allowed for each day's labor paid. The man with
twenty-five acres of land fared no better than the one with
five acres, or the one with the other unless he worked more.
They were paid according to the number of days worked.38

Robert Hull says:

When they were all baptized into the United Order he
dammed up the Spring Creek the night before, he had some
hams and plenty at his home, and dinner was served to all.
Then they held baptismal services on the bank of the creek
before any baptisms were performed.39

When people were baptized into the United Order in out­
lying communities it became a day of feasting and celebration.
Usually a beef was killed and cooked for the group that were to
be baptized. Church authorities from Franklin visited the bap­
tismal ceremonies and presided over them.40 No one was ever
forced into the United Order or even into Polygamy.

The railroad was not the only way of sending railroad
ties to the outside market. Ties were cut and floated down the
Cub River into the Bear River. The Bear River carried them to
Corinne, Utah where they were shipped to their market. It was
a common sight to see hundreds of ties floating down the river.41

Thomas Lowe, Sr. began a sorghum mill on the Cub River
by the cane fields. Edmund Buckle operated a woolen factory in

38Hovley, op. cit., p. 59.
39Preston High School Seminary Students, op. cit., p. 42.
40Danielsen, op. cit., p. 62.
41Danielsen, op. cit., p. 104.
Brigham City. He went to Logan and tried to operate a new factory there, but was unsuccessful. He came to Franklin in 1878 and with six other men formed a company and obtained a rolling mill. Business began on the north east side of the town. This organization cost fifteen thousand dollars to begin.\textsuperscript{42} It became a famous woolen mill in a few years.

There were a few stores in Franklin now; The Co-op Store; Webster and Chadwick's; Hull's "One-Eyed" Co-op. Store; Stalker and Son's and one saloon owned by Mr. Stalker. These businesses served the surrounding area also.

In 1881, the Franklin Cooperative Store bought the Woolen Mill from Edmund Buckley. Samuel R. Parkinson was elected President of the Cooperative Company. Mr. Buckley became the Superintendent. Mr. Parkinson and Mr. Buckley went to St. Louis, Missouri to purchase some new machinery for the building. They purchased a duster, a picker, two spinning jacks (this was a machine which used twenty-four threads at one time), three carding machines, a twister, a doubling machine, eight narrow looms, four broad looms, a clipping machine, a fulling snell, a gig to put the nap on the blanket, three vats to wash wool in, and a governor of all the machinery. This new company was known as the North Star Woolen Mills, and began to operate as soon as the machinery was installed. They employed about fifty men and women when running at full

\textsuperscript{42}Jensen, \textit{op. cit.}, p. 8.
capacity. They could manufacture flannel, linsey, yarns, and woolen blankets. On May 12, 1881, a special meeting was called. Of the Quorum of the Twelve Apostles of the L. D. S. Church, Elder Lorenzo Snow and Brigham Young Jr. were present. Elder Snow said that it wasn't right that there should be just one rich man in a community, or even two or three; but that we should have charity towards each other and all share. The next day, May 13, 1881, the woolen mill was dedicated.

Apostle Snow said that he was much gratified that so many of the people put of their means together to build up this building and put the machinery into it. He hoped the people would not be disappointed in building this factory, but sometimes it is the best thing the Lord can do for us to disappoint us. Said we had met to dedicate this factory. Said he hoped they would be honest in making cloth and not mix shoddy, and so forth, into it. Said the operators of each part should be praying people. Was glad that the people had got so far in cooperation.

The dedicatory prayer was offered by President Brigham Young (President of the Quorum of Twelve Apostles) who dedicated the foundation, the timbers, the rafters, shingles, lumber, nails, and everything that was used in the building. Also, the ground on which it stood, also the looms, the carding apparatus, and the spinning machinery, and all the different parts about it. Prayed it might be kept holy and pure for the purpose that it was dedicated for.

Religious Developments. Franklin was a religious town. The people were proud of their religious achievements. The Deseret News published the following:

Brother William Woodward brought us good reports of

43. Franklin Ward Historical Record. pp. 87-89.
Franklin, Cache County, with an acceptable wagon load of produce. The people are full of energy and good spirits, emulating their worthy Bishop, Lorenzo H. Hatch, who works till he is tired and then rests by changing the job. Their new meeting house of rock, 40 x 60 feet, is well under headway. "Good for Franklin".

The winter months of 1867 afforded more time for some people to devote to church and social activities.

Missionary movement in Cache.—President E. T. Benson, Bishops William Budge and G. O. Pitkin, accompanied by Elders Cummings, King, and Shaw of Millville; Horseley, Hammond and Rammell of Providence; and C. J. Goodwin, S. C. Goodwin, W. Knowles, visited the latter place on a visiting and preaching tour of the northern settlements of Cache County. They were joined on the way by Bishops Roskelly and Merrill. Meetings were held in Franklin and Richmond and Smithfield, where good and attentive audiences were addressed by the above named brethren in succession.

President Brigham Young visited Franklin on one of his frequent trips. G. D. Watt who was reporter of their trip describes their Franklin visit.

... At four o'clock we reached Franklin, and met the Saints under a neat bowery. Meeting called to order by Elder O. Hyde. Singing. Prayer offered by Elder Erastus Snow. Elder Orson Hyde remarked that he was pleased on arriving at this settlement, and thought it one of the most beautiful locations in the mountains, and observed that there is an excellent quality of building rock for the inhabitants to use. He rejoiced in the manifestations of welcome to the chief whose the Saints honor in their songs, and also in welcome given to his friends. We are required to love one another. We are laying the foundations of our kingdoms, and in them we expect to enjoy peace and prosperity. He showed the importance of kindness and politeness to those whom we are the most intimately connected; a smile and a kind word to a wife, or to a husband or a child should be as readily awarded as to stranger's abroad. Some people's actions are such that they say if I can get the confidence and good feelings of the First Presidency I care not for all the rest. While he wished with all his

44 Deseret News, November 23, 1865, p. 53.
45 Deseret News, February 27, 1867, p. 69.
heart, the good will of his President, it is equally his
duty, and equally to his advantage, to secure the confi­
dence and good will of the least of his brethren and sisters.
If we respect that which is the least we will respect the
greater. The living oracles of God on earth, although
they may not bend so low to the ignorance and inexperience
of mankind as to offend God, yet, as Paul said, they become
all things to all men to save same. If we submit to be
trained by the Lord and His servants we shall never go
hungry nor athirst.

Elder John Taylor said that the people meet together that
they may learn the ways of life, and how to deport them­selves towards their families, towards the servants of God,
and towards their neighbors. The hearers and speakers
should be inspired by the same spirit, the one to impart
and the other to receive. Every man and woman should rise
in the morning and dedicate themselves to God for that day,
that every word they speak and every act they perform might
be done under the direction of His Spirit. God has placed
in His Church, Presidents, Apostles, High Priests, etc.,
to guide the steps of His people into His presence. Who
knows how to guard us continually against the snares of the
devil? Who knows how to guide the interests of Zion and
build up the Kingdom of God in the last days? None but
those who are appointed and ordained to this work by the
Almighty. We ought to be under the influence of the Spirit
of God continually, so that it might emanate from us to all
around, which it would do if we lived our religion. Ex­
horted to take care of our sheep and multiply them, to sow
flax, and manufacture it, and thus make our own clothing;
to build good bins to store away grain, that the country
may be full of wheat. Called upon the young men and maidens
marry and fill these valleys with righteous men and women.

President Brigham Young spoke a few minutes, and gave
notice to the company to be ready to roll out to-morrow as
soon as it is light enough to drive. Benediction by Elder
George Q. Cannon.48

These visits from the authorities of the Church were the
same as a celebration. People came in from the surround­ing com­
munities and stayed until the visitors had left. There was not much entertainment or change for the people, and they appreciated the visits of the authorities.

On April 22, 1868 the Franklin Female Relief Society of the Church was organized. Sarah Bothwick became President. Ann Smart and Ortensia Stalker were her counselors. Meetings were held just once a month. On May 9, 1868 a special meeting was held. Eliza R. Snow, General President from Salt Lake City, came to visit them. She urged more of the ladies to learn to braid and make their own hats. Also, she wished to see them cultivate the mulberry tree and start a silk industry. Following her suggestion hundreds of mulberry trees were planted. An authority on the silk industry, at a meeting in Preston, Idaho stated that if the women of the community had continued to follow the advice of Eliza R. Snow there would have been a thriving silk industry in Franklin County today. 46

At their meetings they usually bore their testimony about the Church; pieced and quilted quilts; knitted stockings; spun yarn. They donated butter and eggs for funds. Because of their quilts and donations they were able to pay for lime and for the seating in the vestry of the church house.

Brigham Young again came to visit the Saints in the northern extremities of the "Valleys". The party had been traveling over the divide from Fear Lake Valley. This visit was on June 22, 1869.

The drive from Liberty to Franklin, Cache Valley, on Monday, was a tiresome one for animals and men; the distance is variously estimated at from forty to forty-five miles. Another company of cavalry from Franklin met us after we descended the mountain. Our reception at Franklin was immense. I had no idea that the town contained such a population as was drawn up on each side of the main street as we passed in. The scene was one of great interest, the music of the really fine band, the waving of the banners and the enthusiasm of the people, young and old, who had put on their holiday attire to welcome the President and his company, made an impression on those present which will not soon be forgotten. These expressions of good-will and gladness were not the homage of a despotically governed people to the tyrant of whom they stood in fear, or the tribute which the people of a monarchy render to their sovereign to gain his favor; but they were the spontaneous and heart felt manifestations of genuine love which a free people extended to a man, whom they felt, in the hands of God, to be their greatest benefactor. There was no mistaking the sentiments which prompted them. It was only necessary to look at their faces once to become satisfied that they were animated by such feelings as it might be supposed children would have for a loving and tender parent from whom they had long been separated. "Mormons" as the world usually call our system, may be hated and despised; but that does not detract in the least from the enjoyment of those who truly possess its spirit. They love one another and their leaders with an intensity of affection that abundantly compensates for any difficulty they may have to contend with from their enemies.

We held meeting at Franklin and remained there that night. The speakers were President Daniel H. Wells, Honorable W. H. Hopper, and President Brigham Young.  

In June 1870 Brigham Young and his company visited northern Cache Valley and Bear Lake Valley, stopping at many towns. When he visited Preston, Idaho he said, "Someday there will be a city here." He stopped at Franklin again and received his usual welcome and held a meeting at five o'clock in the evening.

47 Deseret News, July 7, 1869, p. 255.

48 Seal, op. cit., p. 170.
Brigham Young visited Franklin again in 1871. An interesting account of it is given to us by Riley Davis.

In the spring of 1871, June 20, he (Riley Davis) was called to go meet Brigham Young, Heber C. Kimball, and Squire Wells at the top of Emigration Canyon and escort them to Franklin. They had been to Bear Lake and surrounding towns making a visit. The Cache Valley Militia was supposed to keep two hundred yards in head of Brigham Young so the dust would not fly in his face and as the President was hurrying to keep an appointment in Franklin it was not an easy task to meet the requirement. Mr. Davis says he will not forget how hard it was to keep ahead. Brigham Young drove a pair of brown mules which gained rapidly on Riley going down hill, but fell back on the uphill journey. Riley broke the wind and ruined his best horse in trying to keep two hundred yards ahead of President Young. 49

President Young visited with his many friends in Franklin, and was on his way again. He always seemed to enjoy his visits. Elder Wilford Woodruff evidently made remarks about the unfinished meeting house for the people got busy and decided to finish it. 50

Wilford Woodruff's concern about the meeting house had its effect, for in 1873 the Meeting house was completed. The nails to shingle the roof came from the cast off tire irons of the handcarts and wagons that had hauled the supplies of the original settlers to Franklin. 51

The year 1874 the Relief Society donated toward the Logan Temple of the Church of Jesus Christ of Latter-day Saints. They also purchased a stove for the meeting house and a pump for water.

49 Provo High School Seminary Students, op. cit., p. 17.
50 Deseret News, March 27, 1872, p. 96.
51 Hovey, op. cit., p. 132.
The women of the village all marveled at the first Singer sewing machine which came into town. It was purchased for one hundred and seven dollars.

Everyone had work to do from morning until night. The Relief Society took it upon themselves to build a Relief Society Building in 1875 and donated freely to support it. They also aided greatly with helping the poor.

The Relief Society began its policy of saving grain during the year of 1877. They donated seventy-two dollars to the poor, placed sixty dollars in shares in the Co-op Store. They had twenty-two dollars on hand, and thirty-four bushel of wheat stored up in a bin by the end of the year. This grain was gleaned from the fields by mothers, grandmothers, and daughters after the men had finished with their part of harvesting the wheat. Sometimes men would spill or leave extra stacks of wheat on the ground so that the women would be successful in their gleaning.

Elder Moses Thatcher, an Apostle of the Latter-day Saint Church set apart L. L. Hatch, son of L. H. Hatch as Bishop of Franklin, Samuel R. Parkinson was selected as First Counselor, and Thomas Durrant as Second Counselor. This took place on June 11, 1877.

On May 18, 1877 the ground was broken in Logan, Utah for a Temple of the Church. The white stone used for corners and trimmings on both the Logan Temple and Logan Tabernacle was quarried near Franklin. The work of getting stone was under the direction of Ralph Smith. It was a fine building stone, and
was used to make many of the homes in Franklin.

A young woman’s organization of the Church called the Young Ladies Mutual Improvement Association, comparable to the young men’s organization, was organized. Mary Ann Hawkes was chosen as President; Clara Hatch and Sarah Ann Smart were chosen as Counselors.

The Primary Organization of the Latter-day Saint Church was organized for the first time in Franklin this year, 1878. Elvira Nash was chosen as President.

The Relief Society was at their charitable work again during the year of 1878. They paid for a pump. They sent eggs and butter to Salt Lake City to pay for nails to be used on the meeting house. Instead of having a meeting once a month, they now held them twice a month. They gathered butter and yarn to sell to purchase lime for the meeting house. On December 11, 1878 they held a party and supper. On the following day Elder Moses Thatcher dedicated their Relief Society House, which cost five hundred and seven dollars and twenty-five cents to construct. They were very proud of their accomplishments.

The Bishop of the Mormon Church had the right to call proceedings against anyone found guilty of adultery, fornication, lying, stealing, profanity, immoral talk, scandal, neglect of duty, and all sorts of misdemeanors. If it was found that the crime would be repented of, the person was usually forgiven. The person committing the crime, however, had to arise in a Testimony Meeting and ask forgiveness from his fellow citizens.
A vote of the congregation was taken and he could be forgiven by them. Some did not wish to go through this process and thus remained away from the Church. The year of 1879 saw many people excommunicated or disfellowshipped from the Church.  

Conferences of the Latter-day Saint Church were held quite frequently in Franklin for the people of the area. In 1879, Marriner W. Merrill, one of the Authorities of the Church spoke.

We should have the offices of our ward properly filled and we should keep a record of our ward, of all baptisms, of those disfellowshipped from the church, of births, of deaths, etc. Said we should keep a record of all public affairs pertaining to the Church and of all conferences. We should not use liquor at our parties or at other public gatherings. These things have a tendency to drive the Spirit of the Lord from us. Said it was not really necessary for us to dance, but the Lord had permitted us to do so, . . . . with regards to our dances and mutual enjoyments, there is no one need be denied the privilege of coming when you cease drinking and smoking, etc., you will see a different feeling in the house.

On March 14, 1880 during a Church meeting one of the men was called upon to repent of his actions. He asked to be forgiven, and was forgiven by the majority of the people present at the meeting. Bishop L. L. Hatch then arose and explained more about the problem. The erring member had held a party and dance contrary to the council of the Franklin Ward Authorities, which were the Bishop and his counselors. The Bishop then admonished the people to be careful and not do things contrary to

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52 Franklin's Bishop's Court Records, p. 2-30 (handwritten)
53 Franklin Ward Historical Record, p. 6, unpublished.
Other advice was given that people should keep their children off the streets at night, and away from saloons and evil places.

A special meeting was held in the meeting house on May 3, 1881. Those of the General Authorities of the Church present were John Taylor, President of the Church, and his two Counselors, George Q. Cannon and Joseph F. Smith. Elder Wilford Woodruff of the Quorum of the Twelve Apostles was present. Also, John Smith, who was Patriarch of the Church was in attendance. William B. Preston, President of Franklin Stake, and many Bishops were also present. Elder George Q. Cannon gave an address about polygamy.

Our enemies are shouting that we are stronger than we really are, and we are in Idaho, but He felt no change. Said this people in Idaho was creating quite an excitement back east. Wondered how many had taken more wives lately. Wished that a great many had. His enemies spoke of him as a polygaminist and a strong upholder of polygamy. Said the priests was the strongest persecutor of this people. If you are good religious people belonging to some of the different religions of the day you might have a wife and as many mistresses as you want and there would no fault be found with you. Only a few years ago you could travel from one end of this territory to the other and not find a drinking saloon and women could travel unprotected and not be harmed, but they gave us no credit for it. Said the different railroads was anxious to get Mormon labor for they believed in their honesty, and if they take a contract they will fulfill it. Yet those men would like to see these valleys deserted and the people driven out because we are united, but we aren't as united as we are made out to be.55

Elder Joseph F. Smith then spoke.

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54 Franklin Ward Historical Record, p. 26.

55 Franklin Ward Historical Record, p. 80-85.
There is no public man in the United States that dares come here and be friendly with us. Said when President Hayes visited the City the Sunday School turned out to meet him. Said that President Taylor had quite an interview with him and he (Hayes) seemed very friendly with him. But when he went back to Washington, he sent a very odious message to Congress, so it was with President Garfield. He has got relations in Utah. He seemed very friendly with our delegate, out to show he was not a Jack-Mormon. He made odious remarks about Utah in his inaugural address. . . . He spoke about the anti-polygamy law. Said that it was unconstitutional according to the law of the Lord. 56

Bishop Hatch asked the people who had free wagons and a team to haul a load of rock to the Logan Temple. Also, he made the request that the factories and stores close down on fast day (Thursday) one or two hours early so that people could attend the testimony meetings. Tithing could be paid in hay or other products. He requested that if tithing was to be paid in hay that the person should let him know so that he could have a man ready to stack the hay. He also requested that fifty cents be donated by everyone to help build the Logan Temple. He requested an additional fifty cents for helping immigrate the poor Saints from other nations. 57

Social and Recreational Activities. Boys had grown up and were now going on missions for the Church. Young people were finding their mates. To be properly married in the church, the young couple had to travel to Salt Lake City, usually in

56 *Franklin Ward Historical Record*, pp. 80-85.
a wagon with a chaperon. As the Salt Lake Temple had not yet been completed, the couples were married in the Endowment House.

Usually the Mormon people of Franklin were friendly to "outsiders", and helped them to become established in the community, as well as their own people. Riley J. Davis was a six foot tall lad, in his stocking feet. He weighed over one hundred and sixty pounds when he was fourteen years of age. He was not a Mormon, but he had traveled across the plains with them.

He remained in Salt Lake City for a short time. During which he was not allowed to attend Mormon dances and activities. He secured a job freighting from Salt Lake City to Franklin, Idaho. As one man did not have enough capital or means to make a freighter's outfit of his own, two or three would go together. One would supply a mule, or a harness, and another a wagon with a mule. Soon they had enough supplies to make up a freighter's outfit. The first person Riley became acquainted with in Franklin was Samuel Parkinson. The meeting came about in a rather odd way. As he drove into Franklin Sam came running out and pointed to one of the mules shouted, "That's our mule, that's our mule, and she's looking kinds poor." Thus he became acquainted with Sam and they became life long friends. It later developed that it was a mule which Sam had contributed to make up a freighter's outfit.

That Christmas, Riley was trying to enjoy himself in Franklin and decided to go to the Mormon dance. Upon entering the hall he was immediately ejected. New Year's Day, 1866, arrived and Riley again decided to go to the dance, but as he knew he would just be thrown out again, he hunted some of the authorities of the church and got them to take him down to the mouth of the Cub River, just below Franklin, where a hole was cut in the ice and he was baptized. He then went to the dance and had an exceedingly good time.

The cave on the south end of Little Mountain was a play area for some of the boys and girls. The young men would tell the girls of the wonders inside it. They would tell them of the

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58 Preston High School Seminary Students, op. cit., p. 17.
large room with stone tables and chairs. Then they would proceed to take the girls by candle light into the cave. Each time by some "mysterious" coincidence the candles would go out. The screams of the girls and the laughing of the boys would fill the cave with many echoing noises. 59

Now that people were being established in their homes and in their ways, they had more time to devote to social functions and to their talents. Dabner Keel and Isaac Vail played their violins and William Hill of Richmond would come over to Franklin and play his accordion for the dances and other functions. In the year 1865, orchestras began to be formed. William Nelson, William Davis, George Marshall, and Edmund Buckley composed the first orchestra. A fife and drum band was organized in 1865; also, with local men as leaders and members. This organization contributed much to the spirit of celebration on holidays. Later a brass band was organized with six members. Thomas Kelley organized "Thomas Kelley's Brass Band" with thirteen members. In later years, orchestras and bands were more in demand, and with this demand many were organized.

Occasionally a person would come into town, who would be a nuisance. Jake Skinner was such a person. He had in turn asked Mary A. Chadwick, Martha Thomas, Eliza Packer, Hanna Huff, Till Paton, M. A. Packer to marry him. These young women com-

59 Hull, op. cit., p. 2.
pared proposals and insults and decided to teach him a lesson. They caught, bound, and tied him securely to a post in the middle of the fort, and gave him a good whipping with a strap. This happened in the evening. Some of the boys of the fort area came along and untied him, a few hours later. He left town the next day.60

A man by the name of Jake Broom, who drunk very heavily, had introduced the game of cards amongst the boys of the community. Whenever a group of the girls would catch the boys playing cards, they would gather up dead chickens or anything to put out the fire in the home in which the boys were playing. The girls would climb on top of the house and drop their collected material down the chimney into the fire place. This procedure would usually stop the card game. The boys would then give chase to the girls.

Neighbors would help one another spin wool. At an appointed day the women with their spinning wheels would make their way to the home of the one inviting them. A competitive spirit prevailed as spinning races were instigated. M. A. Hull and Bell Smith stated that they would compete with any other team in Franklin. They could spin eight skeins each, while six skeins was considered a good days work. After the race the hostess would provide a good dinner.61

60 Hull, op. cit., p. 1.
61 Ibid., p. 2.
Along with the Fourth of July, the Twenty-fourth of July was celebrated by the townspeople, commemorating the arrival of the pioneers in Salt Lake Valley. Citizens assembled usually at the meeting house for speeches, oration, songs, recitations. These were usually followed by dancing, singing, music, and sports.  

The Deseret News supplies us with an article showing the attitude of the times.

This town of Franklin got its name I suppose from being near the North Pole when Sir John Franklin perished, else otherwise from the presence of a large mound, isolated as it were, it might have appropriately been termed Mound City. Brother Lorenzo Hatch presides here, conspicuous for the good of all in his pasted oral; there is a very fatherly feeling here; good school houses and school teacher. There seems a tranquility up here; the upheavings of men's spleen, rulings and decisions do not disturb the tenor of the people's ways; you would scarce think anything existed of a semi-sensational character. They seem to think and act as though they had a fixed purpose to accomplish, viz; the divinity of Joseph Smith's mission. There are perhaps six persons to be found in this valley, who doubt it; but what are their antecedents and all thrown in? A pebble thrown into Bear River will make a ripple, but the river flows on, the pebble sinks to the bottom, alas, and what more? Here in this high altitude you can get above the fogs and see that the sun shines. You can see the proud stride we are making to our great destiny. . . . You can see thousands of hardy sons and daughters growing up, not spoiled nor enervated by disease and warmer climes, but reared to toil and endurance, who shall achieve for America one of her chiefest glories - a strong athletic state in Utah. These are the ones who shall solve the problems of the world, the monogamic of the polygamic, railroad and miners, refined civilization may perhaps flood for awhile, inflations, etc., but the sons of Utah will never wholly forget the dear boon of a free regenerative program for poor erring humanity. The mines have broken out here, and I say success attend the development, but in all your gettings, get wisdom. Seize the opportunities the moments bring but never release the greater one for which we were seized of God.

62 Deseret News, August 19, 1868, p. 223.
63 Deseret News, February 8, 1871, p. 3.
As the Fourth of July came around again in 1876 the people had just as good a time as in any other year. Everybody took part in the festivities. There were fat ladies foot races, old men's foot races, children's foot races; board sawing contests for those men who could saw the straightest and the fastest. There were also contests and prizes for the women who claimed they could sew the fastest. A small coin was placed on top of a greased pole and the boys would try to climb for it. Colored lemonade was served. There were major attractions such as baseball, horse pulling matches, and races with horses. At night a free dance would be held. Everyone would dance to the monotone of a single fiddle. Everyone participated before departing for their homes, for such good times were far between.

A typical courtship is portrayed by the writing of Ann Eliza Doney Lowe.

Then came the joys of girlhood, beaus, dances, parties, and a general good time. Joseph Corbridge was my first beau, but there was too much mischief in me so he would not do for me. There were other boys that I went out with, but the big burley Scotch beau was the one for me.

When they started working in the quarry north-east of Franklin, to get rock for the Logan Temple, I went with Brother and Sister Andrews to help cook for the men. One afternoon toward evening I saw a man, that I thought looked like the Scotch boy, coming across the field. Sure enough it was he, and away I went to the barn. I was afraid he was coming to see me, and although I wanted to see him, I didn't come back until he was gone. Later he asked me why I went away. I had to have some excuse so I told him that of course I didn't think he had come to see me. And right after that things began to get serious between me and the Scotch boy, James Lowe. My school did not amount to much after that.

64 Ibid., p. 18.

65 Lowe, op. cit., p. 19-22
Education. A sand stone school house was started. This school house was to be built by taxation and donation. Its dimensions were twenty four feet by forty feet, and it was to be a fine addition to the permancy of the town.

Most of the reading material for the first few years was "Woman's Exponent" and the "Comfort Magazine". The newspaper that was read especially by Church people, was the Deseret News; although the Tribune was also published. Some of the books that were read were such as "Jane Eyre", "Uncle Tom's Cabin", "The Holy Bible", "The Book of Mormon", and the "Doctrine and Covenants".

The stone school house was completed in 1867. It was a fine building with a shingled roof, walls twenty one inches thick, six double windows, twenty panes of glass in each, thirteen feet from floor to ceiling and comfortable. It accommodated the town for many years. With the coming of better buildings the people wished their children to be trained to perform in them. Many music teachers taught private lessons. Edmund Buckley taught violin. Ruth Hatch, Mrs. Halliday, Ada Parkinson, and Mary Smith taught lessons for organ. These were given mainly in the fall, winter, and spring months.

Brigham Young College began its instruction in Logan, Utah. Many of the students that finished school work in Franklin were sent to Logan to finish their training at the B. Y. C.

66 Danielsen, op. cit., p. 71.
Three schools were being taught in the year, 1879. One in the vestry of the meeting house, one in the school house, and one in W. T. Wright's home (which was a Presbyterian school). There were also two Sunday Schools. There was the Latter-day Saints and the Presbyterian. Many of the people that were excommunicated from the Mormon Church attended the Presbyterian Church meetings.

In 1880, the Presbyterians began construction on a frame building to be used as a school house and a meeting house. Reverend Calvin Parks of Logan came at intervals to preach the sermon. Later Reverend Renshaw came. Miss Hodge taught about three weeks of school. Then Miss Maggie Shirley, daughter of Reverend Parks taught awhile. Some of their other teachers were, Mr. Martin, Miss Noble, Mrs. Tillie Stalker, Miss Elliot, Miss Simons, and Miss Clark. The Presbyterian Church was used for many years.

Weather and Agricultural Conditions. In the middle of December 1865, William Flueitt went to Oxford to get his sheep. Coming back he, with his wagon, tried to cross Bear River on the ice. His wagon broke through. He drove his sheep up the river and crossed over on the ice. After he had walked a short distance he sat down and was frozen to death. Edward Kingsford, with others, hunted for him but did not find him in the storms. On Christmas day some of the men went to Bear River and brought his sheep into Franklin. It was extremely cold. Mr. Flueitt's body
wasn't found until spring.

With the coming of the year 1866 came the grasshoppers. Millions of them hatched out of the ground. They began to devastate the fields and country-side from its vegetation. People tried to destroy them but to no avail. A special fast was held for two days. Meetings were called and participated in by the community, as a group. While in the meeting on the second day after the Saints had been praying,

About noon, the house became very dark. A boy came running in and said, "The grasshoppers are leaving." The people rushed outside; the air was filled with them, darkening the sun for some time. The people returned to the house of worship and thanked their Maker for hearing and granting their petitions. A wind came up and blew the insects with such force, against the fences and buildings, that they lay in great heaps, straw was scattered on them and burned, destroying them.\(^7\)

Early horses were small and were used for riding and for pulling light wagons. Oxen did the heavy work. Pure bred stock was now being introduced into Cache County. Draft and race horse breeds were brought into the valley. Pure bred bulls were brought into Cache Valley along with registered cows. Men from Franklin and other communities cross-bred their stock until they had fine herds of milk cows.\(^8\)

It was possible in the spring of the year to get rhubarb at some of the homes in Franklin. One pioneer woman tells us that she has many times walked from Whitney to Franklin and back to get some treasured rhubarb. It was such a treat that the mother would clean even the large veins in the

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\(^7\) Braley, *Biography of Joseph Younger Mayberry*, p. 58.

\(^8\) Hovey, *op. cit.*, pp. 137-140.
leaves and cook them. The children were so hungry for something green or fruity, that they would chew what was left of the leaf and spit out the pulp, when all the juice was extracted. 69

Ox-killer Canyon, southeast of Franklin, provided an abundance of service berries. The girls with their beaus would go up the canyon and gather service berries. The boys would bring back a load of wood. 70

Grasshoppers became a plague again in 1868, and destroy­ed many good crops. People had to work together to try and destroy them.

The grasshoppers came again the year, 1869, but the damage was not so extensive as in other years. Farmers planted oats late in the season to assure good crops.

July 1, 1871 Mink Creek Mining District was organized. (see appendix, p. 244.) It did not develop into a very large project. Its success was very unimportant. It slowly died away. There had been mines established a few hundred miles away, which undoubtedly fanned the fire for mining in the Franklin area.

The Cariboo mines, one hundred miles north of here, are attracting considerable attention. Gold is found in small quantities and as is generally the case with the mines, they are thought to be good. 71

69 Danielsen, op. cit., p. 61

70 Hull, op. cit., p. 2.

Grasshoppers again plagued the farmers in 1871. The crops were again so in danger that it was thought that there would be no green crops at all harvested.

The winter of 1873-1874 was a hard, long, cold one. Snow was on the ground early. Nearly everyone in Franklin was out of hay. Oat straw sold for five dollars per ton, and wheat straw sold for one dollar and a half per load. Hay sold for nine dollars per hundred pounds.

When I was about twelve, sister Sarah and I went to the fields to help fat her, and our boys were all girls (meaning that nearly all of the children in the family were girls instead of boys). We carried water, bands of green oats to bind the ripe grain. We carried the bundles of grain to make rows for father to shock. We raked hay in the wind rows with a hand rake, milked cows, fed and watered sheep, and sang songs all the while we were doing this work.\textsuperscript{72}

There were many grasshoppers again this year of 1879 and it looked as though there were going to be many the following year for the winter was extremely warm. The cows could graze on the hillsides most of the winter.

Coal oil and kerosene lamps were beginning to be used in Franklin in 1880. The season was favorable to the farmers, and good crops were raised. A disease called "blackleg" was killing some of the young cattle, and was worrying the farmers.

\textsuperscript{72} Lowe, \textit{op. cit.}, p. 19-22
CHAPTER VI

THE CRITICAL ERA, 1882-1899

The area of time between 1882 and 1899 presents the growing problem of political troubles which were so bitter because of the practice of polygamy by some of the members of the Mormon Church. This presented a very difficult situation for the people of the Territory of Idaho. It almost became a cleavage of the north against the south. During this period of time the polygamy troubles came to a climax and a conclusion.

I have divided this period into two sections. The first section will deal with the problem of polygamy in the Franklin area. The second will deal with the economic, social, and religious developments of Franklin, which were linked very close together because of the social and religious background of the people.

Polygamy Troubles

The problem of polygamy had been building up for a number of years, but nothing had been done about it on a large scale. The activities against it in Idaho had been mainly talk. The problem had been increasing until on March 22, 1882, when the Edmund's Act was passed by the United States Congress, the situation came to a head. This act made polygamy punishable
by disfranchisement, and a fine of not more than five hundred dollars with imprisonment for not more than three years. Children, under this law, born to polygamist parents were considered illegitimate.\(^1\) Persecution also began in Utah after this law was enacted. Samuel R. Parkinson said that he had been in the Salt Lake Valley just after the passing of the Edmund's Act and he could see non-Mormons gathering in groups, laughing, chatting, and thinking that the time had come when they could now hold political offices. Mr. Parkinson said that the Authorities of the Mormon Church did not seem too excited about it.\(^2\)

Fred T. Dubois, who worked in the United States Marshal's Office, became a radical anti-Mormon advocate. He was to become in a few years the most rabid of all the "Mormon haters". He filled newspapers, including Oxford's Idaho-Enterprise and Blackfoot's Idaho Recorder, with anti-Mormon views. He went to extremes to destroy the Mormon voting power.

Mr. Dubois and his fellow crusaders were only outraged by sexual promiscuity when it occurred under the marriage relationship.\(^3\)

They weren't concerned about it as it was practiced everywhere else without any license or constraint. Mr. Dubois set

\(^1\) Beal, op. cit., p. 301.

\(^2\) Franklin Ward Historical Record, p. 136. (handwritten)

\(^3\) Beal, op. cit., p. 303.
about to seize control of the Oneida County Government. Practically all of the Mormons belonged to the Democratic Party; therefore, he got a group of anti-Mormons and Gentiles to work against them. His greatest aid was from apostate Mormons. One of these, Jules Bassett, aided him greatly as an advisor.  

Our Idaho Mormons were law abiding, frugal, and good citizens. I feel safe in saying that polygamy among them was far in the minority. At any rate, it was quite astounding to hear Idaho men denounce polygamy, especially when many of the denouncing Gentiles were masses of personal corruption. I knew several women who had been burdened with two or three husbands, and who were never able to make clear why they were "detached", declaim loudly against the evils of polygamy. It was quite amusing.

Because the Saints were so loyal and obedient to the Church, it made the prejudice stronger against them. The anti-Mormons considered all this loyalty as anti-Republican and anti-American. They, also, had looked over the fine fields and lands that the Mormons were cultivating, and saw how fertile and productive they were. The act of eliminating the Mormons from the land would make it possible to "whack up" the property amongst the Gentiles.

Perhaps greed rather than religious intolerance, really lay at the foot of most of the Gentile opposition.

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5 Donaldson, op. cit., p. 35.
6 Ibid., pp. 55-56.
7 Ibid., p. 56.
Fig. 13.—Stores at the west end of Main Street. (ca. 1890-1900)

Fig. 14.—Home of James and Eliza Lowe. It was typical of the homes of 1890 to 1900.
At a special meeting on June 16, 1882 the Saints asked Elder Moses Thatcher, a member of the Quorum of the Twelve Apostles of the Mormon Church, about the national political situation, and he replied:

Can I tell you anything of the future? Yes! I have seen the end of this nation and it is terrible. The day will come when religious people will persecute the Catholics, and this government will be overpowered. Brethren keep out of debt or you will be in bondage. We are now on the crest of a political boom. I tell you in the name of the Lord, that a secret band will sap the life of this nation. Be wise and keep your lamps trimmed.

In the late summer, on August 17, 1882, another Apostle, Elder F. M. Lyman visited the town of Franklin. In a meeting he told the people to vote Democratic. He trusted that they would take his counsel. The Republican Party had taken a definite stand against polygamy, but the Democratic Party hadn't as yet.

This was an era of pressure. Pressures were coming from without the Church and from within the Church. Non-Mormons were pressing the polygamy evil's question. Church officials were stressing the proper living of church standards. Many people could not stand the pressures placed upon them and asked to have their names withdrawn from the records of the Church. Others did not heed the counsel of the Authorities and found themselves on the outside of the Church. The people that could not conform were excommunicated.

8 Franklin Ward Historical Record, p. 151. (handwritten)
9 Ibid., p. 159.
By the summer of 1884 the anti-Mormons were really working against the Mormons. The Republicans were against them. The Gentiles were against them. Mr. Dubois was now trying to split the Democratic Party of Idaho into two parties, the Democrats and the Mormon Democrats. At the Territorial Democratic Convention, a delegate from Alturas County demanded that all Mormons be ejected bodily from the convention. The five Mormon delegates were expelled from the convention, and all the elections went anti-Mormon. Mr. Dubois had succeeded.

The Democrats were everywhere laughed at and twitted for securing an election with the suffrages of the "Mormon voters". Such abuse and hatred was given by the Republicans that the leaders of the Democratic Party in Idaho denied the congressional convention seats to the Mormons.\textsuperscript{10}

Fred T. Dubois was elected to Congress on an anti-Mormon ticket.\textsuperscript{11} With all this hatred, came the test oath or the "Mormon iron-clad oath". This oath was devised to catch any Mormon, and keep him from voting. It actually took away his political franchise.

\begin{quote}
I do swear (or affirm) that I am a male citizen of the United States of the age of twenty-one (21) years, (or will be) the day of , 18 , (naming date of next succeeding election); that I have (or will have) actually resided in this territory for four (4) months, and in this county for thirty (30) days preceding the next ensuing election; (in case of any election requiring a different time of residence, so make it); that I have never been convicted of treason, felony, or bribery; that I am not now registered to vote at any other place in this territory; and I do
\end{quote}

\textsuperscript{10} French, op. cit., p. 575.

\textsuperscript{11} Ibid., pp. 575-576.
further swear that I am not a bigamist or polygamist; that I am not a member of any order, organization or association which teaches, advises, counsels or encourages its members, devotees, or any other person to commit the crime defined by law, as a duty arising or resulting from membership in such order, organization or association, or which practices bigamy, or polygamy, or plural or celestial marriage, as a doctrinal rite of such organization; that I do not and will not, publicly or privately, or in any manner whatever, teach, advise, counsel or encourage any person to commit the crime of bigamy or polygamy, or any other crimes defined by law, wither as a religious duty or otherwise; that I do regard the constitution of the United States and the laws thereof, and of this territory, as interpreted by the courts, as the supreme law of the land, the teachings of any order, organization, or association to the contrary notwithstanding; (when made before a judge of election add "and I have not previously voted at this election") so help me God.

Subscribed and sworn to before me this ___ day of ___ 18___ of ________ Precinct, _________ County of Idaho Territory.12

Many surprise arrests took place upon the community of Franklin. Arrests were made and the men were taken to court. Court was usually held at Blackfoot, Idaho which was definitely anti-Mormon territory. The capture of polygamists was a profitable business. For each and every conviction, through trial, the United States Attorney received one hundred dollars. For every case in which the plea was "guilty" the United States Attorney received fifty dollars.13 When a Mormon was arrested, he would, if at all possible, pay the fine instead of going to the penitentiary. After he was freed he was, if found contin-

12Ibid., p. 575.
13Beal, op. cit., p. 308.
uing in polygamy, open for other arrests and fines. This was a profitable business for the United States Attorney and his friends.

In January 1885 the anti-Mormons of Oneida County passed through the Territorial Legislature a bill called the "Election Test Oath", which was an outgrowth of the original test oath. This new oath eventually excluded the Mormons from voting for around ten years. When Idaho became a State, it was incorporated into the State's constitution.\textsuperscript{14}

\textbf{No person is permitted to vote, serve as a juror, or hold any civil office...} who is a bigamist, or polygamist or is living in what is known as patriarchal, plural, or celestial marriage, or in violation of any law of this state, or of the United States, forbidding any such crime; or who, in any manner, teaches, advises, counsels, aids, or encourages any person to enter into bigamy, polygamy, or such patriarchal, plural, or celestial marriage, or to live in violation of any such law, or to commit any such crime; or who is a member of, or contributes to the support, aid, or encouragement of any order, organization, association, corporation or society, which teaches, advises, counsels, encourages, or aids any person to enter into bigamy, polygamy, or such patriarchal, plural, or celestial marriage, or which teaches or advises that laws of this State, prescribing rules of civil conduct, are not the supreme law of the state.\textsuperscript{15}

This bill was drafted by E. W. (Kentucky) Smith who was a young lawyer from Blackfoot. This bill excluded all Latter-day Saints from voting or holding office. When it came up to the Governor for his signature, Governor Bunn was not in sympathy

\textsuperscript{14}\textit{Ibid.}, p. 305. \\
\textsuperscript{15}\textit{Ibid.}, p. 305.
with it and was going to veto it. A delegation composed of Mr. H. W. Smith, Mr. George Gorton, and Mr. Fred T. Dubois called on the Governor.

The governor took the bill out of his desk and after discussing it at length, he remarked that he had made up his mind to veto it. The delegation . . . became exceedingly wrathful and after a short heated controversy, Smith arose and pulling a gun from his pocket said, "Governor, you will not leave this room alive unless you sign that bill, and sign it at once." 16

The governor signed the bill, and it became a law of the state. On June 12, 1885 Isaac B. Nash was arrested on the charge of unlawful cohabitation. After a preliminary examination he was placed under fifteen hundred dollars bond. Also, he was sentenced at Blackfoot to imprisonment for three months at the penitentiary at Boise.

The Deseret News at Salt Lake City stated that it was having trouble finding information about some of the happenings in Franklin. That they had sent a message by electric messenger (telegraph) for information, but they hadn't received any, due probably to the fact that the telegraph office is not directly in town. They continue:

It is stated that a number of citizens attempted to rescue a prisoner arrested for unlawful cohabitation and that the marshals resisted, shooting one of their assailants. We can only wait for reliable details.

Just as we were going to press the following details were received by the Deseret Telegraph line:
Deputy Marshals Bennett and Green came into our town and

16 Ibid., pp. 304-305.
searched two or three houses, it is supposed in search of polygamist, and finally succeeded in arresting Thomas Lowe, senior, on the charge of violation of the Edmunds law and put him under bonds; this somewhat irritated some of the boys here and some of them mounted horses and rode up the street. While on the way they met Mr. J. Chatterton and Mr. Stalker, two men who had just been deputized by the United States Marshal. A collision of horses resulted. They drew pistols. It was dark, about ten o'clock at night. There was shooting by both parties, but no one was hurt. 17

James Webster of Franklin, E. W. Packer and Mr. Walker of Riverdale were arrested for this incident and taken to Oxford. Nothing serious resulted from it.

It is recorded that at one election time in the Eagle Rock (Idaho Falls) billiard hall, a Mormon named Thomas listened to a non-Mormon saying, "We got you Mormons now, with the Test Oath". Thomas replied, "Oh, no, you haven't, because the night before election we are going to hand in our resignation to the Bishop. We will then be rebaptized the following day, see?" This story spread like wildfire. It was represented as a plan presented by the Authorities of the Mormon Church. Some men did follow this plan, but the majority remained under subjection. A counter plan was proposed, that those who did withdraw their membership were indicted for conspiracy to violate the laws of the Territory. 18

Joshua Hawkes had just returned from a mission for the

17 Deseret News, November 25, 1865, p. 716.
18 Beal, op. cit., p. 306.
Church in the Southern States and found conditions quite miserable for everyone.

The persecutions against the Saints were started, at least for those who were in polygamy. Deputy Marshals were in nearly all of the settlements hunting and harressing those they thought were in polygamy. Joshua spent most of his time in Utah, because Idaho was more troubled than Utah, as there were but few people in Idaho compared with the number of officers. However he was finally caught and taken to the Boise penitentiary. They were treated quite civilly there, but there was no mercy or justice shown for them before they were put into prison, because the people were very bitter against the Mormons and let no chance slip by to show it.19

Not all of the men that were arrested and sent to prison were confined at Boise. John Jolley was arrested on January 24, 1886 on the charge of unlawful cohabitation. He was sentenced at Blackfoot, Idaho on May 24, 1886 and sent to Detroit, Michigan for imprisonment. Samuel R. Parkinson was taken prisoner by a deputy Marshal near Ogden, Utah on August 11, 1886 and imprisoned at the Boise penitentiary.20

A new turn of events took place, for a new political party was formed. It was called the Independent party, and was composed of Mormon citizens, mainly. They held a territorial convention at Franklin on October 23, 1886, where a platform and resolutions were adopted.

1887 went by with the same strife as in the previous

19 Preston High School Seminary Students, op. cit., p. 38.

20 Jensen, op. cit., p. 9.
years. There were no new developments. The Independent party struggled, but from the beginning was defeated. Possibly, it gave a good moral feeling to the persecuted Saints. The Deseret News, as other newspapers did in Utah, printed articles in defense of the Idaho Saints, and fought back at Idaho for the Saints, as consistently as the Idaho papers were against them.

Then Idaho has not now, and will not have, under present regulations, a republican form of government; setting aside the territorial disabilities, for which she is not responsible, and which are not included in our objection, she has denied to a large number of American citizens, who are of full age and are not debarred by the commission of any crime, from any voice in local governmental affairs. Their only fault is their faith. They hold views on religious matters different from those of the majority. They belong to a church that is considered orthodox. For these reasons and these alone they are robbed of the elective franchise.

Biting remarks were thrown back and forth as the battle still raged. Election year, 1888, came. During October strange things began to take place. On October 23, 1888, eight men withdrew their membership from the Church. On October 24, nine men withdrew their membership. On October 25, nine more withdrew their membership. On October 26, fourteen followed the same procedure, and on the following day, October 27, only one man withdrew his membership. Two had withdrawn their names on September 25, 1888, and one other name was withdrawn but no date was given. This

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21 Ibid., p. 9.
22 Deseret News, April 3, 1888, p. 495.
made a total of forty-four men that had voluntarily left the Church. The reason for this was obvious. They wished to vote in the election. Records are available to show that of these men that left the Church, thirty-five returned again within two or three years. The others may have returned to the Church, but settled in another locality. There apparently was no small repercussion from this act, the usual activity of non-Mormon attitude of harassing the Saints at election time, flaunting them with words of bitterness, ridiculing them because they couldn't vote. 23

The Deseret News was still printing articles directed mainly at the anti-Mormon newspapers.

The Idaho-Democrat does not seem to be entranced with the movements for statehood as some of the Republicans of the Territory . . . . . The Democrat further opposes the movement on the grounds of its unconstitutional bearing upon the "Mormon question", referring to the proposal to bar out all "Mormon" citizens from participating in the convention, the forming of a State Constitution, and the election to ratify it. 24

Governor Stevenson of Idaho in Idaho's official report on July 20, 1889 stated that the alleged Mormon colonization is not dangerous, but is peaceful and in good order, for the general welfare. 25 But even with this the Test Oath was again

23 Franklin Ward Historical Record, 1888-1893, (handwritten)
Fig. 15.--View looking west on Main Street.
This picture was taken in the year 1895.

Fig. 16.--Old Franklin Ward Meeting House. The original meeting house is in the background, and has the steeple. The addition is in the foreground. A new chapel is now situated where this old one stood.
beginning to take over and cause much feeling. The Deseret News came forth with advice to the Saints.

There is no need for any "Mormon" to fight the present test-oath proposition. Let the fanatics and roughs, the adventurers and office hunters who are raising the anti-Mormon howl have their way. They will plant tuberculosis in the lungs of the organism they are creating and rapid consumption will kill it out of hand.27

This seemed good advice for the Saints to follow, for there was not much opposition after that. And within a few years the anti-Mormon movement fell apart. As an example of men withdrawing from the Church and expecting to vote is the case of Mr. Samuel Davis who was caught voting. His case was taken to the Supreme Court of the United States of America. The decision against Mr. Davis and for the Territory of Idaho was sustained in February of the year 1890, by a unanimous vote. The Supreme Court complimented the Territory of Idaho, because of its putting the Test Oath into effect. There were no further attempts by Latter-day Saints to evade the Territorial Law.28

On July 4, 1890 Idaho became a state. On October 6, 1890 President Wilford Woodruff of the Church of Jesus Christ of Latter-day Saints issued a statement known as the "Manifesto". This concluded the practisce of plural marriage. It was accepted by the Mormon people.

28Beal, op. cit., p. 306.
Because of the bitterly fought political campaigns, the proposed plans of the Mormon Church to establish the headquarters of Oneida Stake at Oxford were changed. The headquarters were established at Franklin. The result of this move made Oxford lose its importance. It had been a fertile field of battle between the anti-Mormons and the Mormons in southern Idaho. When the Stake Authorities moved out, the Gentile lawyers and judges, finding nothing to do, moved on to other fields.29

Elders F. M. Lyman and Heber J. Grant of the Quorum of the Twelve Apostles, and President Seymour B. Young of the First Council of Seventy visited the Oneida Stake Conference on April 26 and 27, 1891 at Franklin. As they spoke they must have felt that the climax of the polygamy question was about at hand.

Elder Lyman said:

I have a word of warning to give to the people of this Stake, that they abstain from all bitterness and hardness of heart, that they be forgiving and charitable. He showed what a great example our Savior set when in the hands of his crucifiers. A man who will not forgive his brother standeth condemned before the Lord, and should not partake of the Sacrament. It is said in the Scriptures that without faith it is impossible to please God. I say that without self-denial it is not possible to receive salvation. There should be no idlers in the Church.30

In the first session of the Idaho State Legislature 1891–1892 there was still antagonism against the Mormons. The feeling

29 Deseret News, June 7, 1890, p. 794.
30 Deseret News, May 9, 1891, p. 636.
changed with the coming of the second session in 1892-1893. On
February 23, 1893 Governor McConnell asked the Legislature in his
message to them, irrespective of political parties, that
they pass a bill eliminating from the electors oath all its
unjust and retroactive provisions that were harmful to a certain
group of people. This action was promptly approved of, and the
Legislature followed the Governor's request. With this a feel­
ing of confidence and good will began to spread amongst the
people of the Latter-day Saint Church and their former political
enemies. Members of the Church now divided up on the national
parties as they saw fit. They took such an interest in the
elections that they did not leave any doubt as to their sincerity
and interest in political matters. At the third session of
the Legislature in 1893-1894 a feeling of friendship was manifest.
All restrictions, strictness, and reference to the Church of
Jesus Christ of Latter-day Saints and its religion, were removed
from the elector's oath.

The only elector's oath now on the statute books of the
state thus entitles the representatives of this religious
body to vote under the same qualifications as those demand­
ed of all other electors. And they are also eligible for
federal legislature, state, county, and other offices
generally.

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31 French, op. cit., p. 577.
32 Ibid., p. 577.
At the present time Mormons and non-Mormons work with each other on the political problems of the state.

Economic, Social, and Religious Developments

During this period of time the political disturbances had a definite effect upon the people of the town so far as the social, economic, and religious parts of their lives were concerned. A humorous and direct example of the effect of the situations upon the young men of the community, is the fact that when the older men were so nervous about being arrested and taken to the penitentiary for polygamy the younger men seeing their plight played jokes on them. Many times boys would race down Main Street of Franklin crying that the deputies or the marshals were coming, just to see the polygamists scatter and run for shelter.33

Also, the people of Franklin were having a hard time finding a place to hold good dances and parties, that were of a decent and wholesome type. The meeting house, which wasn't completely finished, was given over at times to scheduled dances and parties. Counselor Thomas Durrant said that it was necessary to have a place for amusement, because there was wickedness being carried on in theatres and public dances. Bishop Hatch told the people that President William Preston, their Stake

33Beal, op. cit., p. 308.
President, had come to dedicate their meeting house. It wasn't finished, and he found that they had been holding amusements in it. He thought it best to wait until it was finished, and was through being used as an amusement center.34

Joshua Hawkes and his wife moved to Franklin and joined the Franklin Dramatic Association. Shortly after, it was re-organized and Joshua Hawkes was chosen as President, with Isaac B. Nash as Stage Manager. This association played many times in Franklin. Bishop L. L. Hatch requested that they play all of the Cache Valley settlements for the benefit of the Biggs family. John Biggs was then in the Boise penitentiary charged with polygamy. This they did.

Joshua Hawkes was a dominating character in his own community. The people respected him and were slightly in awe of him. He even held the Indians, who were wont to be unruly around the town at times, in check. An example of his influence was while he was living as a neighbor to Samuel Parkinson. Parkinson had raised an Indian boy named "Shem" from his childhood. . . . Samuel Parkinson had treated him with kindness and as though he were one of his own boys. But Shem was naturally vicious, and always hateful and mean to anyone who crossed him in any way. One day Parkinson had soundly rebuked him for some offensive act and Shem decided to get revenge. So while Samuel was lying in a hammock peacefully reading, Shem slipped out from behind a tree and drawing a knife from his belt was in the act of raising it to plunge it into his guardians side, when Joshua appearing around the corner of the house commanded him to drop the knife. Shem turned around and looked into Joshua's eyes. What he saw there apparently froze him, for a look of fear crept into his own eyes and he quietly dropped the knife. Shortly afterward this Shem disappeared and was never seen or heard tell of again.35

34Franklin Ward Historical Record, p. 175. (handwritten)
On April 23, 1883 a great wind storm arose. This wind was very strong and toppled over fences, tore roofs from houses, and blew down trees.\(^{36}\) It evidently had torn many of the shingles from the roof of the meeting house, for Bishop Hatch in an address to the people requested that they repair the shingles on the south side of the roof. Also, he requested that the meeting house be painted. A vote was taken by the people, and the decision was unanimous.\(^{37}\) On June 1, 1884 the new meeting house was finished and dedicated. It was a white sandstone building forty-four feet by sixty-four feet. It had a vestry on the east end. It was one of the largest meeting houses in Cache Valley and would seat six hundred people comfortably.\(^{38}\)

Also, on June 1, 1884 the Oneida Stake of the Mormon Church which included Franklin and the northern part of Cache Valley was organized.

On May 17, 1884 the Logan Temple was dedicated. The people of Franklin had helped very much with the construction of this building, even though they were twenty miles away from the place of its construction. After its dedication many of the more faithful Saints made the trip from Franklin to Logan often to do Temple Work.\(^{39}\)

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\(^{36}\) Lowe, op. cit., p. 55. ff.

\(^{37}\) Franklin Ward Historical Record, p. 190. (handwritten)

\(^{38}\) Jensen, op. cit., p. 8.

\(^{39}\) Hovey, op. cit., p. 35.
Lowe Hall, Franklin, where first classes of Oneida Academy were held

Reproduced from Marie Danielsen, History and Development of Southeastern Idaho, p. 86.
On February 17, 1884 Mr. I. Andrus of the School Board said that it was desirable, by some people, to have the school house decorated. He said that if the parents see fit, they will have to take care of the matter and expense themselves, for there were no county funds available. He advised the parents of the students to visit the school house and see for themselves what should be done, and those that had any fault to find could come to the Trustees and they will get correct information.  

Evidently there had been some in the village that had not liked the way the school house was being taken care of.

In compliance with the recommendations of President Wilford Woodruff a Board of Education was organized in the new Oneida Stake. The board was to develop a stake academy. Two rooms on the ground floor of the Thomas Lowe Dance Hall were procured. On October 1, 1868, a school began its operation with an enrollment of nearly one hundred. The school was known as the Oneida Stake Academy. Samuel Cornwall of Salt Lake City was its principal. Mary A. Thomas of Smithfield, Utah was the Assistant. All the grades were taught there, as well as music and art. The next year James R. Rawlins of Draper, Utah was principal and Caroline C. Parkinson was the assistant. This arrangement was not permanent, for a building was being built in Preston, Idaho for the academy. In 1891 the academy was

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40 Franklin Ward Historical Record, p. 220 (handwritten)
moved to Preston. 41

The Franklin Ward of the Latter-day Saint Church had expanded its bounds, and a St. Josephs Branch was organized. It became a ward within a short while, and later its name was changed to Mapleton Ward. There was also organized another branch of the Church at Nashville. Whitney Branch which had been part of the Franklin Ward was made a ward in 1889. On March 24, 1896 a new branch of Franklin Ward was established at Cherryville, just northeast of Franklin. In 1888 Franklin Ward was favored with another visit from a President of the Church. On November 6, President Lorenzo Snow visited to see how the people were getting along.

Another flour mill came to Franklin in 1888. Mr. James Mack of Smithfield began it. The first floor was made of cobble rocks from the Rocky Bench, east of Franklin. The rocks in the main part of the building came from Little Mountain. This mill was running by November of the same year.

William Woodward introduced Holstein cattle in Franklin this year, and the development of this type of cattle was quite extensive. 42

In June 1889 the Cooperative Store was dissolved and merged into the Oneida Mercantile Union, which embraced the

41 Danielsen, op. cit., pp. 85-86.
Cooperative Store, William L. Webster and Son's Store, Doney and Lowe's Store, and the People's Union, five thousand dollars in Idaho Milling, Grain, and Power Company, and Parkinson Brother's business of butchering, produce, and so forth with a capital of fifty thousand dollars. This Union brought all of the mercantile institutions together into one store.

Mr. Edward W. Tullidge, the historian, in his magazine published in 1869 says of Franklin:

The people of Franklin have been industrious since the commencement of the settlement, strong, temperant people, lovers of the Constitution of the United States, honest in their business relations and domestic in their habits. A theatrical company has been in existence for years and the home talent has been good in this affair. A farmer's club has been in operation for several years, as well as societies for the improvement of the young and a relief society for the help of the poor, and the general feeling to do good is among the people.

The theatrical club at Franklin was first organized by T. D. C. Howell, once a member of the Mormon Battalion; afterwards it was successfully conducted by I. B. Nash, who also acted as choir leader at Franklin for many years.43

When some of the general Authorities of the Church came to Franklin and Preston to look over the Oneida Stake Academy, they enjoyed an evening of entertainment with the Home Dramatic Company putting on the play, "Fraud and It's Victims". The dramatic talent provided many happy hours for Franklinites and others.

The Relief Society was always striving to help the poor and those that needed aid. The annual report of the society in 1891 is an indication of what they were doing. They had

43Jensen, op. cit., p. 10.
made three quilts and one carpet which they had sold to the Oneida Stake Academy for five dollars. They had donated twenty-five dollars to the missionaries. They had given thirty-four dollars and fifty-five cents to the poor. They had thirteen dollars and fifty cents on hand. They held one hundred and ten dollars worth of stock in the cooperative store, and they had three hundred and thirty-four bushels of wheat on hand which they had gleaned from the fields. Their wheat cash amounted to two dollars and fifty cents. There was a good feeling amongst the ladies of the society, and the amount of good which was done by them is great.

On October 5, 1893 another Oneida Stake Conference was held. Of the Mormon Church General Authorities present were President Joseph F. Smith, Elders Francis M. Lyman and Marriner W. Merrill of the Council of the Twelve Apostles, Elders Christian D. Fjeldsted of the First Council of Seventy. Of the Oneida Stake Authorities present were President George G. Parkinson, Counselors Solomon H. Hale and Matthias E. Cowley. Governor William J. McConnell of the State of Idaho was present. The clerk of the conference, C. D. Goaslind, writes:

For some days previous to and during our Conference Governor McConnell has been visiting this part of the State, and kindly consented to be in attendance to speak at our conference. His business here was in the interest of irrigation. He was well pleased with this part of the country, and during his speech, advised our people to secure the land and build canals and reservoirs and establish a right to the water, and not allow foreign capitalists to come in and do it instead. He advised the people to be
self-sustaining and to encourage home industry. He recommended the cultivation of hops as a means of employment which would bring cash returns for our labor. He was very much interested in the young people and took special pains to meet with them and give good, fatherly advice. In all we were greatly pleased with him and he with our people. Especially was he pleased with the discourses of the brethren.44

The following year at an Oneida Stake Conference held at Franklin the following Church Authorities were present: President Joseph F. Smith, Elder Heber J. Grant, Elder Charles W. Nibley, and Elder Seymour B. Young. Former Bishop Lorenzo Hill Hatch, who was President of the Eastern Arizona Stake, was there. Mr. Fred T. Dubois, former arch-enemy of the Saints, was also in attendance.45 Undoubtedly the members of the Church had followed the advice of Elder Francis M. Lyman in a previous conference when he told them to be forgiving.

On November 24, 1895 in a Priesthood meeting Mr. Samuel R. Parkinson counseled the men to follow the Bishop's remarks about laboring with the young men of the village in helping them to become decent men and not hoodlums, that some were becoming. He also said that they might help the boys not to disturb meetings in the town. Marshal Hawkes said that if this didn't work that he would have to do something about the boys.46

44 Deseret News, October 25, 1893, p. 665.
45 Deseret News, October 22, 1894, p. 622.
46 Nashville Branch Record Book, 1895, (handwritten)
The States of Oregon, Washington, and Idaho were organized into a Mission for the Mormon Church. This area was known as the Northwestern States Mission and was under the general supervision of the Oneida Stake Presidency. This organization took place on August 28, 1897.

To settle matters between the men of the village the method of procedure to follow is thus written in a High Priests Record Book:

Showed that parties to feelings should talk over the matter and try to settle the feelings between themselves. If they fail to agree then they should take one or two (Ward Teachers) to assist them, and if they cannot settle it then the complainant should submit the matter in writing with his name attached to it to the Bishop for a trial before a Bishop's court. He stated that if either party should be dissatisfied with the Bishop's decision all the records of the case should be forwarded to the President of the Stake for trial before the High Council. Showed where cases are appealed from the Bishop's court, higher council would examine the records to give the case a re-hearing or not. . . . He spoke on how to deal with members for neglect of duty, how they should be labored with patience, Teachers, Priests, and Bishops might labor with such, but if they will not repent the teachers should make a written complaint to the Bishop. Then in a Bishop's court the complainant should testify in the case, and then if the transgressors will not accept the decision of the Bishop's court he can appeal it to the High Council. The Bishop's court having power to disfellowship all who treat its decisions with contempt if the transgressor does not wish to appeal the case. Brother Durrant explained that a Bishop's court on dealing with a man holding the Melchizedek Priesthood could go no further than to disfellowship him.47

During the years from 1882-1905 there were twenty-nine people excommunicated from the Mormon Church. Various reasons

47Franklin High Priest Record Book, p. 152, (handwritten)
North Star Woolen Mills

This photograph was taken during the years of the mill's decline. (ca. 1890-1900)
brought this about. These people were excommunicated because of immoral conduct and practices, or performing acts counter to the instructions of the Gospel. Three asked to be excommunicated. 48

In 1897 Mr. Buckley, manager of the North Star Woolen Mills, bought out all of his partners and began running the business by himself. Another business incident took place when on April 8, 1897 Hills Brother's Store, next to the Post Office burned. This was a great loss for the store was stocked quite well.

Until this year the farmer's wives had made their own butter, cheese and other dairy products. In 1898 the Oneida Mercantile Union organized the Union Creamery. It was located west of the town over the ridge by the river. William Kirkup, who had been the butcher for the Union for some time, now became the manager of the creamery. This creamery was later sold to the Utah Condensed Milk Company, which operated in Franklin for many years.

A new brick school house had been constructed in Franklin in 1899. It contained four large rooms, and was built at the cost of seven thousand dollars. It was constructed just south of the meeting house. School commenced in October with one hundred and fifty students. More attended after the harvest

48 Franklin Ward Historical Records 1882-1905 (handwritten)
and autumn farm work closed for the year. At the close of
the year 1899 there were ninety families living in Franklin
or a total of seven hundred and eighty-three people. Bishop
Hatch asked these people to help pay their share of the Brigham
Young monument fund. The monument was to be erected in Salt
Lake City. 49

Now that many of the political situations had been
settled, the towns of Franklin and Preston began to vie with
each other for the dominant position in the area of northern
Cache Valley. News reports boasted of Preston’s prosperity.

Fourteen years ago the flat on which Preston is located
was the common herd ground for Franklin and Richmond. Now
a flourishing town of more than eight hundred inhabitants
occupies the plain. It is not putting it too strong to say
that more business is done in Preston than in any other town
in Cache Valley, except Logan. The future is bright, too. 50

Preston is a nice place to live in, and people are coming
here as the years come and go. The ranchers for miles
around flock here on Saturdays; and in fact, almost every
day. The amount of business that is done is immense. The
stores do a large trade. Four or five wagon and farm
implement establishments all say trade is better than ever.
The farmers are buying carriages and all machines necessary
and this is on account of fine appearance of their crops.
All they ask now is warm weather, as the three weeks rain
had made all crops a sure thing. Good health abounds, and
everybody is busy and very happy.

The merchants and business men last fall abandoned the
scrip currency. It was a lithographed article, much resembling
a greenback, and by it and through it all trading was
done. The nurse at birth was paid in scrip, and the minister
took it at the marriage, as also did the doctor and sexton.

49 Franklin Ward Historical Record, p. 423. (handwritten)
It was everywhere present, and cash was invisible. This paper was discounted at all stages. Since it was all burned, money alone has been the currency both here and in Franklin. At first it was very awkward. There being no banks here, checks were paid, and they must go to Logan to be cashed, and the change has been very satisfactory both to the merchants and the people. The doing away of this scrip business has given a new impetus to the town, everybody has been benefitted, and it would be a great blessing both here and in Utah if a state law was passed prohibiting any firm from using it. With the free coinage of silver and scrip banished, money would be more abundant. 51

Preston seemed to be more ideally located for the northern center place. After Oxford decreased in importance, Preston began to grow larger. Franklin just seemed to be seven miles too close to Logan, Utah to be the central business place for the area. Possibly Preston did more boosting for and by their business men. One rumor was that Franklin had fallen from favor with the Church Authorities, and thus destroyed its growth. There is no foundation for this reason. Preston was more centrally located, and provided for the needs of the farmers and ranchers that came to town, thus it grew. When the banks came, they opened offices in Preston, not Franklin. The Stake moved its headquarters to Preston, also, these things all add up to the fact that although Franklin did not decrease in population, Preston was the growing city.

51 Deseret News, June 18, 1898, p. 29.
CHAPTER VII

CONCLUSION

The history and development of Franklin, Idaho has been an example of the endurance and patience of a small group of people who coped with major problems.

Trappers and traders prepared the area for the settlement of the pioneers. The trappers and traders left the Indians with a definite attitude about white people who were considered intruders upon the Indian's hunting grounds. The trappers left the streams almost free from fur bearing animals. The herds of buffalo were gone from the valley; also, the great herds of elk and deer were gone. The grizzly bear had been killed in great numbers, so that few were seen by the settlers.

The Mormon settlers came and established homes through hardships. They struggled with the land and with their neighbors, the Indians. They encountered the brunt of the Indian activity because of their location. The battle of the Bear River seemed to be a necessary evil, for the Indians were planning to destroy the villages in the following springtime. The Indians had to know that the settlers were there permanently, and the battle was one way of showing the determination to stay. The Indians, after this, respected in general the white man's way of doing things, and
Fig. 17.—The present Franklin Village Post Office.

Fig. 18.—The Village Hall and Jail (in basement).
resigned themselves to their reservations.

The little Mormon community of Franklin in the passing of a few years assumed a new role. It faced the advancements of industries and business developments. It became a "boom town" because of the panic of 1873. It remained the northern railroad and trading center of Mormondom for many years. After the panic was over, the "boom town" atmosphere left, and much of the industry remained. Franklin was the center place of business for the area. Franklin, because of it's location and because of a governmental survey, became part of the Territory of Idaho.

Polygamy was fought by "Mormon haters". There developed a period of extreme legislation. The Mormons, through the legislation of the anti-Mormon groups, lost their voter's franchise. When polygamists were arrested they were severely treated with fines, imprisonments, or both. When Idaho became a State and the Church of Jesus Christ of Latter-day Saints accepted the Manifesto, the pressure was relieved against the Saints. Mormons and non-Mormons became friendly.

On April 26, 1910 "Idaho Day" was officially declared. This was in commemoration of the first permanent pioneer settlement in Idaho. Franklin was that settlement, although they originally thought they were in Utah. To enhance the day's activities huge figures of cement, thirty-seven feet high and thirty-five feet wide, were put on the east side of Little Mount-
Fig. 19.—The present Franklin Village Gymnasium. This building was first built for use as a school building. Franklin Ward Chapel is in the background.

Fig. 20.—The Franklin Village Elementary School. High school students are transported to Preston, Idaho for schooling.
Fig. 21.---Mrs. Sarah Doney Hatch, the only living original pioneer of Franklin. She was born in Payson, Utah, on October 17, 1858. She was born to John and Ann George Doney, one of the first couples to settle in Franklin in the year 1860. She was married to Lorenzo Hill Hatch on December 22, 1882.

Fig. 22.---Franklin Village Relic Hall. In the background is the old Cooperative Mercantile Store. In front of the Relic Hall is a stage coach.
ain facing the village. The figures were "1860". The task required the labor of twelve men and three teams for two days. The construction took twenty-five hundred pounds of cement, ten bushels of lime, rock from the hillside, and seven hundred gallons of water, which were hauled from the village. A flag pole was placed at the summit of Little Mountain. A monument was erected at the intersection of Nelson and Main Streets. A section of the granite monument was hollowed out and a Bible, Book of Mormon, Latter-day Saint Hymn Book, newspapers, coins, photos, biographical sketches of the pioneers, and an American flag were sealed in it. This monument was set in place on Saturday, May 28, 1910. It has recently been removed from the intersection and placed in the park area next to the Relic Hall.¹

Franklin County and other counties were created out of the old Oneida County. Preston had been asking for the county seat along with Franklin and finally got the privilege, but the county was named Franklin, so that there would be as little hard feelings as possible. This was done on January 30, 1913.

On June 6, 1920 new organizations grew out of the old Oneida Stake of the Church. A Franklin Stake was organized with headquarters in Preston. Preston was still growing in population and Franklin was holding it's own.

The condensed milk industry left Franklin, but a canning factory came in. Much of the industry left the village and moved

¹Danielsen, op. cit., p. 30.
Fig. 23.—Franklin Village Pioneer Monument. The names of the original pioneers are inscribed upon a metal plaque at the base of the monument. It once stood at the intersection of Nelson and Main Streets, but now is standing next to the Relic Hall.

Fig. 24.—Close-up photograph of the base of the Pioneer Monument.
away to larger communities. Franklin had lost its prominent position that it had held in the religious, economic, social, and political areas to a new town just seven miles to the northwest. This was Preston, Idaho. Today, Franklin is a prosperous, quiet, and interesting town full of the memories of the past.
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APPENDIX

LOCATION OF BUSINESS ESTABLISHMENTS
AND INDUSTRIES OF FRANKLIN*

1. Location of Old Franklin Fort.

2. Old Franklin Cooperative Mercantile Store - 1869, used for awhile by citizens of Franklin as a Relic Hall, now used by the Daughters of the Pioneers.

3. Relief Society Building (torn down), now in this location is a park and a new Relic Hall.

4. Old Tithing Office (torn down).

5. City Hall and Jail (in basement).

6. Opera House (torn down).

7. Tone Meeting House (a well was on the north side), now a modern Latter-day Saint Chapel and Recreational Hall.

8. Old Stone School House (torn down), Red brick School House (four rooms), The School House has been renovated as a gymnasium.


10. Old Oneida Mercantile Union Butcher Shop, later the Princess Theatre, now used as a garage and for storage.

11. Berryman and Laverberg, two Jews, owned a mercantile business. Merrick and Duffin owned this and ran a store, then the Oneida Mercantile Union, later Elliot Butterworth Cooperative. Now a tavern.

12. I. B. Nash's Blacksmith shop, now an ice cream and light lunch parlor.

13. Post Office here first, then Thomas Lowe, Elliot Butterworth and J. A. Head opened a store. Later J. J. Hill's store, and above it was T. G. Lowes Dance Hall. (burned)

*See page 162 for location of business establishments and industries.
14. Location of the "One-eyed" Cooperative Store, now a Post Office. Had been used also as a candy shop.

15. Enoch Broadbent Butcher Shop, then P. B. Dunkley's Grocery Store, now William Waddoups Grocery Store.

16. Little shop, where the first picture shows were held, has been a series of little shops, now a garage.

17. Goldman's and Bergman's Saloon just after the railroad came to Franklin. Thomas Smart and Company's Farmers Union, then part of the Oneida Mercantile Union as a clothing store, then Robert Lowe's furniture store. He sold out to Samuel Handy, now it is a drug store and service station.

18. Goldman's and Bergman's Saloon just after the railroad came to Franklin, after which Alexander Stalker had a general merchandise and saloon store. William Cottle took over and ran a store. He sold the store and went to Oregon. It is now torn down.

19. Tavern

20. Old Presbyterian Church and School, now storage.

21. First a saloon, then Sill Worneth's Brewery. (torn down)


23. Doney's and Lowe's Store. (torn down)

24. First Spongberg had a Blacksmith Shop here, then Riter Brothers Drug Store. (torn down)

25. I. B. Nash's second Blacksmith Shop (torn down), now a service station.

26. O. C. Halgreen's Hotel, used as hotel after Hobbs quit there hotel business. (torn down)

27. Hobbs Hotel (torn down).

28. W. L. Webster's Store, then shoe repair shop of W. L. Webster and Smith, also William L. Challis and P. W. Cottle each had a shoe shop here.

30. Old Creamery, Oneida Mercantile Union. (torn down)
31. Wells Fargo Express Co. and Blacksmith Shop. (torn down)
32. Overland Stage Stables. (torn down)
33. William C. Lewis Hotel. (torn down)
35. Tim Henderson, Wells Fargo Agent. (torn down)
36. Utah and Northern Railroad Depot. (torn down)
37. Chinese Laundry. (torn down)
38. Chinese Restaurant, a tent. (torn down)
39. Chinese Restaurant, a tent. (torn down)
40. George Kennedy, forwarding agent. A big red warehouse. (torn down)
41. Kon Orum's Blacksmith Shop. He was a prize fighter.
42. George A. Lowe's Shuttler Wagon shelter and storage.
43. Engine House, the small place is Charles Paull's living quarters, engineer's house. (torn down)
44. Wagon repair and livery stables. (torn down)
45. Thomas Lowe's Sorghum Mill out by James Howarth's home.
46. North Star Woolen Mills. (torn down)
47. Thomas Lowe's shingle and lath mill. (torn down)
48. John Bigg's Mill
50. Wheeler's Mill, cut most of ties for railroad.
51. S. R. Parkinson and Thomas Smart waterpowered saw mill.
52. Monson's Lumber Mill, moved it to south of town.
52a. New Location of Monson's Lumber Mill.
54. Old Opera House.
LIST OF FRANKLIN FORT INHABITANTS

Numbers correspond to cabin numbers (see Plate X, p. 79.)

<table>
<thead>
<tr>
<th>Number</th>
<th>Name</th>
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<tbody>
<tr>
<td>1.</td>
<td>John Johnson</td>
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<td>2.</td>
<td>Joshua Messervey Sr.</td>
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<td>George A. Davey</td>
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<td>14.</td>
<td>Robert Dowdle</td>
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<td>Preston Thomas</td>
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<td>A. M. Neeley</td>
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<td>28.</td>
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<td>C. H. Poulsen</td>
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<td>John Doney</td>
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<td>Edward Kingsford</td>
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<td>T. C. D. Howell</td>
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<td>34.</td>
<td>Andrew Morrison</td>
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<td>Thomas Mendenhall, Sr.</td>
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<td>Wm. Comish</td>
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<td>55.</td>
<td>Robert Cox, John Bowman</td>
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<td>56.</td>
<td>(?) Lundgren</td>
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<td>57.</td>
<td>Charles Olsen</td>
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<td>Samuel Handy</td>
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<td>Store</td>
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<td>62.</td>
<td>Sr. Parkinson</td>
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<td>63.</td>
<td>Mother Pool, Peter Pool,</td>
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<td></td>
<td>I. B. Nash</td>
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<td>64.</td>
<td>Arnold Goodliff</td>
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<td>I. B. Nash, (blacksmith)</td>
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<td>Mrs. Hampton</td>
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<td>73.</td>
<td>James Cowan Jr.</td>
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<td>Shem Purnell, (blacksmith)</td>
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<td>98.</td>
<td>Wm. Garner</td>
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</tbody>
</table>
BOUNDARIES OF MINK CREEK MINING DISTRICT

Fixed July 1, 1871. Said boundaries of said district commences where the road crosses Birch Creek. Thence north to the top of dugway leading to Bear Lake; thence east to the ridge of mountain divide, Bear Lake and Cache Valley; thence south to the head of Maple Creek; thence west to Stoddards herd house or Big Spring; thence north to the place of commencement.

LAWS REGULATING MINK CREEK MINING DISTRICT

1. All persons holding claims within the limits of said district shall do or cause to be done labor to the amount of 25 dollars in the course of one year from the time of entry, and on each succeeding year thereafter, otherwise forfeit.

2. It shall be the duty of all claimants in said district to make proper entry by entering the same at the recorders office and receiving recorders certificate properly signed and endorsed.

3. Manner of entry shall consist of the lodes claims and how located, together with name and names of discoveries and such information as shall clearly define said claims.

4. It shall be the duty of each claimant to conform to the manner of entry above described, and on the payment of one dollar shall be entitled to the recorders certificate.

5. All disputes regarding claims shall be adjudicated by a two-thirds vote of all claimants in said district, who shall be convinced at such time and place as shall be designated by the district recorder, who for services rendered shall receive the sum of five dollars for per diem.
6. Each claimant shall have right to the number of feet allowed by law together with all its depths, spurs and angles.

7. It shall be the duty of all companies now formed, or that may be formed hereafter, to admit persons to membership in said company or companies on such conditions as they can agree upon by an unanimous vote.

8. It shall be the duty of those wishing to form a company to elect a president and secretary whose term of office shall expire at the discretion if two-thirds of the members of said company.

9. It shall be the duty of the president of each company to preside at all meetings when present, and in his absence a president pro tem may be chosen by the numbers present.

10. It shall be the duty of the secretary to keep a true and just record of all the doings of the company and report the same when said company may require.

11. Any person or persons holding a claim or claims in this district refusing to comply with the foregoing enactment shall forfeit their claims.

12. The foregoing bye laws may be amended or changed by a two-thirds vote of all true claimants in said district.

13. Said bye laws shall be in full force and virtue on and after the seventh day of August 1871. (sic.)
LIST OF PROPERTY OWNERS

1. James Chadwick
2. George Swainston
3. John Holden
4. Albert G. Swainston
5. James Ramsbottom
6. Alfred Packer
7. Orson D. Neeley
8. J. H. Neeley
9. Wm. Chadwick
10. Ivan Woodward
11. James W. Haworth
12. Armenious Neeley
13. Levi Oliverson
14. John S. Durney
15. John Whitehead
16. Cecil Woodward
17. Margaret Whitehead
18. James G. Lowe
19. Wm. Stockdel
20. Larson Andrus
21. Sardins Stalker
22. James Haworth
23. Thomas Holden
24. James Adamson
25. James Haworth
26. Maria Thomas
27. Preston Thomas
28. James Jolly
29. Henry Hughes
30. James Packer
31. Joseph Morrison
32. Seene Moore
33. Wm. C. Parkinson
34. Adam Chadwick
35. Edward Kirby
36. Charles Choules
37. Basil Allred
38. Fremont Fordham
39. Wm. Webster
40. State of Idaho
41. Andrew Tuhriman
42. Geo. F. Fordham
43. Chas. Parsons
44. Thomas Perkins
45. Isaac H. Packer
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<td>Alex. R. Stalker</td>
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<td>55.</td>
<td>Warren Stalker</td>
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<td>56.</td>
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<td>Martin Anderson</td>
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95. Joseph Stores
96. Thomas Lowe
97. Wm. T. Wright
98. Thomas Smart
99. John Doney
100. Smith Gummiesol
101. Mark Nelson
102. Allen Rankin
103. Samuel Randy
104. Andrew Andamson
105. Jos. A. Corbridge
106. George Kingsford
107. Alfred Henson
108. John Biggs
109. Alfred Henson
110. Elliot Butterworth
111. Thomas Durrant
112. Thos. J. Woodland
113. Henry Perry
114. Hans Olsen
115. Arthur Peck
116. Lewis W. Clark
117. Samuel C. Parkinson
118. Franklin Townsite