Early History of Malad Valley

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EARLY HISTORY OF MALAD VALLEY

A Thesis
Presented to the
Department of History
Brigham Young University

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

by
Glade F. Howell
March, 1960
PREFACE

The year 1963 will mark the celebration of the one-hundredth year of the settlement of Malad Valley. One cannot fully appreciate the historical significance of this event without at least a partial retrospective familiarity with its past scenes and episodes.

This work is confined to the period of time preceding the first settlement up to the coming of the railroad in 1906. In the writing of this work there has been a four-fold purpose in view:

1. To provide the students who attend Malad's public schools a local history of their valley.

2. To develop better civic pride and understanding among the citizens of Malad Valley through an appreciation of their heritage.

3. To partially fulfill the requirements for a Master of Arts degree.

4. To leave for future generations a history of the colorful and eventful past that has preceded them.

The author is appreciative of the contributions obtained from Brigham Young University; L.D.S. Church Historian's Office; Drs. Merle and Donald Wells at Idaho Historical Society; Idaho State College; Oneida County records; Clyde Hansen, Editor of Idaho Enterprise; and the individuals who gave much information in personal interviews.

Special appreciation is expressed to Dr. Eugene Campbell for his help in the editing of this work.
To his wife, Barbara, who patiently gave of her time and encouragement during the many long hours of research, and to his parents, who have been a constant motivation to him, he dedicates this work.
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CHAPTER I

INTRODUCTION

Description and Location

Malad Valley, in Oneida County of southeastern Idaho, has an approximate maximum width of ten miles and an approximate length of twenty miles. It extends southward to the valley on the Bear River in Utah. It has an altitude of about 4,700 feet and is located between Blue Spring Hills on the west and the Malad Range on the east.\(^1\) The approximate distance from Malad Valley to Salt Lake City to the south is one hundred miles, and to Pocatello, Idaho, to the north is sixty miles. The southern part of the valley extends over the state line into Utah and includes the areas of Portage and Washakie, Utah.

The Malad Range, a northern extension of the Wasatch Range, reaches into Idaho for about fifteen miles and terminates just northwest of Malad. The area is known as the Cache National Forest.\(^2\)

The greater part of Idaho slopes toward the Columbia Basin and is drained into the Pacific through the Columbia River and its affluents with the exception of the Malad area in the southeastern part of the

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\(^2\)Federal Writers Project, "Malad Range," ibid., p. 29.
--- Indicate approximate boundaries of Malad Valley
state, which is drained by Bear River and one of its tributaries, the Malad River, into the Great Salt Lake. ¹

Lake Bonneville

Bonneville was one of the largest of the prehistoric inland lakes which inundated southern Idaho and adjacent areas of northern Utah during the Tertiary Period of the major Cenozoic geological era, about 35,000 years ago. As the evidence in the form of ancient shorelines reveals, Lake Bonneville continued to rise down through the centuries, until it finally found an outlet to the north of present-day Malad City via the Portneuf and into the Snake River. Having few inland obstructions to the prevailing winds of that distant period of geologic time, its waves cut very conspicuous shorelines, still visible in the nearby mountains of this area of southern Idaho. According to geologists, Lake Bonneville was at its greatest depth about 25,000 years ago, its length being 3½5 miles and its most significant depth around 1,040 feet in the area of Promontory Point in Box Elder County, Utah. It is also probable at this time that the Sierra Nevada Mountains were not as high as they are today, and that much more rain and snow came over into Idaho from the Pacific Coast areas. At the close of the Glacial Period all of the area to the north of present-day northern Utah and southern Idaho was much colder than at present, thus resulting in more rain and snow and less evaporation. Present-day shorelines of this lake can be traced along the slopes of the Blue Spring.

Hills to the west of Gwenford and Samaria. Lake Bonneville during its decline stood stationary for long periods of geologic time. Finally the great lake began to drain, and the progress was rapid, as the evidence shows. After draining as much as was possible, evaporation continued to lower the level of the lake to its present level. Today, Great Salt Lake remains as the remnant of this prehistoric lake.

In Malad Valley and also in the Pocatello Valley area of Oneida County there are deep soil deposits which are directly traceable to the deposits of this long vanished lake; and on the surface is pumice and lava dust from past terrific periods of volcanism. Lake Bonneville figured largely in the geologic history of what is today the Malad Valley.¹

Climate

Sheltered as it is by surrounding mountains, the climate of this valley is much more moderate than that of many other places in the locality. Each year the valley has about two to four weeks of extremely cold weather and two to four weeks of high temperatures. Other than this the climate is mild the remainder of the year. The annual mean precipitation is 15.67 inches, and the average number of growing days is about 125.²

Natural Resources

The only known mineral resources of the valley are small deposits of bentonite, various clays of excellent quality, and the reported

¹[Idaho Enterprise (Malad, Idaho), n.d.]

occurrence of copper-lead ores carrying gold and silver.¹

When the settlers first came into the valley, they found forests of pine, cedar, maple, and aspen, which gave lumber for fuel, fences, the building of homes, and for other purposes. There was an abundance of fish in the streams, and fowl and game of many kinds were plentiful. A natural meadow provided ample forage for the livestock, and a number of fairly good-sized streams heading in the mountain and running through the valley solved the matter of securing water for irrigation. This region, which lies at the north end of the Great Salt Lake Valley, was a trapping area for many mountain men who ventured in this section.²

Indian Inhabitants

Very little can be written on the original inhabitants of Malad Valley. Indian folklore provides some information to their history, but it is not conclusive in determining historical facts. Some information is available from the reports of early mountain men and explorers who made the first contacts in their lands. The Indians in the Malad Valley belonged to a northern tribe of the Shoshonean family.³ This particular tribe ranged over the greater part of western Wyoming, southwestern Montana, central and southern Idaho, northern Utah, Nevada, and all but the western section of Oregon.⁴

¹Federal Writers Project, "Oneida," ibid., p. 319.
The origin of the name "Shoshone" is difficult to establish. Moroni Timbimboo, an Indian chief of the Malad Indians, states that it means "people who walk on foot." But since the name "Shonip" signifies "grass" in the Shoshone language, Alvin Harris, who lived with the Shoshones in Malad Valley for eight years, favors the meaning "weavers of grass lodges." This was the same interpretation given by the Shoshones to the Lewis and Clark expedition. ¹

The present-day Indians of Malad Valley are descendants of a band of Chief Washakie, chief of the eastern Shoshones at the Wind River Reservation in Wyoming for sixty years. It is also from this Chief that the Malad Indians adopted the name Washakie, by which they are now known. It was after the battle of Bear River² that Indians with the aid of the L.D.S. Church made a permanent settlement in Malad Valley.

¹Harris, p. 1.

²Ibid., p. 3. The Battle of Bear River took place January 29, 1863, and lasted four hours. It was a fatal blow to the Shoshones of southern Idaho and northern Utah. Captain Connor led several hundred soldiers from Fort Douglas and they marched upon the Shoshones who were camped on the Bear River near Franklin, Idaho, a valley to the east of Malad. The report shows that 22† Indians were killed, including 90 squaws. Chiefs Bear Hunter and Lehi were killed, but Chief Sagwitch was wounded and later recovered. He lived to join the L.D.S. Church. When he died, his body was buried in the cemetery at Washakie, about two miles west of the Malad River. His grave was the first in that cemetery.
CHAPTER II

MOUNTAIN MEN AND THE MALAD RIVER

The early history of this valley comes mainly from the diaries of fur trappers and records of the various fur companies who had traveled in this region. Most of the trappers and traders in southeastern Idaho were in the employ of some fur company, and hence were directed in their general movements by the company officials. The exploration work accomplished may thus be studied by tracing the activities of the fur trade organizations that operated in this vicinity.

The first to be active in southern Idaho was the St. Louis Missouri Fur Company, organized in 1808. This company, under the leadership of Manuel Lisa, Pierre Chouteau, and William Clark, sent several expeditions into the Snake River country from 1810 to 1812.¹

During this period an important competing organization arose, the American Fur Company, which was to play the leading role in the Northwest fur trade. It was organized by John Jacob Astor, one of the world’s great fur merchants. A subsidiary of the American Fur Company, known as the Pacific Fur Company, was organized in 1810 to manage the fur trade in the Pacific Northwest.² Important men in this subsidiary

²Ibid.
were Robert Stuart and William P. Hunt.

Outstanding in the fur trade was the North West Company, formed at Montreal in 1783. Men such as McKenzies, Henry, Thompson, and McTavish were written in the annals of Northwest exploration. The trading posts that Pike found in operation on the head waters of the Mississippi in 1806 were North West Company "factories," and the British traders whom Lewis and Clark encountered in the Mandan country were "Nor' Westers." These daring and vigorous Britishers were pioneers not only of western Canada, but of the northwestern United States as well. Their competition was a matter of considerable concern to the Americans who were soon to operate in the Northwest territory in which Malad Valley is located.¹

On March 26, 1821, the North West Company merged into the Hudson's Bay Company.² This merger brought the powerful Hudson's Bay Company into the Northwest, where it developed a fur monopoly for thirty years. Annually until 1836, under a chief trader and a clerk, a large trapping party was sent to southern Idaho, where they would remain for nine or ten months.³ The parties of fur trappers that traversed as far as the Malad Valley in southeastern Idaho were known as the "Snake

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¹Ibid., p. 211.

²Oscar Osburne Winther, The Great Northwest (New York: Alfred A. Knopf, 1956), pp. 49-52. The Hudson's Bay Company was the earliest fur company to do business in North America. King Charles II of England on May 2, 1670, gave the charter to begin fur operations. At first their trapping was confined to the areas drained by the Hudson Bay. Their merger with the North West Company gave them access to the Oregon territory.

Country Expeditions. Some of the prominent men of these parties were Finnan McDonald, Alexander Ross, Peter Skene Ogden, John Work, and Francis Ermatinger.  

The Rocky Mountain Fur Company was another prominent group in the Northwest. This company was organized at St. Louis, Missouri, in 1822, under the leadership of William Ashley and Andrew Henry. They trapped along the beaver streams in southern Idaho during the 1820’s.

Other independent organizations also entered this area. In 1831 Gantt and Blackwell brought out seventy men to trap the region of the upper Arkansas and the Platte. Nathaniel J. Wyeth and his New Englanders reached the Rockies in 1832; and Captain B. L. E. Bonneville, on leave from the United States Army, with 110 well equipped men, trapped along the Snake River. The field was now overcrowded; the competition ruthless. Beaver became scarce, trapping less profitable, and the fur companies were ruined by competition and the decreasing value of beaver skins.

The fur trappers traveled extensively in their work. Many of these mountain men came in or near the Malad Valley. Those coming from the north to the Great Salt Lake traveled through either Cache Valley or the Malad Valley. Although it is difficult to determine how many trappers and explorers actually came into the Malad Valley, it is fortunate that some of them kept diaries of their experiences and travels.

\(^1\)Ibid.
\(^2\)Ibid., p. 64.
\(^3\)Hafen, p. 224.
It is interesting to note the confusion that frequently existed in the records of the mountain men in regards to the present name of Malad River. The various fur companies and men that were active in southern Idaho had difficulty at times in discerning the rivers, as there are two rivers with the name Malad in this general area. One is the tributary of the Snake in central Idaho and the other is a tributary of the Bear River, found in the Malad Valley of southeastern Idaho. It is with the latter that we are primarily concerned.

One of the earliest accounts of the exploration of the Malad Valley and River is in a report by William Ashley, dated December 1, 1825. This record reveals that during the years of 1824-27, Ashley's men explored Cache Valley, Bear River, and trapped along the Malad River, the lowest tributary of Bear River. Most of the information they give is very general, with a few exceptions where some specific details are given.

There is one reference to the descent of James Bridger, in the summer of 1824, down the Bear River to the Great Salt Lake in a skin canoe. He gives a description of the water of the Bear River and the Malad River:

The salinity of Bear River changes during different seasons of the year. In the spring, when Bear River is high, there is almost no trace of salt, but later in the season, Bear River towards its mouth has a high concentration of salt, which is due to the alkali river bottom near the Great Salt Lake and the noxious waters which come

1To determine the identity of the two rivers, all the available diaries were read and distances were measured between these rivers. The concluding factor in distinguishing them was the description given of the surrounding area and known features of terrain.
from the Malade Malad River.\footnote{1}
The salt comes into the Malad River from some warm springs located about five miles north of the Utah-Idaho border.

Jim Bridger examined the mouth of the Malad River, then continued down to the borders of the lake, tasted the water, then returned up the Bear River, reporting his discovery to his companions. His statement that "the water of the lake was salt" induced the belief that he had found an arm of the Pacific Ocean.\footnote{2}

Peter Skene Ogden, on his fourth expedition to the Snake River country for the Hudson's Bay Company, crossed streams on the 13th of October 1827 that discharged into the River Au Malade, a tributary of the Snake River.\footnote{3} On the 17th of October, his party crossed the Camasse Plains and encamped at sunset on a tributary of the River Au Malade. This river was named in 1819 by Donald McKenzie, from the North West Company.\footnote{4}

Peter Skene Ogden made a fifth expedition to the Snake country with twenty-eight men during September 22, 1828, to July 5, 1829. This

\footnote{1}{Harrison Clifford Dale (ed.), The Ashley-Smith Explorations and the Discovery of a Central Route to the Pacific, 1822-1829 (Cleveland: Arthur Clark Co., 1918), pp. 104-05, 154, 186, 282.}

\footnote{2}{Ibid., p. 104.}

\footnote{3}{The two Malad Rivers are called by names such as: River Au Malade, Malade, La Rivieri Maladi, and the Poisonous Beaver. Malade means "sick."}

\footnote{4}{M. C. Elliot (ed.), "Journal of Peter Skene Ogden, Snake Expedition, 1827-1828," The Quarterly of the Oregon Historical Society, XI (December, 1910), 263-64. This is the first recorded entry into the valley by white men.}
One inch equals approximately 24 miles.
Circles indicate location of two Malad Rivers.
time he explored and trapped the Malad River,\(^1\) a tributary of Bear River. On the river in northern Utah and southern Idaho the brigade was successful in trapping considerable returns of beaver. This appeared strange to Ogden because the Americans had been operating in this area for four years. Apparently the Americans were not working the streams to the limit as were the British, but then the Yankees were not dedicated to a policy of rigorous exploitation of the fur trapping grounds as were the Hudson's Bay Company trappers in order to create a "fur desert"\(^2\) between them and the Americans.

On January 12, 1829, the brigade crossed the divide between Downey and Malad cities and camped on the forks of the Portneuf River. Ogden planned to cross over to the Bear River and, trusting that he would not encounter Americans in the area, he hoped to find buffalo. For two months the British brigade trapped the Malad, the Portneuf and the Bear in southern Idaho and northern Utah.\(^3\)

J. H. Stevens, one of Antoine Robidoux's\(^4\) men in his Snake River expedition in 1830, gives a good account of the two Malad Rivers, one as a tributary of the Snake and the other a tributary of the Bear River, both named for the same reason. They were called Sickly Waters, and the flesh of the beaver of the two rivers was poisonous to eat. Stevens

\(^1\)On New Year's Day, Ogden received information concerning the death of one of his trappers, Joseph Paul. Ogden left Paul five days earlier with another trapper to care for him. When Paul died, his companion buried him and then joined the British camp in Malad Valley.

\(^2\)Elliot, pp. 263-64.

\(^3\)Ibid., pp. 390-91.

\(^4\)An independent American fur organization.
relates to Ferris about his trappers eating of the beaver on the Malad River (tributary of the Snake):

The river on which we were now encamped, and the fortunate and timely discovery of which had saved us from the last extremity of thirst, is called La Riviere Maladi (Sick River) same names as the tributary of the Bear River and owes its name to the fact that the beaver found upon it, if eaten by the unwary hunter, causes him to have a singular fit, the symptoms of which are: stiffness of the neck, pains in the bones, and nervous contortions of the face. A party of half-starved trappers found their way to this stream since, and observing plenty of beaver signs, immediately set their traps, and in order to procure provisions. At dawn the next day, several fine large fat beavers were taken, and skinned, dressed and cooked, with the least possible delay. The hungry trappers rapidly ate the beaver. Two or three hours elapsed, when several of the party were seized with a violent cramp in the muscles of the neck; severe shooting pains darted through the frame, and features became hideously convulsed. Their companions were greatly alarmed at their condition, and imagined them to be in imminent danger.

In 1842 Osborne Russell, formerly with the Rocky Mountain Fur Company but then a free trapper, left Fort Hall with a companion from Vermont and traveled in a southerly direction to the mountain, about

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1Herbert S. Auerbach and J. Cecil Alter (eds.), Life in the Rocky Mountains of Warren Angus Ferris, 1830-1835 (Salt Lake City: Rocky Mountain Bookshop, 1940), pp. 57-58.

A similar account of poisoning took place on the Malad River in southeastern Idaho. Some California Frenchmen going to Montana (Blackfoot Register, Blackfoot, Idaho, December 21, 1881) camped on this river for the purpose of catching beaver, which at that time were numerous. This animal generally subsists on willows, but as there were none on the river the beaver lived on the roots of a vegetable called wild parsnip or meadow fennel, which possesses poisonous qualities. This, however, does not affect the beaver. However, when these Frenchmen ate of their flesh, they took sick; hence they called the river, "Malade." They were camped on the Malad River three miles north of Bear River. ("Journal History of the Church of Jesus Christ of Latter-day Saints," Church Historian's Office, Salt Lake City, Utah, September 28, 1848.) J. H. Stevens verified this experience when he related to Ferris that the Malad River in extreme southeastern Idaho produces the same sickness as his company was afflicted with when they camped on the Malad River in central Idaho. (Auerbach and Alter, p. 58.) The Federal Writers Project, Idaho A Guide in Word and Picture (Caldwell, Idaho: Caxton Printers, Ltd., 1937, p. 213.) The Malad River was named by French-Canadian trappers; whether they were made ill from drinking the water or from overgorging on the flesh of beaver seems not to be known.
thirty miles. The next day they traveled south about fifteen miles through a low defile, and the day following they crossed the divide between Downey and Malad cities. They came to a stream called Malade or Sick River which emptied into Bear River about ten miles from the mouth. Russell reported that the stream took its name from the beaver which inhabited it living on poison roots. "Those who eat this meat in a few hours become sick in the stomach and the whole system is filled with cramps and severe pains but I have never known or heard of persons dying with this disease." Osborne and his companion followed the Malad River to its mouth.

Osborne also maintained that the name for the Malad River was originally applied to another stream, the Big Woody. The Alexander Ross map, an undated sheet in manuscript hand, shows the River Malade or Poisonous Beaver entering the Snake River from the north at a point just below Snake Falls.

The mountain men left their names in the West by the naming of geographical features. Many of the towns, mountains, rivers, and lakes carry their names. The mountain men were in some cases fugitives from the law and, in other respects, many were examples of rugged individualism. It is to these men that credit can be given for some of the

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2 Ibid., pp. 124-25.
3 Ibid., p. 172.
earliest records of Malad Valley. Their reports were observations they had made in light of their understanding, leaving to the more learned men to follow the work of giving a more detailed analysis of the region.
CHAPTER III

EARLY TRAVELERS

It must not be forgotten that the road to Oregon was also a road to California. Many of the earliest settlers in the Sacramento Valley went first to Oregon, then crossed over the mountains in southern Oregon to California. Emigrants of a later period, who traveled more directly to California over the Sierras, followed the Oregon Trail to the great bend of the Bear River in southeastern Idaho. From that point two routes to California were possible. One branched off to the south at Sheep Rock near Soda Springs, following for some distance along Bear River, passing north of Great Salt Lake to the Humboldt River, thence to California over the Sierras. A later variation of this road, called Hudspeth's ¹ Cutoff, went due west from Sheep Rock at the bend of Bear River, through Marsh Valley, across the Malad River of the Bear River, and southwest to Raft River, where the main trail to California was entered.² Members of the Mormon Battalion used this trail from California to Malad Valley on their return trip to Salt Lake City.

In June, 1848, some thirty-seven members of the Mormon Battalion rendezvoused at a flat some six or eight miles from Coloma, California, ³


2Infra, p. 27.
near where the first gold discovery was made. This assemblage was preparatory to crossing the Sierra Nevada Mountains at or near the head of the American River. The company was outfitted with wagons and ox teams, seeds, and tools. For their protection on the journey, they bought from Captain Sutter two brass Russian cannons, one a four-pounder and the other a six-pounder. These thirty-seven men went to the gold fields after their separation from the military service, their reasons being chiefly to finance a trip to Salt Lake City, where some of their families were waiting. Between June 25 and July 1 they left for Salt Lake City. They crossed the Sierra Nevada Range and soon came to the Humboldt River, where they replenished their water supply. They left the Humboldt, following an emigrant trail which led them to Goose Creek Mountains. When they left the mountains, they found another trackless desert. Rolling the rocks and cutting the road, they pioneered their own way. Brown's diary does not indicate how long it took them to cross this area, but the next place mentioned in his account is the Malad River. The distance between Goose Creek Mountains and Malad River is approximately eighty-five miles.

The Malad River was a difficult river for them to cross, but they succeeded without serious damage. Their route took them through the Malad Valley to the Bear River, then on to Salt Lake City.

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1James S. Brown, Life of a Pioneer (Salt Lake City: George Q. Cannon & Sons Co., 1900), pp. 107-08.

2Ibid., p. 116.

3Idaho road map.

Another recorded trip through Malad Valley was by the Salmon River Mission group, sent by Brigham Young to establish a colony on the Lemhi River in 1855. Thomas S. Smith, of Farmington, Utah, headed this group, consisting of twenty-seven men, eleven wagons, forty-six head of oxen, and a number of cattle and horses in the caravan.¹

James and Granville Stuart, from Virginia, were also familiar with the routes to California. These brothers were to become early settlers of Montana and men of prominence. During the summer of 1857 they made a trip from California to Montana. The entire party consisted of eleven men. On July 17 they traveled thirty-one miles to Malad Creek (left tributary of the Malad River), sometimes called Gravel Bottom Creek. This was the first water they had found in twenty-two miles, and the teams were badly in need of water. Many emigrant trains were passed coming from the Oregon Trail by way of the Hudspeth Cutoff. It was here on the Malad Creek that Granville took seriously ill en route to California in 1852, and now some five years later in the same area he again became deathly ill. It was decided that it would be a long time before he could travel again if he did recover. Therefore, instead of holding up the other men, his brother James and Reece Anderson stayed while the others went on. Here on the great overland emigrant road, about sixty miles north of the place where the town of Corinne was to be built, Granville was ill in camp for seven weeks. Because of this he was able to observe some of the happenings of the Malad Valley. The first experience encountered was early one morning when four mounted Indians came

screaming into a camp of emigrants nearby, firing their rifles as they came. The emigrants had let some of their horses graze away from their camp about two hundred yards. The Indians stampeded the horses and then escaped with them. By the time the astonished emigrants got their rifles in action, the Indians and frightened horses were three hundred yards away and going at full speed. A number of shots were fired, but no one was hit. The Indians stopped and fired back, wounding one man in the heel. Resuming their flight, they soon disappeared among the hills, getting away with eight horses. This sort of thing happened very often on the overland road because of the carelessness of the emigrants.\(^1\) Eternal, sleepless vigilance was the only way to save one's horses from being stolen when traveling through Indian country.

Camped near the Stuarts was a man named Jake Meek. Some years before, he had been in the employ of the Hudson's Bay Fur Company, carrying their mail and express between Fort Hall and Fort Boise on Snake River, near the present town of Caldwell, Idaho. At the time of this writing Idaho was a part of Oregon, as the states of Oregon, Washington, and Idaho were not yet reduced to sections of the Oregon territory. Meek was engaged in trading ponies, dressed skins, and buckskin clothing to the emigrants for money and tired-out cattle and horses.\(^2\)

The emigrants at once accused him of being in league with the Indians in stealing their horses, and they made dire threats as to what they would do to him. Although he protested his innocence, they were


\(^{2}\)Ibid.
in an ugly mood and Granville writes, "I think they would have killed him had not my brother James and Reece Anderson taken his defense."¹ James explained to them that they had been camped near Meek for some time and knew him to be innocent.

Because of their delayed stay, the emigrants were in need of supplies; and Meek told the Stuart party that down the stream on which they then were camped was an outlying Mormon fort and a small settlement. He thought the bishop who ruled the settlement might possibly be induced by a good price to sell some food and ammunition secretly, in spite of Brigham Young's prohibition against letting gentiles have anything.² James and Meek went down to Bishop Barnard's fort at Malad City, as these few adobe huts were called.³ They found the bishop kind enough to sell them secretly a limited quantity of flour, bacon, coffee, and sugar, provided Meek, who had bought a wagon and two yoke of oxen from the emigrants, would bring his wagon to the fort at midnight, get the food, and drive the rest of the night so as to be far away before day dawned. These conditions were gladly accepted. He also sold James a small quantity of powder, lead, and percussion caps for the muzzle-loading rifles.

On September 11, 1857, the Stuart party packed and left the Malad Valley. This was the same day that the massacre took place at

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¹Ibid.

²Ibid., pp. 121-22.

³Bishop Barnard's fort was on the east side of the Malad Valley opposite present-day Washakie, which is about six miles south of the Utah-Idaho border. Stuart called this fort Malad City.
Mountain Meadows in southern Utah. Granville referred to this at a later date:

Had we known on the eleventh day of September, 1857, as we were packing up, of the dreadful deed being done at Mountain Meadows, instead of traveling leisurely along, we would doubtless traveled, without camping day or night, as long as our stock could go, in our desire to get as far away as we could in the shortest space of time. We did not hear of the massacre until June 26, 1858, when James Anderson, Ross, and I went to Fort Bridger, Utah, for supplies.¹

¹Ibid., p. 124.
CHAPTER IV

GOVERNMENT EXPEDITIONS

John C. Frémont was one of the noted explorers to pass through the Malad Valley. Unlike some of his predecessors, he came in search of neither furs nor riches, but as an expert surveyor and map maker, working under the direction of the national government. On account of the ever expanding western migration and the fresh interest in the Oregon Territory, the federal government decided to send out exploring parties to discover the best routes to travel across the plains and mountains of the Far West. Frémont was selected to lead three of these journeys of exploration. It was while he was conducting the second of these official expeditions, in 1843, that he passed through the Malad Valley.¹

Captain Frémont and thirty-nine men, including two noted scouts, Thomas Fitzpatrick and Kit Carson, entered Idaho near Bear River on August 20, 1843. They camped at Soda Springs for a time and then followed Bear River. At Weston Canyon they left the Bear River and came to Malad Valley, moved south along the Malad River to join the Bear River again, and then on to the Great Salt Lake.

On August 29, Frémont and his men met with a small party of

¹Brosnan, p. 88.
Shoshones who pointed out a good trail leading into a large valley to the south. Frémont found out later that the Indians had been accurate in their description of the trail. It led through a pass called "Standing Rock" (between Malad and Weston) because of a large rock which stood upright near the middle of the stream at the entrance, in latitude 42° 07' 18". Coming into a more open country to the west, they saw a Shoshone village and stopped for a time to trade with the people. An observation gave latitude 42° 14' 22".

The band had no game, and not a great stock of roots. Therefore Frémont would not tempt them to sell what they had, feeling that they had more need for food than he.

Frémont makes some interesting and valuable remarks concerning the range of the buffalo at this point in his report, and speaks of the extraordinary rapidity with which the buffalo were then disappearing owing to the vast scale of destruction by the fur hunters. The fur companies annually traded in 90,000 skins, and this represented only a part of those killed.

The Indians informed Frémont that he would arrive at the big salt water in "two sleeps" traveling south, but the trail they were on turned sharply to the north. He continued on it, thinking that eventually it would lead them right. On the last day of August they came to

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2Frémont left descriptions and drawings of Standing Rock in Weston Canyon between Malad and Weston (known as Two Mile Canyon).
the Roseaux or Reed River (a name Frémont gave to the Malad River, tributary of the Bear River). The trail they followed directed them toward Fort Hall, but they then did not know it. The noon halt was in latitude 41° 59' 31", with an altitude of 4,670 feet. They turned south and followed down the Roseaux, disappointed at every little rise not to see the lake. They traveled a considerable distance before they began to distinguish some isolated mountains resembling islands. The party camped on September 1st about three hundred yards above the junction of the Roseaux with the Bear. At this location Charles Preuss, the chronicler for the expedition, included the following interesting bit of information:

It looks as if we are coming closer to the Salt Lake. Many wild geese move in that direction. I must record that the chief orders the cannon to be moved to his tent every night.

As on the first expedition, Frémont had an India rubber boat eighteen feet long, the sides formed of two air cylinders connected with others forming the bow and stern. This the party now inflated and ferried across the Roseaux, which was two deep to ford. Kit Carson followed with supplies from Fort Hall through the Malad Valley four days later and met Frémont on the shores of the Great Salt Lake. In the account of the return trip to Fort Hall, Frémont does not indicate whether he went back through Malad Valley, although it is most probable he did as it was the shortest route.

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1 Great Salt Lake.
2 Gudde, pp. 86-87.
Just four years after the Frémont exploration, Captain Stansbury, a government engineer, was sent out by the Bureau of Topographical Engineers on an expedition to survey the Great Salt Lake and explore its valleys with a view to determine the best routes for the making of roads. His instructions from Colonel Abert were to accompany a regiment of mounted riflemen as far as Fort Hall and then to separate from the command and make the examinations required. As he failed to reach Fort Leavenworth in time to go with the riflemen, he was obliged to conduct a separate expedition.

After reaching Great Salt Lake, he left his main party under Lieutenant Gunnison to start work upon the survey. With a small group, he set out to secure some supplies that had been sent to him and to explore a route from the head of Salt Lake to Fort Hall. He followed up the Malad, western branch of Bear River, until he reached a fork, where they camped until September 20, 1849. Here the water was about six feet wide and two feet deep.

Following up the left bank of the Malad for four miles, they crossed a small swift fork coming in from the northeast, affording an abundance of water for irrigating a considerable extent of land on each side of it. He observed that the north end of the valley was much narrower and the mountains not as high as those of the southern end. They crossed another fork from the east and came to Hudspeth's Cutoff, which leads from Sheep Rock near Soda Springs to the Mormon road at Goose Creek. Distance of the Cutoff is around one hundred and twenty-

1Jennie Broughton Brown, p. 312.
five miles.¹

Stansbury makes this survey of the Malad Valley:

The valley of the Malad seems to be formed principally of whitish clay, in which, however, no good section was found, so that it is uncertain whether it presents any stratification. Occasionally ridges of limestone and conglomerate push out from the side of the mountains; and in one instance the river was found flowing over a bed of breccia. The rock on the west side of the valley consisted of dark compact limestone, with a dip of twenty degrees to the southwest. Shortly after reaching the Cut-Off, a belt of high hills extended across the valley from east to west, composed of dark limestone containing a considerable number of fossils. These hills we ascended by one of the handsomest passes I have ever seen in the country. The inclination in no instance exceeds five degrees. The soil is hard and porous; the natural road perfectly drained. The length of the pass is four miles, from the summit of which we descended to the east fork of the Malad, upon which we encamped, with intensely cold, pure water, willows for firewood, and good grass. In the pass some specimens of obsidian and volcanic debris were collected, evidently of secondary formation, and not conformable with the limestone ridges. Trachytic rock was also found on the side of stream, forming a considerable hill, and overlaid by dark limestone.²

After making a technical survey, the party followed the Cutoff. The track was hard and well beaten. Soon they came to the dividing ridge between Malad and the waters of the Portneuf, where the road descended by a gentle slope to the dry bed of a small stream, forming a narrow gorge. Proceeding to the north, they discovered the streams that form the head of the Portneuf.³

In late September or early October, Stansbury completed his trip to Fort Hall. Then he turned southeast to the Bear River and came south again, completing a circle in his travel and coming to the

²Ibid., p. 89.
³Ibid., pp. 89-90.
Malad, the western tributary of the Bear for the second time. Because of the depth of the water, the crossing of Malad at this point (close to the mouth) was very difficult, and they found it impossible to get their animals over with their packs on. They were unloaded and dragged or driven across one at a time. Some of them came close to being swamped in the soft, sticky mud composing the bottom. The men took off their clothes and carried the packs across on their heads. The lighter articles were thrown across. At this point they noticed that the current of the Malad was slow, the water brackish and nauseating.

Captain Howard Stansbury in his report stated that "an excellent wagon road from Fort Hall to the Mormon settlement at Great Salt Lake by the Bannock-Malad route was entirely practicable," and upon his recommendation it later proved successful.¹

¹James S. Brown, p. 313.
CHAPTER V

COLONIZATION

The settling of the Great Basin by the Mormons in Utah began with the settlement of Salt Lake City in 1847. During the fall, part of the colonists who arrived that year left the pioneer camp with their livestock in search of pasturage. Several groups located on canyon streams, some as far as fifteen miles north and others a comparable distance south of the parent colony. The colonization program that Brigham Young inaugurated began to spread rapidly, and in the early 1850's settlements were developing in the northern part of the state and some were in southern Idaho.¹

The period of colonization was suddenly halted by the coming of a federal army to Utah in 1857-58. Trouble between the United States government and the Mormons had been increasing since the appointment of the first federal officers for the newly organized Territory of Utah in 1851. It reached its climax when President Buchanan ordered Brigadier-General Harney and federal troops to march to Utah.² It was during this period that the Mormon settlers started moving into northern Utah and southern Idaho.

¹Malad was the north end of the Utah colonization and Santa Clara was the south end. Cf. "Journal History," April 4, 1861.

²Hubert Howe Bancroft, History of Utah, 1540-1886 (San Francisco: The History Co. Publishers, 1890), XXVI, 497.
Heber C. Kimball made a statement in August of 1855 concerning the movement of the Mormon people to the north. He reported that "Hundreds of brethren are taking up land on the Bear River and Malad into the Oregon Territory." President Brigham Young went to southern Idaho in June of the same year, where he marked the boundary line between the Oregon Territory and Utah and measured the distance to be 108 miles from Salt Lake City. He also reported the good grass and wheat lands in the Bear River and Malad Valleys.

In a second trip to the Malad Valley, Brigham Young gave a better description of his trip. He wrote:

Malad Valley north of Bear River, has been considered a pretty desolate, cold, hard, sterile valley, it was so looked upon by us, as we passed through it on our way north. At the same time we considered it a tolerably good grazing country, and that people could possibly live there. But after we had traveled over the basin rim into Bannock Valley, descending a mountain beside the one we called Big Mountain is a mole hill, down through the little Bannock Valley on to Shanghi Plain and traveled northeasterly and northwesterly almost in a semicircle to Spring Creek, then up Spring Creek over to Salmon River and wended our way down that stream through the swamps and willows and climbed over the points of the bluffs to keep from being mired, and had paid our brethren a visit and returned again to Malad Valley, it looked to us like one of the most beautiful valleys that any person had ever beheld, while before this experience we thought nobody could live there and I expect that if we had gone a few hundred miles north, it would have looked still better.

First Temporary Settlement

During the progress of colonization in Cache Valley in 1856, a parallel movement was unfolding itself some forty miles to the west, in

1"Journal History," August 31, 1855.
2Ibid., June 25, 1855.
3Ibid., May 31, 1857.
the Malad Valley. The settlers of northern Utah used this valley as a herding ground until 1855, when a colony of fifteen families, led by Ezra Barnard, located on the east side of the Malad River, almost directly opposite the present Washakie Indian village.

During the first year these settlers built an adobe fort enclosing about an acre of ground, inside of which they dug cellars and erected log houses. This was the fort Stuart called Malad City in 1857.

This first attempt at farming in Malad Valley was unsuccessful as the growing crops were destroyed by grasshoppers. The little settlement was broken up in 1858 because of Indian troubles and the growing anxiety they experienced from the threat of Johnston's Army. The settlers moved south to settlements lying close to Salt Lake City.

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1Beal, p. 174.


3Some of the other settlers were Daniel and James Stewart, A. B. Hill, and James Frodsham. Emmeline Waldron and Amelia Frodsham were the only women in the first party. Emmeline Eliza, daughter of Emmeline Waldron, was the first white child born in the Malad Valley, on October 9, 1856, at what is now East Portage. Cf. Beal, p. 174.

4Beal, p. 174.

5Stuart, pp. 121-22.

6Supra, pp. 121-22.

7Jenson, p. 671.

8Bancroft, pp. 496-512. On May 28, 1857, orders were issued from the War Department for the assembling of an army at Fort Leavenworth, to march to Utah to quell the conspiracy and rebellion thought to be in progress by the President of the United States, later found to be a gross misrepresentation. The army was brought to Utah by Colonel Alexander.
First Permanent Settlement

The first man to settle permanently in Malad Valley was A. W. Vanderwood in 1863. He located at Mt. Springs on the east side of the Malad River, about one and a half miles south, where the East Portage schoolhouse was later built. Vanderwood kept the mail station at Mt. Springs.¹

Malad City

In the spring of 1864, Henry Peck and Judson L. Stoddard, partners in a livestock business, established a ranch opposite the present site of Portage, which was about a mile north of the abandoned Barnard Fort.² In the same year, Henry Peck and his sons, Dwight, Fred, and Leonard,³ took a contract to cut and sell wheat grass and meadow hay to the Ben Halliday stage line.⁴ Prior to this time the overland stage passed through this valley and had a station operating there.⁵ Henry Peck moved north to Deep Creek (present site of Malad City) with his sons and found Chief Pocatello and his band camped there.⁶

A group of settlers (John Jones Williams, Benjamin and William Thomas, Louis Golt,⁷ William Gaulter, James E. Jones, Daniel Thomas,

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³Federal Writers Project, "Oneida County," ibid.
⁴Idaho Enterprise, December 21, 1939.
⁵French, p. 152.
⁶Idaho Enterprise, December 21, 1939.
Howell Harris, and John Harris\textsuperscript{1}) followed Peck in April and settled on the present townsite.\textsuperscript{2} In the fall of 1864, Peck built a log house. This was west of what is now Main Street in Malad and southwest of the trail leading west and north into what was known as the Oregon Territory. A large part of the business section of Malad City was formerly the Peck homestead.\textsuperscript{3} About four hundred head of horses and some cattle were kept in the large corral built by Peck and Stoddard. In the same year Peck and Stoddard dissolved partnership.\textsuperscript{4} With the approach of fall, the Pecks returned to Utah to stay for the winter. In the spring of 1865 they returned to Malad, bringing their families.\textsuperscript{5}

In the summer of this year there was a great addition to the valley's population\textsuperscript{6} when ten families moved to Malad from Salt Lake.

\textsuperscript{1}Idaho Enterprise, May 5, 1938.

\textsuperscript{2}\textit{Beal, p. 174.}

\textsuperscript{3}Idaho Enterprise, December 21, 1939.

\textsuperscript{4}Malad Stake Festival Souvenir Edition.


\textsuperscript{6}Bancroft, \textit{The History of Utah, 1540-1886}, p. 409. In Wales the Mormon missionaries had great success in their missionary efforts. At the close of 1852, there were nearly 5,000 Welsh converted to the Church. Most of them came to Utah shortly after their conversion and usually settled in communities having common ancestry. The settlers in Malad City were Welsh. In the biographies and autobiographies of the first pioneers in the Malad Valley one finds each account closely related. Malad Valley became a strong gathering point for Welsh immigrants who had joined the Church. Often the new members would go directly to Malad City after coming to America, others would drift in from other settlements. The common names such as Williams, Jones, Hughes, Davis, Waldron, James, Tovey, Thomas, Lewis, Daniels, and Parry are Welsh in origin, and are presently found throughout the Malad Valley.
and the settlements of northern Utah.\(^1\) In 1866 there was an influx of Josephite Mormons\(^2\) seeking a community far enough away from Salt Lake City to not cause friction, but close enough to have a base of operation for missionary work.

The worldly possessions of these early settlers consisted of a few horses and oxen, some very simple farm implements, a meager supply of provisions, and an unlimited confidence in their ability to wrest from nature's storehouse sufficient to keep them alive. With their ox-teams and farming implements they broke the grass-covered ground and planted seeds. Thus the town began.

The natural conditions were such as to make this a comparatively easy place for the pioneer to start. A natural meadow provided for the livestock and several streams which head in the mountains and run through the valley made irrigation reasonably easy.\(^3\)

The settlers of Malad City patterned their city after Salt Lake City. The settlement was measured out in ten-acre plots, with eight lots to a plot, containing one and one-fourth acres in each.\(^4\) Stephen White, of Brigham City, surveyed the city, but many of the settlers did not conform to the rules of survey by moving houses and corrals. Thus the city was in the form of a horseshoe, extending from Deep Creek to Spring Creek, a distance of one mile.\(^5\)

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1French, p. 153.


3Idaho Enterprise, December 21, 1939.

4"Journal History," May 8, 1868.

5Deseret News (Salt Lake City, Utah), May 6, 1868.
Cherry Creek

From Malad's triangular center the people moved to other areas in the valley. The Cherry Creek settlement came into existence on Willow Springs, four miles south of Malad, in the spring of 1865. John M. Morgan, Howell Mifflin, David R. and John Jones, Daniel Tovey, and Benjamin Williams were the founders. Later this settlement included Latter-day Saints living on both sides of the Malad River, those who lived on Cherry Creek proper, and scattered families in the vicinity.

A rock building for a meeting house was built on the east side of the present state highway, in the center of the ward, which is about seven miles south of Malad City. Some of these early settlers belonged originally to Portage, in Utah, and others came from Malad City.

These settlers were organized into a separate branch of the L.D.S. Church on November 14, 1869, with Richard J. Davis as presiding elder. Cherry Creek was the 216th colony organized by the Church.

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1Jenson, p. 133.

2Beal, p. 175.

3Jenson, p. 133. Richard J. Davis was succeeded in 1873 by John Davis Jones, who presided until October 31, 1880, when the Cherry Creek Branch was organized as a regular bishop's ward with John Davis Jones as bishop. He was succeeded in 1885 by Joseph W. Dudley. In 1889 he was succeeded by Thomas A. Davis, who presided as bishop until 1891, when the ward organization was discontinued and John D. Jones was appointed to take charge as presiding elder. Elder Jones died October 30, 1900, after which David Prosser Jones took temporary charge of the branch until 1902.

Woodruff

Woodruff, named in honor of the Mormon prophet, Wilford Woodruff,1 consisted of Latter-day Saints residing somewhat centrally in Malad Valley. It was twelve miles south of Malad and five miles north of Portage, Utah, also two and one-half miles north of the present Utah-Idaho line. The south boundary of the ward was the boundary line between Utah and Idaho, from which line the ward extended north about five miles to Henderson Creek; east and west the ward extended from mountain to mountain.2 The headquarters of the ward were on Muddy Creek, where a few families settled in a village situated on rising ground overlooking the lower end of Malad Valley. Meetings were held in the district schoolhouse.

Most of the original inhabitants of Woodruff Ward were farmers and stock raisers. The first man to take up a claim within the present limit of the ward was John H. Williams, who, while en route from Montana, October 10, 1865, stopped on the south side of Muddy Creek, made a dugout, and lived there for two weeks. He then continued to Ogden, leaving two sons, David and William D. Williams. He returned in the spring with the family. In November of 1865 Christopher Gardner and family settled on the north side of Muddy Creek.3 Other families

1"Malad Stake and Ward Records," Church Historian's Office, Salt Lake City, Utah, 1891.

2A ward denotes the basic ecclesiastical district or church unit in and through which the programs of the L.D.S. Church are administered. Cf. Bruce R. McConkie, Mormon Doctrine (Salt Lake City: Bookcraft, Inc., 1958), p. 749.

3"Malad Stake and Ward Records."
arrived in 1866 and 1867. The first presiding elder of Muddy Creek was Moroni Ward, who afterward was bishop of the Washakie Ward. He was appointed to preside in 1877 and acted under direction of the Portage bishopric, of which ward the settlers of Muddy Creek constituted a part. Moroni Ward was succeeded as presiding elder in 1877 by Joseph R. Harris as bishop. He was succeeded in 1905 by Isaac D. Zundel. Woodruff was the 218th colony of the Church.

Portage

Portage, another settlement brought about by the colonization program of Brigham Young, is located on the north end of present day Box Elder County in Utah, which is in the southern part of the Malad Valley. The village of Portage is fifteen miles south of Malad City, the headquarters of the Malad Stake, and forty miles northwest of Brigham City, Utah.

Portage Ward includes that part of Malad Valley which was first settled by Latter-day Saints as early as 1855, when an infant settlement was commenced on the east side of Malad River, lying on the mail route to Virginia City, Montana, from Salt Lake City. That settlement

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1 John Nichols settled at Woodruff in 1867. "Malad Stake and Ward Records."

2 Elder is an office in the priesthood of the L.D.S. Church.

3 A bishop is an administrator of a ward.

4 Jenson, p. 962.

5 Hunter, p. 361.

6 A stake comprises several wards in a given area where Latter-day Saints reside.

7 Deseret News, April 1, 1868.
was broken up in 1858. The actual settlement of Portage took place in 1867 by Thomas Green and others. 1 This new settlement was one mile and a quarter south of Oregon Springs, Idaho, and one mile south of the present Idaho state line, 2 on the east side of the Malad River.

When the Latter-day Saints in that locality were organized as a branch of the Church in November, 1867, Thomas Green was chosen as president, and the settlement was called Portage, after a place of that name in Ohio (associated with the history of the Mormon exodus to Utah). In 1871 and 1872 most of the settlers moved to the west side of the Malad River and located on the present site of Portage. When the Box Elder Stake of the L.D.S. Church was organized August 19, 1877, Portage became a part of that stake, and was organized as a bishop's ward October 23, 1877, with Oliver C. Hoskins as bishop. He presided until 1888, when he was succeeded by Enoch Harris. 3

1Malad Stake Festival Souvenir Edition. In the summer of 1867 Thomas Green, Isaac Allen, Sr., and Thomas Davis started from Wellsville, Cache County, Utah, and came over into Malad Valley. They decided to settle on the east side of the Malad River about two miles east of present day Portage. They went back home for a few days and came back accompanied by Thomas Parkinson and two sons, Thomas John, James John, Charles John and sons, with some others. These settlers commenced cutting hay in October. John Wyatt started to build a house, but did not finish it. Other houses were built that fall. Dr. William H. Anderson made the first door and window frames on October 9, 1867, for Isaac Allen, Sr.

The first families in Portage in 1867 were Isaac Allen, Jr., and family, Joseph Allen, Thomas Davis and family, John Timms and family, William St. Clair, Sr., and family, William St. Clair, Jr., and family, Thomas Green and family, Clark Ames and family, William Leishman, James Green, Thomas John, Charles John, Levi John, Edward Smith, John Heaton, and John W. Wyatt. They were all Latter-day Saints and they held their first meetings at the home of Isaac Allen, Sr. Cf. Malad Stake Festival Souvenir Edition.

2Deseret News.

3Jenson, p. 671. In 1899 Enoch Harris was succeeded by James H. Gibbs, who in 1909 was succeeded by John Franklin Conley.
Samaria

Samaria is situated on a level tract of country extending from the Malad River on the east to the mountains on the west. The town site, which was surveyed into regular ten-acre blocks with streets six rods wide, is nine miles by the nearest traveled road southwest of Malad. Most of the early settlers were Latter-day Saints.

The first settlers of Samaria were John Evan Price and his son, Daniel E. Price, who arrived on the present site of Samaria February 10, 1868. They came from Malad and lived in a dugout, which they built April 16, 1868, on the bank of Samaria Creek. They were the first white family to live among the Indian settlement there. During the same year other settlers came.

The name of this settlement, suggested by Milton Musser, was a reminder of a province in the Holy Land. Most of the settlers of Samaria were Welsh converts to the Mormon faith who were very zealous in practicing their religion. They were industrious and good farmers. Wanting to have better crops and educational facilities, they surveyed a canal and organized a school district.

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1 Jenson, p. 76h.

2 Malad Stake Festival Souvenir Edition.

3 Ibid. April 27, 1868, James Thomas came from Logan, Utah. Others who came on the same date were David W. Davis, Thomas R. Roberts, and Telliessen Hughes. Richard Morse and William E. Hawkins came later in 1868.

4 Beal, p. 175.

5 Malad Stake Festival Souvenir Edition. Thomas S. Thomas, John E. Price, and Richard Morse were elected school trustees.
Lorenzo Snow, president of the Mormon Church, visited Samaria July 12, 1869, and approved the location of the town. He advised the people to build close together so as to get water from the head of Little Malad River, as the warm springs had too much mineral content and were not good for domestic use.\textsuperscript{1} Later in 1874, Lorenzo Snow returned to Samaria and organized the United Order\textsuperscript{2} as a means of promoting the general welfare of the people.\textsuperscript{3} Samuel Williams was selected as president of this order.

\textsuperscript{1}Ibid.

\textsuperscript{2}"In order to live a law of consecration, the early saints in this dispensation set up the United Order as the legal organization to receive consecrations, convey stewardships back to donors, and to regulate the storehouses containing surplus properties." Cf. McConkie, p. 736. According to the Malad Stake Festival Souvenir Edition, Samuel Williams was president, David P. Davis first and James Thomas second vice-president; Charles Thomas was secretary; David W. Davis was treasurer; Richard Morse, Thomas Roberts, and Thomas J. Davis were directors.

\textsuperscript{3}Beal, p. 175. Thomas S. Thomas took charge of the settlement at the beginning; and when the Saints were organized into a regular branch of the Church as a part of the Malad Ward, November 18, 1868, he was duly appointed presiding elder of the branch.

The first water for irrigation purposes was obtained by the people of Samaria from the Warm Springs, originally known as John Thorpe's Spring, three miles north of the present townsite. Later, irrigation water was obtained from the head of the Little Malad River. In 1869 a schoolhouse was built and Thomas S. Thomas, resigned as president, was succeeded by Samuel D. Williams as president of the branch.

When the Malad Stake of the Church was organized in 1888, Samaria, together with the other settlements in Malad Valley, was detached from the Oneida Stake to become a part of the new Malad Stake.

The Latter-day Saints of Samaria Branch were organized as a bishop's ward on October 31, 1880, with Jonah Evans as bishop. He was succeeded in 1897 by Daniel E. Price, who in 1912 was succeeded by William W. Williams. Cf. Jenson, p. 764.
St. John

St. John was settled in 1869, and Thomas Rowland built the first house. This settlement was located three and one-half miles north of Malad City and five miles northeast of Samaria. That part of Malad Valley was originally covered with prickly pears. Land for farming purposes was first claimed in the spring of 1869. In 1870, other settlers came into this area, and the little town came into existence west of the Rowland claim under the direction of Charles Duvander. Only a few people built on the townsite. Louis Deschamps came in 1872. In 1873 the St. John Branch of the Malad Mormon Ward was organized, with Charles Duvander as presiding elder.

In 1898, F. W. Ellis, touring Idaho, wrote the following letter to Judge Reasoner of Boston, Massachusetts:

Dear Judge:

A drive four miles northward from Malad City and one is in the very garden spot of Malad Valley, --famed far and wide as a paradise of productiveness. Some 300 souls are in the settlement, natives

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1 Malad Stake Festival Souvenir Edition.

2 Jenson, p. 730.

3 Malad Stake Festival Souvenir Edition. In 1876 Duvander was succeeded by Lewis J. Lewis, who acted until 1881, when a ward was organized. The first Latter-day Saint meeting that was held was in the home of Peter Peterson.

In 1877 a schoolhouse was built. Mrs. Annie Josephs taught the first school. Henry Jones followed as teacher. Relief Society (a Mormon woman's organization) was organized on October 13, 1877, with Mary Ann Kent as president; and, in 1878, the first Sunday School was organized with Charles Duvander as superintendent. In 1884, the St. John Branch was organized into a ward under the direction of Francis M. Lyman, with James P. Harrison as bishop, Henry Denning and Lewis J. Lewis as counselors, and Daniel R. Evans as ward clerk. On March 2, 1888, Daniel R. Evans and Hyrum Monson were chosen as counselors to James P. Harrison. In 1896, a new meeting house was commenced, and in 1897 it was completed at a cost of $1,500.
of Wales or of Welsh extraction for the most part, a people who readily assimilate Americanism and than whom none more patriotically uphold our national institutions. In a word it can be said of most every Welshman among them here that he is a dyn da (good man) and their verdict of the section of their home, shared by all acquainted with its beauties and benefits, delivered in their mother tongue is that, it is a "Gwlad hyfryd am u farmwr" (beautiful country for agriculture). Right here it seems fitting for the writer to return thanks to Thomas Stephens, a representative farmer and stock grower, for supplying the above Welsh language, also the explanation of its meaning. The statement is not magnified when it is claimed that both dry and irrigated farming have been nearly reduced to an exact science hereabouts and anywhere. On farms, watered at will, from 80 to 50 bushels of wheat are grown per acre, from 10 to 15 bushel of oats and from 5 to 6 tons of alfalfa hay per acre per year. Large and small fruits luxuriate in the vicinity; neighboring mountains are renowned for their range grazing, myriads of sheep being driven from distant parts to feed and fatten on their nutritious grasses. Some 7,000 head of sheep are owned by residents of this precinct; most all of the owners have but comparatively recently launched in the industry, but are uniformly successful and are steadily enlarging their operations. Large numbers of milch cows, cattle and draft horses are raised. Several small dairies are run. The settlement boasts of a $1,500 public school house, inviting from within and without. Has two public schools with an enrollment of 80, and in W. H. Anthony and Matthew Hill Jr., one finds painstaking and progressive minded educators. Leading citizens constitute the school board; Henry Jones, Eph E. Jones chairman, and David Thomas. The L.D.S. have a meeting house, but are on the eve of completing a new one which will cost not less than $1,500. James P. Harrison is Bishop; his 1st counselor, David Evans, his 2nd counselor Hyrum Munson. A good general store is also here. Lewis Lewis is the Justice of Peace. Two brass bands, two orchestras and trained musical talent unusual in skill graces the homes of the place. Settled in 1869, among the surviving prominent pioneers are: Peter Peterson, Charles Josephenson, Henry Jones, Thomas Stephens, Dr. Dan Kent, Lewis Deschamps. Two miles to the west is the Little Malad River. There is a rare opening here for a good blacksmith. Land in and around the place sells at from $2.00 to $50.00 per acre, its possible utility, of course, governing its price. Sprinkled among the small army of Welshmen are Americans and model representatives of various nationalities. With all the inducements, natural and acquired of the settlement, a great acquisition is almost a certainty within a year. An electric railway is projected from Ogden to this section, which will have both passenger and freight service and the charges for both of which will be much less than regular railroad rates. Needless to hint that the advent of this line would greatly appreciate all realty values roundabout and prove a boon and a blessing to this people, in opening a market for their products and in facilitating
passenger and freight traffic.

Signed

F. W. Ellis

Washakie

The village of Washakie is situated on the west side of the Malad River, in Malad Valley, on the present Malad branch of the Oregon Short Line Railroad, five miles southeast of Portage, twenty miles south of Malad, thirty-five miles north of Brigham City, and seventy miles north of Salt Lake City. The ground on which the town of Washakie is located slopes gently toward the south and east.

That part of the Malad Valley in which Washakie is now located was for many years, like the rest of the valley named, a favorite herd ground for the settlements further south. The Brigham City Industrial Corporation established a farm in the Malad Valley, which in due course of time was purchased by the L.D.S. Church and given to the Indians.²

In 1875, Indians began coming to Salt Lake City, Utah, in bands, asking for baptism in the Mormon Church. Chief Pocatello and his band were among the rest. In August of that year, an Elder Hill of the Mormon Church, baptized Sagwitch and three hundred of his band in the horseshoe bend of the Bear River just south of where the Malad River empties into it.³ The Indians who followed Hill settled near the

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¹F. W. Ellis, "Letter from F. W. Ellis," The New West Magazine (Brigham City, Utah), I, No. 4 (January, 1898).

²Jenson, p. 925.

³Harris, p. 5. Many of the Indians say that Chief Washakie and about three hundred of his band from the Wind River Reservation also joined the L.D.S. Church.
present site of Bear River City, Box Elder County, Utah. Here, with plenty of water, they soon had fine crops growing. The United Order of the Mormon Church was instituted, and for a time it looked as if the Indian problem was solved.

As harvest time approached, new troubles arose. The people of Corinne, a community a few miles south, claimed they had heard from an authentic source that the Mormons and Indians were planning to attack their town. They therefore insisted that the government officials disband the Indians and drive them from the Bear River vicinity. The officials came and gave the Indians but a few hours to gather up their belongings and move out. By sunset of the same day not an Indian could be found. The officials and people of Corinne came and took all items and valuables that the Indians had left.

Elder Hill searched several days for them. He found them camped in Weber Canyon, near Ogden, Utah, and induced them to return. Their return brought them to a different location, near the present site of Elwood in Box Elder County, where they again attempted to farm.1

The location at Elwood proved undesirable because of the scarcity of pure drinking water, wood, wild game, and berries. President John Taylor of the L.D.S. Church decided to move the Indians to the present site of Washakie in 1880.2

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1Ibid. In 1877, George W. Hill was released by his church authorities in order to travel more widely among the Indians, and Isaac E. D. Zundel was sustained in his place. A group of short-term missionaries were also sent at this time to aid Zundel in his work of teaching the Indians. Alexander Hunsaker of Honeyville, Utah, and Moroni Ward of Willard, Utah, were sustained as his special counselors.

2Jenson, p. 925.
This settlement was named in honor of Chief Washakie. Although he never lived there, he was well known to the first Indians who settled there. Here the Church owned fifteen hundred acres of land, and an irrigation canal was in the process of construction. They planted their first crops in the spring of 1880. They had their own horses and plowed and sowed nearly as well as the white farmers.

The last chief of Washakie, Yeagah Timbimboo, who died in 1936, told in 1855 of seeing his people (not in Washakie at the time) plowing, dressed in full war regalia. These Indians were among the first farmers in the state to raise dryland grain with modern machinery of the time. The chief said that in 1850, when their village stretched three and a half miles along the Malad River, five hundred Indians died of smallpox, brought to them by white man. Only a few, those who stood in sagebrush smoke, survived. The bodies of the dead were devoured by dogs, for no one was left with sufficient strength to bury them.

1Ibid.

2Harris, p. 6. An ecclesiastical ward was formed by the L.D.S. Church with Isaac E. D. Zundel as bishop. Various organizations of the Church were inaugurated. James J. Chandler was chosen as the first school teacher and proved so efficient that many of the white children from neighboring settlements attended his school. There were about 300 Indians in Washakie during 1880. By 1899 the population dwindled to 187. No civil authorities existed in Washakie, only Bishop's Courts.

3Deseret News, July 28, 1875. These Indians are exceedingly industrious, working as faithfully and almost as expertly as white people. The younger men do the laborious work, and attend to it without murmuring. They declared their intention to wander about no more, but to lead industrious and respectable lives, at peace with all their fellow creatures, refraining from stealing and all manner of bad practices, and abiding by the condition of their baptism, which was that they would cease every species of wrongdoing.

Pleasant View

Pleasant View was settled also by the Latter-day Saints. This settlement was located on a tract of country lying on both sides of the Malad Creek, or River, near the foot of the mountains on the west side of Malad Valley. Here the Mormons established another ward in the Church organization. The distance from Malad City was about six and one-half miles to the southwest. That part of Malad Valley now included in the Pleasant View Ward was for many years used as a herd ground or stock range by the inhabitants of Samaria. The first settlers in that area were Lewis W. Jones and his sons, and others who settled there with their families in 1883. They belonged, ecclesiastically, to the Samaria Ward, where they continued until June 13, 1897, when the ward was divided and the north part of the same organized as the Pleasant View Ward with Lewis D. Jones as bishop.

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1Jenson, p. 664.

2Malad Stake Festival Souvenir Edition.
CHAPTER VI

MURPHY'S TOLL ROAD

In the middle years of the nineteenth century, stagecoaches and wagons were the chief means of communication in the Far West. Historic trails cut paths through the far reaching wilderness and established definite routes of transportation that have lasted until the present. Oregon pioneers, in establishing a trail to the Pacific coast, developed a route which in much of its length served as the overland road for later freight and stage lines. Early settlers who came west on the Oregon Trail had to bypass many serious obstacles in their path. As early emigrants explored different avenues of travel, cutoffs and other routes were established in conjunction with the Oregon Trail. Not only were there departures from trail adopted for the convenience of travel, but also to meet the pattern of subsequent settlements. With the establishment of these small towns, settlers in great numbers were attracted to these areas by the prospects of tapping untouched resources and amassing wealth in a virgin country. Several serious problems developed as the pioneers began to populate and settle the West. The new settlers had inadequate roads, which handicapped them in taking and receiving supplies so badly needed for building their new homes, farms, and businesses. The trails followed by the early settlers had to be converted into freighters' routes.
One such trail to be developed into a freighting route was between Salt Lake City and the Pacific Northwest and provided another approach to California and Montana from the Great Basin. In 1864, enterprises such as the Holladay’s Overland and Oliver and Conover’s stage coaches made frequent trips from Salt Lake City, passing through Malad Valley on the way to Fort Hall, and from there the Oregon Trail could be followed into Oregon. There were other trails leading southwest to California and northeast to Virginia City, Montana.

There were some problems connected with the Montana route, the principal one being financial in nature. The route needed to be improved and obstacles removed to expedite better traveling conditions. The road in many places needed repair and a better foundation to facilitate travel during the wet seasons. In order to meet the challenges of the new era, several groups decided that toll roads would answer the financial problem and improve communications between Salt Lake City and the Pacific Northwest. With adequate financial backing, it was evident that shorter and more direct routes could be built. Most important of the improvements possible was the substitution of the Portneuf Canyon route for the Bannock Mountain road between Malad and Fort Hall.

The Portneuf Canyon road, if properly improved, offered a substantially shorter and easier route for traffic from Salt Lake through Malad to Boise and Umatilla, or to Virginia City, Montana. Oliver and

1Grace Raymond Hebard and E. A. Brininstod, The Bozeman Trail Overland Route (Cleveland: Arthur H. Clark Co., 1922), I, 94.

2Donald N. Wells and Merle W. Wells, "The Oneida Toll Road Controversy, 1864-1880," Oregon Historical Quarterly, XVIII (March-December, 1857), 113.
Conover's pioneer Salt Lake-Virginia City stage line had operated through the Bannock Mountains, but in 1864 had decided to use the Portneuf Canyon route. Initial use of the Portneuf shortcut was not too satisfactory.\(^1\) In addition to the natural obstacles blocking travel through the canyon, the stage line had to contend with road agents at Robbers' Roost.\(^2\) On August 20, 1864, bandits escaped with $23,700 from one of Oliver and Conover's stagecoaches. With this incident and the competition started by Ben Holladay on August 8th, Oliver and Conover was unable to survive, thus leaving a southeastern Idaho monopoly to Holladay. Once Holladay had this control it was only a matter of time before there was improvement of the Malad-Portneuf route.

A flood of toll road, toll bridge, and toll ferry bills were considered in the 1864 session of the Idaho legislature. An act of December 10 authorized James M. Taylor, Edgar M. Morgan, and William F. Bartlett to maintain a toll road north from Malad through Portneuf Canyon. Instead of constructing the Portneuf road, though, Taylor joined Robert Anderson\(^3\) in erecting an Eagle Rock (Idaho Falls) toll bridge\(^4\) at the Snake River crossing of the Montana road. Since J. M. Taylor's "Oneida Road, Bridge and Ferry Company" did not hasten to build through Portneuf Canyon, the Holladay Overland Stage interests took over. Holladay's banking associate, William F. Halsey, went to

\(^{1}\)Ibid., p. 115.


\(^{3}\)Wells, p. 116.

\(^{4}\)An enterprise also allowed in the franchise.
considerable effort and expense to penetrate Portneuf Canyon with a passable stage and freight road in August, 1865.¹

By an act of December 20, 1864, county commissioners at Soda Springs were empowered to issue toll road franchises good for five years. They could also revoke licenses of toll keepers who neglected their roads or who defaulted in their taxes.² December 13, 1865, the county commissioners issued a Portneuf Canyon franchise to one of their number. However, the county sheriff, H. O. Rogers, suggested that a Fort Bridger-Soda Springs-Virginia City stage route would be superior to the Salt Lake-Malad-Portneuf-Virginia City line then in use, since it would also cut out the bandit hideout, Robbers' Roost, in Portneuf Canyon.

By their apparent lack of interest in the toll roads and because of the rapid development of Malad into a prominent city, the legislature changed the county seat to Malad. Soda Springs protested bitterly against the county seat removal act, February 14, 1866, and the county was disorganized by the refusal of most of the officials to move to Malad. They were forced to yield, however, and the last books were carried to the new county seat by Henry Peck in midwinter of 1866-67 on horseback.³

¹Wells, p. 116. Later they incorporated as the Oneida Wagon Road Company. The Holladay-Halsey venture received a legislative franchise, January 5, 1866, to collect tolls on the Portneuf Canyon portion of the Montana road.

²Idaho Enterprise, December 21, 1939.

³Ibid. The Morriseites, an apostate branch of the Mormon Church, were in control at Soda Springs and were not especially concerned with the toll road issue. On the other hand, Malad was
The former county recorder, Murray A. Carter, of Soda Springs, saw opportunities in Malad for exploiting toll road schemes for a personal fortune. For the small sum of $700, county commissioner Telford Kutch assigned a franchise to Carter, May 1, 1866. Moving to Malad with the Kutch franchise in his possession, Carter forced William F. Halsey to merge the two Portneuf Canyon franchises, on June 16, 1866. Using the Kutch franchise as a club, Carter obtained one-third interest in a reorganized charter of the Oneida Wagon Road Company. Carter agreed to serve the company by getting the combined franchises confirmed.

Organization of a new local political party, known by its opponents as the "Overland Clique," was Carter's device for fulfilling his obligations to the Oneida Wagon Road Company and Overland Stage Line. Freighters and stage operators who used the Portneuf toll road or who were Overland employees comprised the party's membership. Carter and his associates attempted, July 6, 1866, to gain control of the board of county commissioners in Malad, which regulated the toll road issue.

1Wells, pp. 116-17. Kutch had acquired the franchise from the county commissioners December 13, 1865, even though he as a member of the three-man board had an obvious personal interest in the transaction. Almost a month later, the legislature granted the same route to the Holladay-Halsey Oneida Wagon Road Company.

2Ibid., p. 116.
Though he never gained control of the Overland Party physically he continued in his battle to gain control of the county offices, which would ensure for him tremendous wealth from the Malad-Portneuf toll road. On August 11, 1866, the Overlanders sent Carter and his associate, Henry Ohle, to the legislature. The Overlanders were successful in their campaign in spite of the determined opposition of the Malad settlers. This new political clique also chose their own sheriff, George Ward. They regarded the position of sheriff as being most important, since the Portneuf Canyon seemed to be a local gathering place for robbers. By having their own sheriff, their interests would have a better chance of protection.

Just before Carter left for the "satanic" fourth session of the Idaho legislature, he sold his one-third interest in the Oneida Wagon Road Company to Halsey for five thousand dollars, receiving a seven hundred per cent profit in two and a half months on his Kutch franchise investment. Two months later Holladay, realizing that the railroad would destroy his business, sold his entire interest to his unsuspecting competitor, Wells-Fargo and Company. In connection with the Holladay sale, William Murphy acquired the Portneuf Canyon toll road and "became a toll-gatherer," thus laying the foundation for a fortune. Most of the travel northward to Montana was compelled to come

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1Ibid., p. 117.
2Ibid., p. 118.
3Winther, p. 198.
4Wells, p. 119.
to Malad and to pass down to the Portneuf, and thus forced to pay toll, so as an investment it was a great return for Murphy on his interest.

Murphy, to his later disappointment, acquired Carter as his lawyer. Being illiterate, Murphy could not read the various agreements drawn up by Carter and eventually discovered that he had given half of his $50,000 toll road to Carter. Several physical battles followed as well as legal ones. Carter left Malad with the possessive rights to one-half of the toll road, but he did not care to come back and collect what he had acquired illegally.

Murphy was found to be dishonest in his management of the toll road. At a meeting in Malad held April 11, 1870, a memorial was presented to show that he had received $50,000 more than he had expended on the road. Murphy exclaimed "that it was a lie, and that the writer was a liar and a thief."¹ A gentleman present, known to be the writer of the memorial, arose and advanced to Murphy stating, "he would not stand any such language from any man,"² upon which Murphy drew a revolver. The newly elected sheriff, Morgan, seized Murphy and upon doing so received a bullet wound in the fleshy part of his thigh. Murphy retreated outside followed by the sheriff, who succeeded in disarming him. Murphy made a motion to draw another weapon, upon which the sheriff shot and killed him. Following this brawl, Murphy's estate passed into the hands of Henry O. Harkness.³

¹Ibid.
²Ibid.
The Murphy battle was not the last of the violence connected with the Malad-Portneuf¹ toll road. Stage robberies in the canyon continued as late as July 2, 1873.

Extension of the Utah Northern Railway north through Idaho finally diverted the Montana trade from the Oneida toll roads. After 1880, the Oneida toll roads, the one from Malad through Bannock and the other (Murphy's Toll Road) from Malad through Portneuf to Fort Hall, were definitely obsolete; and with no outside capital coming in, the Malad Valley economy came to a near standstill. The toll roads had been an eighteen-year controversy mainly between Mormon and anti-Mormon groups.²

¹Federal Writers Project, "Malad," Idaho Encyclopedia, pp. 392-93. Murphy's Toll Road, which crossed the site now occupied by Malad and was later known as the Montana Road, was the first to cross the valley.

²Wells, p. 119. The toll gate gathered some twenty thousand dollars in annual profits, and still caused enmity. An act of January 11, 1871, exempted all Oneida settlers from paying the toll fees.
CHAPTER VII

POLITICAL DEVELOPMENT IN EARLY MALAD VALLEY HISTORY

In the general trend of the westward movement, local governments and politics were established after a given area was settled; and as the need for law and order came, the political structure grew. The Mormon colonization of the west, however, did not follow this pattern of development. The Mormons came as an organized group having previously established an ecclesiastical order of government. This church organization served the needs of the people in their first two years in the Great Basin. However, in 1849, it was felt that a civil government was desirable, and the provisional State of Deseret was formed. This State of Deseret included the present-day states of Utah and Nevada and parts of California, New Mexico, Arizona, Colorado, Wyoming, Oregon, and Idaho.\(^1\) This state was rejected by congress, and the Territory of Utah was established as a part of the Compromise of 1850, with Brigham Young approved as first territorial governor. Although it was rejected, the State of Deseret functioned as the government of the area for two years. Among other things, it directed exploration of 350\(^2\) miles of wilderness.

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\(^{1}\)Malad Valley, according to its defined location, was included in this original state.

THE STATE OF DESERET - 1849 -

Malad Valley In The State of Deseret

Indicates the location of Malad Valley
lying between the Malad-Bear and Virgin River Valleys. Also during this period the ecclesiastical courts became civil courts with bishops continuing to serve as magistrates in their respective wards. It was the successful functioning of these courts that distinguished the Mormon colonies in Utah and Idaho from other frontier settlements, which in many cases established vigilante committees to maintain law and peace.¹

Even before settlements were established in many areas of the territory, the legislature had passed laws developing new counties and selected law officials to govern the same. Such was the story of Malad Valley before it had a permanent settlement.

On January 5, 1856, the legislature at Fillmore, Utah, formed eight new counties, of which the Malad Valley was designated as one. At the same time John P. Barnard and James Frodsham, who were then residing in the southern end of the valley, were given the duties of probate judge and notary public, respectively.²

One year after the forming of the new county of Malad on April 11, 1857, under General Order 13 issued by the headquarters of the Nauvoo Legion at Salt Lake City, Malad, Box Elder, and Cache Counties were organized into the Box Elder Military District under the supervision of Jefferson Wright.³ This district was the northern perimeter of the Mormon defense in the Utah War campaign, and Malad was the

¹Jbid.

²"Journal History," January 5, 1856.

³Ibid., April 11, 1857.
extreme northern settlement of this district. Later that year, on the 25th of October, General Wells wrote to Brigham Young requesting Colonel West to send a detachment of men to Malad and to cooperate with Major McAllister to prevent entrance of Johnston's Army, should they take the northern route into the Salt Lake Valley.\(^1\) With this sudden threat of an approaching army, the settlers in Malad Valley left to join with other Saints further to the south. Even though they had left their crops and homes, only a few returned, thus leaving the valley nearly uninhabited until 1863, when other Latter-day Saints arrived, establishing homes, farms, and their political institutions.\(^2\) At first the political organization followed the ecclesiastical order of the Mormon Church under the leadership of Daniel Daniels, until civil government was inaugurated in 1864.

Idaho by this time had been a territory for a year, as the federal law had been signed by President Abraham Lincoln on March 3, 1863.\(^3\) In January, 1864, the first session of the Idaho legislature met at Lewiston, Idaho, and one of the first acts was the creation of Oneida County, with its county seat at Soda Springs, where it remained only two years.\(^4\) By 1866 Malad City, due to the business it received

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\(^1\)Ibid., October 25, 1857.

\(^2\)Beal, pp. 296-97. These early settlers in Malad Valley did not know they were north of the 42 parallel placing them in the Oregon Territory and now the state of Idaho. They paid taxes in Utah and had officers under that authority. Brigham Young later marked the boundary between the Oregon and Utah Territories, and the line was definitely established and marked in 1872 by a government survey team.

\(^3\)Winther, p. 239.

from the stage line and freighting business and new influx of settlers, had grown to be one of the most important towns in southeastern Idaho. As a result of this the people of Malad Valley clamored for a removal of the county seat from Soda Springs to Malad City. A petition was signed and sent to the Idaho legislature, as follows:

To the Governor and Legislation Assembly of the Territory of Idaho, We the undersigned citizens of Oneida County in said territory respectfully represent to your honorable body that the present county seat of said county is in the extreme eastern portion of said county and the main settlement of said county is west of the range of mountains that lies immediately west of Soda Springs and north along the traveled road from Salt Lake to Montana Territory through the Marsh and Portneuff Valleys, and the Malad Valley which last named valley now contains two thirds of the entire inhabitants of said Oneida County and we further represent that more than half of the year there is snow in said mountain range which make them impassable. We therefore pray you to remove the county seat of said county to Malad City. That being the most accessible point in said county and is a thriving settlement of enterprising citizens. And we will ever pray——

Signed by 80 citizens, no date

Petition for removal of county seat of Oneida county filed February 11, 1866 by G. R. Howlett acting secretary.

In the same year the legislature moved the county seat to Malad. Most of the county officials had already come to Malad before the county seat was officially moved. 2 The Morrisites, a schismatic branch of the

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1Petition was copied from the original manuscript at the Idaho Historical Society on August 20, 1959.

2Letter to Mrs. Golden Willie. After the organization of Oneida County in 1865, the following persons were appointed county commissioners of the new county to serve until February 1868, assuming their duties immediately: Telford Kutch, Preston Burrell, and J. M. Taylor.

At the first meeting of the board the following were appointed as the first county officials: M. A. Carter, Auditor and Recorder; H. O. Rogers, Sheriff; William M. Thurman, Treasurer; A. W. Meek, County Clerk; Fred S. Stephens, Assessor; and Peter McManus, Probate Judge.

In 1868 Henry Peck, John H. Stump, and George H. Ruddy were appointed county commissioners, and they selected the following officers: Morg Morgan, Sheriff; James McAllister, Treasurer; E. J. Davis,
Mormon Church, in control at Soda Springs, were at first reluctant to turn over the county records to the Mormons at Malad, but they were forced to yield.\(^1\) Henry Peck, first probate judge of the permanent settlement, brought the remaining records from Soda Springs in mid-winter of 1866-67.\(^2\) Having the county seat removed to Malad brought new esteem and prominence into the valley. The county of Oneida, of which Malad was the focus point, was a large one geographically, extending from the northern boundary of Utah northward to Montana, east to Wyoming, and westward beyond American Falls. It also had a comparatively large non-Mormon population made up especially of miners.\(^3\) For ten years after Malad’s designation as the county seat of Oneida, the county remained intact. Then, in 1875, it was divided to form Bear Lake, and in 1885 it was again divided to form Bingham County.\(^4\)

From 1866 to 1870, Malad Valley grew rapidly, bringing with this growth many judiciary problems. Few towns in Idaho have had a

Assessor; Edwin M. Curtis, Superintendent of Schools; Thomas Daniels, Coroner; Henry Peck, Probate Judge; and B. F. White, County Clerk. The principal business transacted at early meetings of the board of county commissioners was the granting of road and ferry licenses.

From that time on the officers were elected. The first election was held on August 10, 1866, and the officers assumed duties on January 10, 1869, the first electives being: George H. Ruddy, Thomas Daniels, and William P. Jones, County Commissioners; R. G. Evans, County Clerk; Morg Morgan, Sheriff; B. F. White, Auditor and Recorder; E. J. Davis, Assessor; James McAllister, Treasurer; and John Nelson, Probate Judge.

\(^1\)Letter to Mrs. Golden Willie.

\(^2\)Bancroft, p. 559.

\(^3\)Ibid.

\(^4\)Idaho Enterprise, December 21, 1939.
more turbulent past. A pictorial history of Malad Valley would show a panorama of stage robberies, rustlings, and murders. It was over this Montana Road that gold was freighted from northern mines to the smelters in Utah, and it was in this town that the coaches of the Overland Stage came to a stop. Malad was also the principal station for emigrant service for a number of years. Because of the heavy traffic of supplies and people, the judicial officers were busy maintaining peace and bringing criminals to justice. Court was in session from six to eight weeks a year, and Mr. Peck entertained in his hotel the judge, jury, witnesses and litigants. Court was held in the schoolhouse, upstairs of grocery stores, and in other buildings until the courthouse was built in 1882. The valley in general was governed by the county officials with an occasional constable appointed in the different settlements.

Some important court sessions were held in Malad, including such cases as those of a robber involved in one of the Robbers' Roost holdups; an Indian murderer of Alex Rodin of Fort Hall; and the trial of Michael Mooney for the killing of Joel Hinckley at Franklin, Idaho. Michael Mooney was sentenced to death at this trial, to which an appeal


2Beal, pp. 174-75.

3Idaho Enterprise, December 21, 1939.

4Ibid.

5Idaho Enterprise, no date. Malad Village was incorporated in 1898, and the first village officers were Peter Fredrickson, D. L. Evans, L. Jones, D. J. Reynolds, and J. R. Thomas.
was taken to the Supreme Court, which decided against him. Governor Neil then reprieved him until December 29, 1882, on a petition asking for a commutation of his sentence to imprisonment for life, which was denied, and he was hanged at Malad, Idaho, on this same date. At the time of the execution most of the people were sure of his guilt. However, a number of years later the real murderer, a man by the name of Barno, confessed of the crime and conspiracy against Mooney.\(^1\)

In addition to these cases, there were the general run of crimes, such as selling liquor and ammunition to the Indians, horse thieving and cattle rustling, bootlegging, larceny and robbery, disturbance of the peace.

One of the big issues in the political structure was the Mormon practice of polygamy, which brought about a bitter struggle between the Mormons and the anti-Mormon groups.

\(^1\)Blackfoot Register, January 6, 1883.
CHAPTER VIII

MORMONS VERSUS ANTI-MORMONS

Hostile persecution followed members of the Church of Jesus Christ of Latter-day Saints from their beginnings in New York to Utah, where they moved in search of religious freedom. The handful of Latter-day Saints who in the early 1830's gathered about their Prophet, Joseph Smith, at Kirtland, Ohio, increased steadily in number. When they sought freedom on the Missouri frontier, they were driven from this area by non-members who had become enraged by the beliefs and practices of the Mormons. The age in which Mormonism was introduced lacked the virtue of tolerance for the convictions of others. Joseph Smith's ideas of a theocratic government met with bitter opposition in most circles, and his political ambitions were disturbing to many who were in closer contact with him.¹ M. W. Wells believed "the appearance of large numbers of immigrants to the Mormon faith multiplied the fears of thousands of Americans, who felt that this movement was threatening the civilization of America."² It was a large following

²Merle W. Wells, "Origins of Anti-Mormonism in Idaho, 1872-1880," Pacific Northwest Quarterly, XLVII (October, 1956), 107. Dr. Wells has written his doctoral dissertation on this subject and several articles in historical journals.
that left Nauvoo and came to Utah under the leadership of Brigham Young, who became head of the Church after Joseph Smith had been martyred.

In southeastern Idaho, prejudice against the Saints was mostly occasioned by their unswerving obedience and loyalty to the Mormon Church. The non-Mormons considered this devotion to be anti-American and anti-Republican. There were also other reasons for this prejudice, one being jealousy that the lands of the Mormons were attractive and fertile. It was thought that the expulsion of the Mormons would result in a nice "whack-up" of lands among the gentiles. It appeared that greed rather than religious intolerance really lay at the foot of most gentile opposition.

Malad was a composite community representative of the early settlements of southeastern Idaho. Mormons and gentiles dwelt there without much friction. But another potentially discordant element complicated the pattern. Soda Springs, Camp Connor, and Malad offered refuge to a substantial number of Mormon apostates who had fled from Salt Lake City. Finally, Malad became the permanent refuge for apostates from Utah. It also was the home of a group of Josephites, members of the Reorganized Church of Jesus Christ of Latter-day Saints. For the Mormons living in the Malad Valley there seemed to be numerous


2 Mormons regarded themselves as true Israel, and thus non-Mormons were classed as gentiles.

items which the anti-Mormon element could exploit. After the boundary dispute had been settled, the Mormons refused to pay taxes to a hostile Idaho, upon which Sheriff H. O. Rogers made an attack on the Mormons in the Daily Union Vedette:

... the Mormon hierarchy's, 'fetid breath falls like a mildew on everything Christianlike or moral that passes under its shadow. It has lawlessly passed the limits of its own corrupt jurisdiction, and dared to pollute the sacred soil of Idaho with its polygamic poison, hurling defiance in the very teeth of civil authority. This, however, will not continue. The "institution," if allowed to exist at all, shall coil its slimy folds, within its own territorial lines, obtaining sanction from its own corrupt legislation.¹

Polygamy proved to be a big issue in which anti-Mormons justified most of their unscrupulous ways of dealing with the Mormons. When the gentile stockraisers could not prevent further entrance into Idaho by the Mormons, action was taken to indict legal action against those living polygamy. Associate Justice John R. Lewis explained to a Malad grand jury on August 22, 1870, that Idaho's unlawful cohabitation statute was much more useful against the Mormons than was the federal anti-polygamy act. Action, however, was postponed. Lewis recommended that Idaho polygamy indictments await Senate disposal of the House-approved Cullom bill, a radical measure designed to enable Congress to defray the expense of polygamy prosecution.² But not until Daniel Major's careful survey of the Utah-Idaho boundary (August 29-October 8, 1870),

¹Ibid.

²Ibid., p. 107. Abraham Lincoln approved an act of Congress, July 1, 1862, against the Mormon practice of plural marriage, but allowed that statute to remain unenforced during the confusion of the Civil War. A year later, July 6, 1863, Lincoln assured the Mormons that he would let them alone if they would let him alone. Anti-Mormonism of Utah's territorial officials was limited largely to provocative addresses. See Richard D. Poll, "The Mormon Question, 1850-1865: A Study in Politics and Public Opinion" (unpublished Doctorate dissertation, University of California, 1948).
1871) was accepted as official by the Department of the Interior on February 15, 1872, did Oneida County gentiles begin to consider that their relations with the Mormons constituted a serious problem.\(^1\) Mormon separatism in southeastern Idaho increased sharply after the election of 1872, and was matched and stimulated by anti-Mormon outbursts in Oneida County. Commercial rivalry pitted Franklin and Logan against Malad and Corinne for control of the lucrative Montana trade. This clash quickly assumed an anti-Mormon complexion. The panic of 1873 intensified a battle between these two groups as Brigham Young instituted the "United Order of Enoch," which led to economic strife and increased the feelings against the Mormons. The operation of the United Order in Malad created difficulties for the non-Mormons, as they did not like cooperative scrip and they were not part of the system. Boycotts were inconvenient; economic separatism and anti-Mormon sentiment thrived during the clash over the United Order.\(^2\) Antagonism developed to such a point that Malad was divided into two sections, anti-Mormons on the east of Birch Creek and the Mormons on the west side.\(^3\) Existence of social factions in Malad Valley created difficult political problems.

With apostate groups, non-Mormons, and Mormons comprising the political parties, sides were frequently changed and platforms modified to ensure the success of the pressure groups. B. F. White developed a program that was a combination of these groups, and the county offices were divided up among these elements so that a slate of candidates

\(^1\)Ibid., p. 108.

\(^2\)Ibid., p. 111.

\(^3\)"Journal History," November 12, 1883.
could run unopposed in 1868, 1870, and 1872. B. F. White's Independent Party of Oneida County finally met organized opposition in the election of 1874. The Saints held a convention during this year denouncing some members of the Independent Party as swindlers and defrauders, and they resolved to eliminate the gentile and apostate influence from the county government. 1 To counteract this and capture liberal Mormon votes, the Oneida Independents relied chiefly upon their ability to divide the Saints upon local issues. The Independents further hoped to turn the Malad Mormons against the Franklin Mormons by exploiting the Utah Northern-Montana trade route conflict between the two communities. When L. H. Hatch and William Budge, speaking in Malad on October 25-26, expounded the virtues of cooperative Mormon voting, the anti-Mormons tried to distract them into explaining certain Oneida legislation associated with Hatch's legislative record. The Independents anticipated further help from expected Mormon dissatisfaction arising from a Malad cooperative contract to supply grain to Gilmer and Salisbury's Montana freight line, but rising prices left the cooperative with a substantial loss. Careful organization served the Independents well. Polling a full gentile vote of teamsters, stockraisers, and scattered settlers, they elected Alexander Stalker over L. H. Hatch, 582 to 495 votes. Henry Peck, a Malad Mormon who was equally as popular with the gentiles as with the Saints, was the only candidate on the Mormon slate to win, and he was unopposed. By continuing to elect prominent Mormons such as Alexander Stalker and Henry Peck, the Independents simply were preserving their old system of allotting the county offices to

1Wells, Pacific Northwest Quarterly, XLVII, 111.
gentiles, Mormons, apostates, and Josephites.¹

Immediately after the election, the Independent anti-Mormons intensified their war against the Saints. As soon as district court could resume in Malad, John Biggs was convicted in the Thatcher land case.² A few days later in November, 1874, the Oneida County grand jury indicted several polygamists. The clash over road construction and routes continued. Gentiles sneered at the Saints' cooperative road projects, and Mormons would have nothing to do with gentile financed improvements. The Mormons likewise complained against Oneida County taxes levied by their adversaries. Land fraud and polygamy prosecutions continued the tensions of the anti-Mormon war against the Saints.

In 1878 friction between the Mormons and anti-Mormons reached its highest ebb. Extension of the Utah Northern Railroad north from Franklin led to the most serious trouble. Jay Gould contracted with the Mormons, October 4, 1877, to push the line on to Montana, cutting Corinne out of the Montana trade completely. Construction started in October, but before the line was to extend many miles the Malad anti-Mormon ring intervened with force. Just a few days after starting the railroad a considerable number of Mormon tie cutters (from Malad, Franklin, and other Mormon communities) were arrested as timber-law violators.³ All of the various groups had cut timber in the forests

¹Ibid., p. 112.

²Ibid., p. 113.

³Ibid., p. 114. The Saints accused the anti-Mormon groups of speculating and sponsoring their political campaign of 1878 by intimidating the Mormons.
between Malad Valley and Marsh Valley. However, the election of 1878 provided the gentiles an opportune moment to take advantage of the Mormons as they were again in the controlling power.\(^1\) The Deseret News illustrates their actions in the following way:

A raid into the mountains by deputy marshals, for the arrest of all the Mormons they could find in the timber regions. Between fifty and sixty were brought down in a drove to Malad City and huddled into cells, where they have been cooped up without proper food and without covering from the cold at night. It is stated that some of these men were wanted as witnesses and the officers sent after them, not knowing the men, asked them questions which they refused to answer. It does not appear that they are charged with any offense but refusing to answer. If this is correct, the proceedings are as ridiculous as they are outrageous.\(^2\)

On October 17, 1878, John Merrill was sentenced to pay a fine of $13,800 and to be imprisoned for three months for the cutting of 17,000 trees on an Indian reservation,\(^3\) and Hyrum Smith was sentenced to pay a fine of $1,800 and imprisonment for nine months. Bail was refused by the court because the defendants did not own $5,000 in real estate. They were taken to the Boise Penitentiary immediately after conviction.\(^4\) Jay Gould's arrangements with President Hayes to pay the cost of the timber in return for release of the prisoners failed to save the day. The Mormon laborers had fled, and the Brigham City United Order had to sell their Marsh Valley sawmill at a severe loss. Thus the Oneida anti-Mormons managed to arrange a financial disaster which did much to wreck one of the most successful of the Utah United

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\(^1\)"Journal History," October 19, 1878.

\(^2\)Deseret News, October 16, 1878.

\(^3\)"Journal History," October 14, 1878.

\(^4\)Ibid.
Orders.  

In reviewing the case, it seems that Merrill had been running the sawmill belonging to the Brigham City Cooperative Institution in the mountains above Malad. Smith was bossing a gang of Mormon workmen cutting ties for the Utah and Northern Railroad. The parties claimed that they were ignorant of the fact that they were on the Fort Hall Indian reservation, believing that the line was four miles to the north. The Railroad Company under competent legal advice considered they had the right to cut timber for ties, even within the Indian reservation. Should they have been over the line, there was still no intent on their part to commit any crime. Neither is it probable that there would have been any prosecution, if they had not been Mormons. The full extent of the law framed for the protection of timber on the public lands was reached by the court in pronouncing sentence, plainly showing the bitterness of spirit which prompted it, as indicated by the judge's remark during the trial, "Your bishop has defied this Court. I will let him see that this cannot be done with impunity." 

Fort Hall, where the Indians were gathered, is about eighty miles from the point where the sawmill was erected at which Merrill was working. No injury came to the Indians or their lands, and the defendant Merrill was not engaged in cutting timber from the public domain. He operated a sawmill making lumber for domestic purposes, as

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1Wells, Pacific Northwest Quarterly, XLVII, 114.

2"Journal History," October 14, 1878.

3Ibid.
permitted by a previous congressional legislation, and could not legally be indictable for cutting. The defendant Smith cut ties for the railroad company, who claimed the right to procure their material from the timber adjacent to their road. Realizing injustice in the matter, some of the defendants' friends made appeal to the Secretary of Navy, according to Section 4751 of the Revised Statutes of the United States, which provides that he may mitigate in whole or in part on such terms and conditions as he deems proper, by an order in writing, any fine, penalty, or forfeiture so incurred. The object of the law in regard to this matter was to protect the timber on the lands of the United States for the use of the Navy, as stated in Section 2461 of the Revised Statutes. The full facts of the case were submitted to the Secretary, and the infamous nature of the persecution under the name of prosecution resulted in the setting aside of the penalty and the liberation of the defendants. When it was made evident that the sentence Judge Hollister pronounced in Malad was prejudiced, he was put in an embarrassing position and received a dark stain upon his official career.

The citizens of Box Elder County became concerned with the proceedings of the Mormon tie cutters convicting Mormons of the Malad Valley and adjacent valleys, and they expressed their viewpoints in a letter:

\[1\text{ Ibid.}\]
\[2\text{ Ibid.}\]
\[3\text{ Ibid.}\]
From the citizens of Box Elder:

The action of the ring authorities in Malad, Idaho, against our citizens who were at work in Marsh Valley getting out ties and lumber for the Utah Northern Railway is viewed by the citizens of Box Elder County as a fiendish outrage, and no high minded and honorable men of any party can justly look at it in any other light. The arbitrary arrest of over half a hundred men in a body, without any accusation against them such as usually precedes arrests, is in itself not very modest deportment towards the people of an adjoining county of a sister territory. Such a course of proceeding has, at other times in some places, created such a condition of feelings and bitterness between neighbors, which it would take wiser and better men than the Malad ring to allay in three succeeding generations. That the men who have been ignominiously subjected to felon's treatment were unconscious of having violated any law of the land, we don't believe for a moment. Judge Hollister his jury or the bitterest enemies of the men will deny. But the old maxim ignorantia juris non excusat, seems to have reference to the only rule of legal principle comprehended by these Malad Solons, and they use the same in an inexorable manner making all law, policy, justice, fairness and humanity bow to it. What other court of justice worthy of the name, upon this wide earth, would have pressed such cases in such haste, and caused conviction to come forth as if by magic? Self-interest and self-respect and dignity in government functionaries lead them to take a different course and pursue a more mild policy.

Is it the policy of any high-toned government to hunt down, prosecute with an iron hand and oppress, hard-working honest and unoffending citizens for an innocent violation of law, and by which no man is injured? To punish constructive crime severely at an enormous expense, while abandoned persons that afflict, annoy, and demoralize society may carry on the malignant practices unrebuked? Is there any time, revenue or inclination left in the ring to look after the hurdy gurdy houses, gambling dens, mail robbers, horse thieves, enough of which have their haunts not very far from Malad? Isolated Idaho is bounded by no ocean or sea, has no bays, lakes or rivers on which vessels may float to facilitate traffic, and no railroads: still, do not the good citizens of Idaho look out for a future? Do they endorse the acts of a few apostate Mormons allied with a fanatic judge in Malad by whose mandates, or the effects thereof, a railroad line being in course of construction through the heart of the territory is put back and might have been stopped entirely? The building of this road the authorities in Washington consider not only a matter of sectional but of national importance, and they will no doubt arrest the mad career of the ring. Long have the people of Malad and Marsh Valleys, as well as others, taken timber from the public domain. Why is it nobody was prosecuted until this particular time? No, it was a foregone conclusion. We know the consciences and feelings of the convicted party. We protest against the outrage, and base cruelty of the
ring authorities in Malad and resent the same with indignant scorn."

The religious differences, social separatism, and economic hostility against the Saints' cooperatives, and political objection to Mormon theocracy, all help account for the record which the Oneida Independents compiled against their adversaries. Unable to halt Mormon expansion into Idaho, the gentiles resorted to political suppression and economic attack against such Mormon projects as the Utah Northern and the United Orders. During the 1880's the anti-Mormons had done much to spread antagonism against the Saints throughout the territory. Thus cornerstones were laid for the eventual triumph of anti-Mormonism. One last final attempt was made in Malad Valley to disfranchise the Mormons of their voting powers. Legislation was passed to the effect that the Mormons, before they could vote, had to take the following oath:

You do solemnly swear or affirm that you are a male citizen of the United States, over the age of twenty-one years; that you actually resided in this territory for four months last past, and in this county thirty days; that you are not a bigamist or a polygamist; that you are not a member of any order, sect, organization, or association which teaches, advises, counsels or encourages its members devotees or any other persons to commit the crime of bigamy, or polygamy or any other crime defined by law, as a duty rising or resulting from membership in such order, organization or association, or which practices bigamy or polygamy, or celestial marriage as a doctrine rite of such organization; that you do not either publicly, or privately, or in any other manner whatever, teach, advise, counsel or encourage any person to commit the crime of bigamy, or polygamy, or any other crime defined by law, whether as a religious duty or otherwise; that you regard the constitution of the United States and the laws thereof, and of this territory, as interpreted by the courts as the supreme laws of the

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1"Journal History," October 19, 1878.

land, the teachings of any order, organization, or association to
the contrary notwithstanding and that you have not voted previously,
at this election, so help you God.1

With this injunction the Mormons were helpless, as they believed
in polygamy and taught celestial marriage.2 A real problem developed,
as they could have nothing to say in the political affairs of the
valley, county, or territory. Many Mormons had their names taken off
the Church records so they could exercise their rights of voting. To
be re-admitted to the Church they had to be re-baptized. Some, however,
conformed to this requirement, while some were permanently excommuni-
cated.3 Eventually in 1893, President Harrison pardoned all Mormons
who had been convicted under the Edmunds-Tucker Act, and in 1904 in
the general election the Mormon people resumed their status as citi-
zens, with consequent privileges.4

1Idaho Test Oath, Section 571 of the Revised Statutes of
Idaho (Election Laws).

2Thomas Donaldson wrote concerning the Mormons in Idaho: "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

3Interview with James Herald Howell, October 18, 1959. The infor-
mation related was that Thomas Jefferson Howell had his name taken
off the Church records in order that he might use his franchise to vote
and then was later re-baptized into the Church. It was stated that he
was one of many who qualified themselves to vote in this manner.

4Federal Writers Project, "Chronological Tables of Events,"
Idaho Encyclopedia, pp. 90-93. In 1887 the Edmunds-Tucker Act made
polygamy and unlawful cohabitation punishable by fine and imprison-
ment.
Thus, after the Mormons ceased living polygamy and the United Order, the anti-Mormon element of Malad Valley came to more peaceful terms and the political organization of the valley became more unified, bringing hostile enmity between the two groups to an end.
CHAPTER IX

PIONEER CULTURE

Early mountain men and explorers cared little for the spiritual or intellectual development of themselves or people they contacted. The greater part of their lives had been in isolation, and they did not long for disciplined schooling or social contact in contrast to the early settlers who developed the Malad Valley. Most of the settlers in the valley were of Welsh ancestry with considerable education. Many of them had been converted to the Mormon faith in their native lands and, as was typical of early converts, many made the journey to Salt Lake City and surrounding settlements. A great number of settlers had established themselves in communities north of Salt Lake, such as the Weber and Cache Valley areas, and Malad Valley soon became populated as these settlers pulled up stakes and moved further to the north.

Characteristic of the Mormon groups was the philosophy engendered in their lives from Mormon doctrine. They believed the "Glory of God is Intelligence,"¹ and their entire lives were motivated by a desire to overcome ignorance and to aspire to perfection. Their religion and the practice of building places of worship and meeting often brought them close together in social contacts. Several times during the week

¹Joseph Smith, Jr., Doctrine and Covenants (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1951), p. 160.

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they could put their work and chore clothes aside to go to the various meetings, thus providing frequent opportunities to identify themselves with groups.

Schools

Schools were organized soon after the arrival of the Mormons into the valley. Facilities were poor, and the students met in various buildings, such as: upstairs in Vanderwood's store, community log meeting house, opera house, Mormon First Ward building, Presbyterian Church, and the Reorganized Church.\(^1\) By 1870 efforts were made to bring the schools under formal public direction. A school district was organized in Oneida County, with a county superintendent and trustees. On February 18, 1881, Congress granted seventy-two sections of public land to the territory of Idaho for school purposes. These, together with the sixteenth and thirty-sixth sections, allowed under the general law, gave a fair prospect for future development of a proper school system.

It was a quarter of a century before the returns from these grants were available to the district, and until then the schools were supported entirely by local revenue. The county commissioners were required by law to levy a tax of not less than two, nor more than eight, mills on every dollar of taxable property. In addition to this source all fees from fines or forfeitures for a breach of any penal law went into the school fund. One-half of the county fund was apportioned pro rata to the district, the other half upon the per capita principle.\(^2\)

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\(^1\)Idaho Enterprise, 1899.

\(^2\)Beal, p. 360.
A board of trustees was elected in the district annually, and teachers were required to pass an examination before the county board of examiners in orthography, reading, penmanship, geography, and United States history before a license to teach was granted. Beyond this requirement there were no express qualifications. ¹

The teaching of sectarian doctrines and particular political views was definitely forbidden. Teaching wages ranged from ten dollars in agricultural districts to seventy-five dollars a month in the mining regions. Malad Valley, being an agricultural area, was relatively low in pay.²

In addition to the public school administration, religious groups sponsored schools. The Presbyterians, especially, launched an extensive school program for their members and also offered the services to people not of their faith. In 1898 their enrollment reached from 100 to 1400 students, depending on the session. The curriculum provided the classes necessary for a teacher's certificate and other classes found in a basic subject course.³ Although a denominational school, the pupils were drawn from the several religious groups. Spiritual growth was encouraged, but not on doctrinal lines so as to infringe upon or antagonize the other faiths. The school chapel was founded in April, 1878, by Reverend E. P. Welsh, when Presbyterianism was relatively new in the area. The school was sponsored by the Presbyterian

¹Ibid., pp. 360-61.
²Ibid.
³Ellis, p. 18.
Women's Board of Home Missions, New York City, and was under the personal
direction of Miss Irene Griffith and Miss Blenda Johnson. The Presby­
terians also established another school at Samaria at about the same
time as the one in Malad City. In 1898 the enrollment was approxi­
mately sixty, and included the leading families of Samaria. Courses of
study were offered on the Bible, arithmetic, United States history,
reading, spelling, language, geography, composition and grammar, physi­
ology, civil government, and penmanship. Although textbooks were fur­
nished free, tuition, per term of twelve weeks, was as follows: pri­
mary department, fifteen cents; and all other grades, twenty-five cents.
Pupils of parents unable to meet those terms in any way were admitted
free. To aid in education of adults who in former years had not had
the opportunity or had neglected it, a night school was established
under the guidance of Thomas D. Jones and John O. Thomas. The other
settlements in the valley established local schools in which the chil­
dren were provided with some means of education.

Architecture

Architecture, like the other aspects of culture, passed through
its different stages. Henry Peck, realizing the business prospects of
Malad Valley, built Malad's first hotel in 1871 to accommodate the
travelers and visitors who were increasing each year due to the rising

1Ibid.

2Classes taught in the night school were algebra, arithmetic,
grammar, civil government, and business courses.

3For example, a day school was offered in Portage in 1878 by
importance of Malad Valley as a center of the county; its position on the Montana Road; and its being an ideal place to settle with a family. The hotel was of native pine lumber sawed and planed by hand. It was two stories in height, with a wing one and one-half stories in the rear, containing in all sixteen large rooms. Each story was flanked in front by a large commodious porch, and a porch was also erected on each side of the lower story of the wing. It was considered a very fine piece of architecture.¹

Malad being the county seat of the county brought a second building into prominence. The first courthouse was built in 1882 at a cost of approximately $12,000, the first in Idaho. The building was a two-story structure with a balcony extending across the full length of the upper story, which was reached by a flight of steps from outside. When the building was constructed, Oneida County was as large as the state of Vermont.²

¹Idaho Enterprise, December 21, 1939. At the time this hotel was built, Malad City was the junction point for the stage line running from Corinne, Utah, to Butte, Montana, and Boise, Idaho. There was no railroad northwest of Ogden, and all people from the East were compelled to go by stage to points north and west. Malad City was the first night's stop from Corinne. This explains the reason for the peculiar plotting of the townsite of Malad. What is now Main Street was the old trail to Butte, and what is now Bannock Street was the route taken by the stage to Boise. As the town grew, lots were laid out and business buildings erected on these two old streets. Also, at the time this building was erected by Peck, Malad was the county seat. Court was in session here from six to eight weeks twice a year, and Mr. Peck entertained in his hotel most of the political figures who came through the valley. Sheep and cattlemen from all over this territory made Malad their headquarters, and this building was the scene and center of the activity of this frontier town.

Peculiar also of the Mormon people was their building program. Even as they lived in log houses and cabins themselves they would start the construction of beautiful places of worship, sometimes requiring many years before the completion of the work. The Church with the Seven Spires stood as a monument to their ingenious architecture in this early period of Malad Valley history. The spirit and tradition of the early settlement was exemplified in the old Mormon meeting house. With six spires reaching upward and clustered around the higher central seventh spire like the limbs about the trunks of the Lombard poplars that surrounded the building, the church presented an appearance that attracted the eye. It expressed in wood, more clearly than could ever be in words, the spirit and tradition of the Mormon Church. It was designed by Frank C. Woods of Ogden, Utah. The erection of the building was commenced in the spring of 1888, but it was not completed until four or five years later.

United States Mail and the First Press

Just a year after the first permanent settlement, isolation of the people was somewhat reduced when a post office was established, with James McAllister as first postmaster. For several years the connection the United States mail had with the railroad was bad; but as the railroad increased its lines, the people of the valley had no complaints to make. Having a connection with the outside by mail was not

1Idaho Statesman (Boise, Idaho), April 9, 1922.

2Ibid. George Stuart was bishop of the ward when the building was commenced in the spring of 1888, and W. H. Richards was bishop when it was completed.
enough for the people to give expression to their wants in communication, so arrangements were made to purchase the valley's first newspaper, the Idaho Enterprise. The Idaho Enterprise published its first issue on June 6, 1879, at Oxford, Idaho, not very far from Malad. J. A. Straight was the publisher; and his first edition consisted of two pages, eight by twelve inches, four columns to a page, with a subscription price of four dollars a year. At that time the United States Land Office was located at Oxford, and most of the paper's revenue was derived from publishing final proof notices. In 1883 the paper was purchased by Malad people, with R. H. Davis as publisher. The paper is one of the oldest in Idaho. Thus the people had made another milestone toward the progress and development of the valley.

Social Life

To satisfy social needs, the settlers had secret societies such as the Odd Fellows, Rebekah Lodge, Modern Woodmen of America, the Royal Neighbors, and the Masons.

The population of Malad has always been largely Welsh, and the people retained many of their old Welsh customs and language. They were particularly noted for their musical ability. Each year they observed various holidays. The more noted ones were: Pioneer Day, in commemoration of Brigham Young and his people entering the Great Salt Lake Valley, July 24, 1847; a celebration in honor of St. David,

1Idaho Enterprise, June, 1949.
2Ibid., December, 1939.
3Ibid., January 6, 1910.
March 1 and 2, and the Fourth of July. The St. David celebration was held in open air on a hilltop, with a chorus of not fewer than 180 voices, nor more than 200. The chief bard, chosen the year before, conducted the gathering, and called aloud, "A oes heddwich? (Is there peace?)." From the multitude came the answer, "Oes (Yes)." Then "Chair the Bard," and the chosen one was conducted to the chair, he received twenty pounds, and was crowned. In Malad the event was a contest in various kinds of singing. The citizens of Malad Valley also celebrated Independence Day with great vigor, as the one on July 4, 1866:

... the people assembling en masse to honor the day. A bowery covering sixteen square rods of ground had been erected one side of which was assigned to the commissionary department while the main portion was devoted to the speakers stand and the auditorium. The day was ushered in by a salute of sixteen guns, the first probably that ever spoke for liberty in Malad Valley. The greater part of the forenoon was devoted to sports of various kinds. At twelve o'clock a federal salute was fired, after which the people repaired to the bowery where the exercises were commenced by a song "Hail Smiling Morn" by the Malad Glee Club, which later sang the "Star Spangled Banner." B. F. White Esq. read the Declaration of Independence, and M. A. Carter, Esq. delivered the oration.

The above excerpt refers to the Malad Glee Club. Other choral groups and dramatic companies were active as early as 1871.

The people enjoyed themselves and had extensive socials.

Thomas Donaldson records one such event:

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2 Ibid.
3 "Journal History," July 4, 1866.
4 Beal, p. 289.
Mormons, in their home life, were modest and conventional. Every social event began and ended with a prayer. I was at Malad in the fall of 1874 and while there attended a Mormon reception. A bishop was in attendance and participated in everything. The people were dressed in homespun, and their countenances were those of contented and cheerful people. Young and old danced vigorously from eight until eleven o'clock in the evening. Refreshments for the occasion consisted of large sticks of candy and a three-gallon bucket filled with whisky, from which the dancers drank with a tin dipper. Not a person showed the slightest effect of drink; the whisky was produced at a local still and was known as "Valley Tan" and "Bust Head."  

1Donaldson, p. 56.
CHAPTER X

ECCLESIASTICAL ORGANIZATIONS OF MALAD VALLEY

Parallel with the colonization movement, the need for religious organizations was early emphasized by the first settlers, starting with Mormon religion, soon to be followed by the Reorganized and Presbyterian Churches. These religious institutions molded the society of this frontier settlement. They provided for the education and social life of the people as well as for their spiritual guidance. Among these various churches that located in Malad Valley, the Church of Jesus Christ of Latter-day Saints has been the predominant religion.

Church of Jesus Christ of Latter-day Saints

This Church was organized in New York by Joseph Smith, Jr., in 1830. He was acknowledged by his followers as the authorized agent of God in restoring the primitive Church of Christ. Soon after the death of their prophet, the Mormons, under the leadership of Brigham Young, started their westward movement to the Great Basin as a result of mob violence and persecution they were receiving. In 1847 they reached their destination. Although the name Mormonism has been ridiculed, it must be admitted that a religious system which has been so successful in colonizing the arid Rocky Mountain regions, building towns and
cities, and literally converting the deseret into a fruitful field, certainly possesses, in this respect, something that commands admiration.

The territory occupied by the Mormons was divided ecclesiastically into districts, called by them "Stakes of Zion," over each of which was a president. Each of these districts was made up of wards presided over by a bishop and two counselors.¹

In 1864 when the settlement was first established in Malad, it was designated by the L.D.S. Church as a branch, and Daniel Daniels was appointed to preside over it.² Three years later the Mormons were holding meetings in a log house and had more than 100 members attending, with about the same number of non-Mormons in attendance also.³

In May of 1874 Erastus and Lorenzo Snow of the Quorum of the Twelve of the L.D.S. Church, with other leading authorities of Box Elder County and Malad Valley, instituted the United Order for the members living in Malad and officers for this organization were elected.⁴ Soon after leaving this meeting the Church Authorities organized the United Order in Samaria.⁵

¹Ibid.
²Beal, p. 174.
³Deseret News, June 26, 1867.
⁴"Journal History," May 28, 1874. Officers elected were: Daniel Daniels, President; John Price and John J. Williams, Vice-Presidents; David R. Jones, Secretary; Thomas W. Richards, Assistant Secretary; Richard Jones, Treasurer; John D. Jones, Daniel Tovey, Jenkin Jones, George Stuart, and Thomas W. Richards, Directors.
⁵Ibid.
The Malad Stake of the Mormon Church comprised a part of Oneida County, Idaho, and a small area of Box Elder County, Utah, and it was organized at Portage, Box Elder County, Utah, on February 12, 1888, under the direction of Lorenzo Snow, S. B. Young, Rudger Clawson, and George Dunford. There were ten wards and three branches organized, with a membership in excess of 1,000.

The early history of Malad Valley expresses the dominating influence which the Mormon colonization exerted throughout Utah and southern Idaho.

Reorganized Church of Jesus Christ of Latter-day Saints

The activities of the Reorganized Church of Jesus Christ of Latter-day Saints began in Malad, Idaho, in the summer of 1866, with the missionary work of Jas. W. Gillen, E. C. Brand, and R. J. Anthony.

1Jenson, p. 464.

2Ibid. The wards were: Plymouth, Washakie, Portage, Rockland, Neeleyville, Samaria, Malad, St. John, Cherry Creek, and Woodruff.

3Malad Stake and Ward Records," 1888. Oliver C. Hoskins was made president, with Abraham Zundel and William H. Gibbs as counselors.

4Bancroft, pp. 644-45. The most successful of the recusant sects was the one established by Joseph Smith, the prophet's son, who, with his brothers, Alexander H. and David Hyrum, remained at Nauvoo after the exodus. A few years later the remnants of the Strangites and Cutlerites, being in search of a leader, organized a new church and requested Joseph to become their head. He at first refused, but in 1860, the number of members being then considerably increased by the breaking up of other parties, he accepted the call as prophet and began to preach the faith of his father, as he affirmed, in its original purity, repudiating the claims of Brigham Young and the doctrine of polygamy. The schism spread rapidly throughout Illinois, Missouri, and Iowa, the apostates being termed Josephites by the followers of Brigham, but styling themselves the Reorganized Church of Jesus Christ of Latter-day Saints.
As a result of their work, together with the efforts of some local members, a conference was held in Malad in which a district was organized. Thomas Job presided, William Woodland acted as clerk, and John Evans was orgained a deacon. Later Oneida County in Idaho, and Cache and Box Elder Counties in Utah were organized into a conference district, presided over by William D. Jones. All the authorities of the Reorganized Church were sustained, including Joseph Smith, the son of Joseph Smith, Jr., the prophet, seer, revelator, and president of the church. John Lewis was sustained as president of the Malad Branch and Lewis Gaulter as bishop's agent for the conference district. From the time of the conference in September, 1866, to February 6, 1867, twenty new members were baptized by Jas. W. Gillen. Between the years of 1868 and 1873, Joseph, Alexander and David Smith, sons of Joseph Smith, Jr., paid the district a visit. Shortly after 1873 many of the members moved away, some to Montana and a large number to Missouri, due to an unsuccessful missionary campaign and religious opposition.

Presbyterian Church

The Presbyterian Church work began in the year 1877, when some of the people of Malad invited the pastor of the Corinne Presbyterian Church to hold services for them. The invitation was accepted and the Corinne pastor, Rev. S. L. Gillespie, came several times. The result was that Rev. Edward Welsh was appointed to the Malad field in 1878. On his arrival he found conditions, as in many towns of the West, in rather an unorganized state. This was especially true as to the educational opportunities. The Presbyterian Church held the position that

1Lavina Thomas, Idaho Enterprise, December, 1922.
missionary work was to do what was necessary to advance the best interests of the community. In harmony with this idea, Rev. Welsh and his sister opened a school to help meet the educational needs of the community. Rev. Welsh and his sister maintained the school and church work for nearly three years and then, when his health became poor, he returned to Ohio, where he died. Miss Carrie Forrand took up the task after the Welshes left and continued on with the work for several years under adverse circumstances. When her health became poor, the Rev. Edward M. Knox, with his sister and a Miss Simmons, came to take charge of the work. The school and church progressed under the new supervision.

The present site of the church, which was contributed by Henry Peck, was secured and the chapel erected as a two-room schoolhouse. The church was organized in April, 1882, by the Wood River Presbytery. John M. Morgan was elected elder.

Rev. Knox contracted tuberculosis and moved to Kaysville, Utah, and then to Los Angeles in hope of curing his disease. The school work continued until the public schools were organized sufficiently to meet the educational needs.

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2. Blackfoot Register, February 11, 1882.
4. Rev. Hanks, Idaho Enterprise, December, 1922. Charter members of the church were Mrs. Caroline Allen Morgan, Miss Emma Van Wormer, Miss Jennie Simons, Miss Sallie Van Wormer, Mrs. Ella E. Knox, John M. Morgan, and Mrs. Elizabeth DeCamp.

5. For further information, see G. L. Jenkins, History of the First Presbyterian Church (Malad, Idaho: Published by G. L. Jenkins, December, 1959).
Of interest to many was the bell in the chapel, the only church bell in Oneida County. The bell was made in Troy, New York, in 1884, and was used as a signal in times of disaster and also on happier occasions. It was used as a fire alarm; to warn the community when Deep Creek Dam washed out; and as a reminder of the curfew law.¹

¹Idaho Enterprise, September 4, 1958.
CHAPTER XI

ECONOMIC DEVELOPMENT

Each frontier settlement felt basic needs in its struggle for existence. These needs were supplied according to the initiative of the pioneers and the resources at hand. Malad Valley, like many other succeeding frontier communities, started from humble beginnings to emerge later as an integral part of a complex society in which means were made available to satisfy the requirements of a normal standard of living. Enterprises that came in succession were: toll bridges, toll roads, stages and freighting, farms, ranches, sawmills, mines, flour mills, businesses, banking, and railroads, all of which contributed to the present balanced economic order in the valley.

In the early 1860's, as the Malad Valley was a part of the Utah Territory, the Legislative Assembly passed laws for revenue by charging fees for ferrying across the Bear River and going across a toll bridge on the Malad River. In 1864 new laws were established concerning the bridge on the Malad River, fifteen miles north of the junction with the Bear River. The following were Acts enacted by the Governor and Legislative Assembly of the Territory of Utah:

1Deseret News, March 23, 1864.

2"Journal History," November 21, 1868.
Sec. 2. The said Joseph Young, Sen., shall keep a good bridge on the Malad on the main road leading to the northern part of this territory at a convenient point to accommodate the travel crossing the aforesaid ferry or ferries going westerly towards California, and is authorized and empowered to collect toll thereon at the following rates:

- For carriages, carts and empty wagons, each $0.75
- For every loaded wagon $1.00
- For all pack animals, each $0.20

Sec. 5. If any person or persons shall establish a ferry within the aforesaid described limits on Bear River, or establish a ferry or bridge on the Malad, within one mile each way from said Joseph Young, Sen's., ferry or bridge, and take toll thereon, without a grant from the Legislative Assembly, shall forfeit and pay to the people of the Territory of Utah, the sum of five hundred dollars for each and every such offense of taking toll on said ferry or bridge, to be collected as an action of debt.

The first inhabitants of the valley paid taxes to the Territory of Utah along with the revenue collected from the toll bridge.

When Malad became the county seat,² business was brought in from Eagle Rock (Idaho Falls) on the north, Soda Springs, Paris, Montpelier, Preston, and Franklin on the east. From 1866 to 1870 the valley grew rapidly, and practically all of what was then considered desirable land in the valley (that lying adjacent to some stream) was taken. It was also thought by many that the valley had reached its capacity in providing homes.

Malad soon became the principal station for the stage lines and emigrant service for a number of years.³ Most of the freighting

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¹Idaho Enterprise, December 21, 1939. Later the prices were raised on the toll bridge:
- For carriages, wagons, and carts, each $1.30
- For pack animals, each $0.20
- For all loose horses, mules, jacks, oxen and cows, each $0.30
- For sheep, colts, calves, goats and hogs, each $0.02
Anyone making a toll bridge without authority fined $700


³Beal, pp. 174-75.
started from Corinne, Utah, with the destination being the principal cities in Montana. The overland stage made daily trips through the valley and nearly all freight outfits followed the same route. The scheduled time between Corinne and Helena was twenty days and nights. It was approximately a 1,000 mile trip. Fare for passengers, one way, was $75.00 for a distance of 500 miles. The freight rate was $7.00 per hundred pounds from Corinne to Helena. If the goods were unloaded at any other station on the route, the charge was the same. There were about 400 mules and 80 wagons going night and day. Some Malad Valley people entered into the freighting and stage line enterprise. J. N. Ireland erected a stage station near a crossing of one of the streams by Fort Hall, and J. W. Dudley operated the Malad and Samaria mail and stage line, which made several trips each week between these two points, the round trip for passengers being $0.75.

Much was accomplished in the early history of Malad Valley, when the only available assets were brain, brawn, and one of the more fertile valleys in the intermountain region. Few communities could

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1*Idaho Enterprise, December 21, 1939.*

2*Daughters of the Pioneers of Box Elder County, History of Box Elder County (n.d.). The freight stations between Corinne and Deer Lodge, Montana's capital at that time, were: Corinne, Bear River, Square Town, Henderson's Creek, Malad, Devil Creek, Birch Creek, Marsh Creek, Harkness, Robbers' Roost, Pocatello, Ross Fork, Blackfoot, Yampah, Cedar Point, Taylor's Bridge, Eagle Rock, Market Lake, Sand Holes, Kamas, Hole in the Rock, Beaver Canyon, Pleasant Valley, Pine Buttes, Junction, Sheep Creek, Red Rock, Ryon's, Rattle Snake, Birch Creek, Summit Creek, Silver Bow, Warm Springs, and Deer Lodge.*

3*Jennie Broughton Brown, p. 335.*

4*Ellis, p. 18.*
compare with the comfortable homes, fine farms, good schools and churches, or business wealth and resources. In 1863 when the first families came into the valley to settle permanently and to make homes for themselves, it was the resources provided by nature that made it possible for them to exist. When they needed water for irrigation, the streams of Devil Creek and Marsh Creek were diverted and the water of the Little Malad River was taken advantage of. Clearing the land for farming was done with the axe, broken by a hand plow, and cultivated with a home-made wooden tooth harrow. When the crops were ready to harvest, they had to be cut with a cradle, raked, and tied into bundles by hand. The threshing part was not one of ease; the grain had to be fanned by hand mills. For every necessity a certain amount of work was demanded, and every man and every woman had to perform a share of it.

With all the available water being used for irrigation, the farmers experimented with dry farming and found it quite successful. They made attempts in dry farming on the bench lands and foothills, and their results were not too encouraging at first. But as the farmers became more familiar with the different methods of cultivating and use

1French, p. 151.


3Ibid.

4Ellis, p. 4.

5French, p. 151.
of the Campbell method, they became more and more successful with each succeeding year, until finally the possibility of producing profitable crops of wheat and barley without irrigation was established beyond a doubt. Thousands of acres of this arid land were cultivated, and the dry farming industry became one of the greatest sources of wealth. Each season brought greater success to the dry farmer in the way of a greater diversity of crops. Its success being proven, room was made for hundreds of families who could not otherwise have settled there. The principal crops grown on the irrigated and non-irrigated farms consisted of wheat, oats, barley, alfalfa, clover, timothy, potatoes, and many varieties of vegetables. The sugar beet was not raised in the early history of farming. Just after the farmers had established good crops in the valley there followed a period of about fifteen years when the crickets and grasshoppers infested the country, making it very difficult to raise any crops. Fortunately this was a time when the farmer could turn to take part in the stage and freighting business to Montana and other parts of the Northwest, thus not damaging the economy of the valley seriously. Then they returned to their farms as the plague of insects subsided.

Even more land was made tillable by the development of

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1Winther, p. 327. The Campbell method consisted of (1) deep plowing, (2) cultivation both before and after seeding, (3) light seeding, (4) alternate summer fallowing, and (5) cultivation of the land during the fallow season as well as in the year of seeding.

2French, p. 154.

3Idaho Enterprise, December 21, 1939. The first sugar beets in Malad Valley were raised in 1909 when a party of Japanese leased twelve acres of land from D. L. Edwards, of St. John.
extensive irrigation projects, such as the canal dug from Samaria to Washakie in 1882. It was fourteen miles long, ten feet wide, and three feet deep, with the work being done mainly by the Indians from Washakie. This provided irrigation for much of the land in the southern end of the valley.

Second to farming was the cattle industry in the valley. Vast ranges with sufficient water and grass nourished large herds of cattle during the summer months. During the long winter months the cattle would be fed from alfalfa and grasses stored for this purpose the summer before. Cattle associations were formed for common purposes of protection against rustling, building of better ranges, and sales projects.

With the prospects of Malad Valley being a large grain center, it became apparent that a flour mill could be constructed to produce their own flour, and then they would not be forced to pay for the high cost of flour transportation from another part of the country. In the spring of 1867 a group of the pioneers of the Malad Valley met and came to the conclusion that a flour mill was of vital importance to the community. Possible locations and streams were checked for conditions in which water power could be used in running the mill and grinding the wheat. It was found that by diverting Marsh Creek into this valley instead of Marsh Valley and combining it with Devil Creek, it would be possible to obtain enough water power to run a flour mill plus another sawmill which was also badly needed to supply lumber for homes and public buildings. John Nelson became interested and directed the

1"Journal History," June 10, 1882.

2Mrs. Norman Crowther, "History of the Malad Flour Mill," June 15, 1959. (Typewritten.)
building of the flour mill. He obtained the necessary machinery, including an overshot wheel, and built the ditches and flumes to supply the power. John J. Williams surveyed the ditch for diverting the stream over the Malad divide with a spirit level, the only available instrument for surveying in Malad.\(^1\)

In 1883 another flour mill was built at Samaria, called the Oneida Milling and Elevator Company. It produced fifty barrels of

\(^1\)Ibid. John J. Williams was assisted by Dan Daniels, James E. Jones, William Williams, William Gaulter, and others. John Nelson was the owner for nearly six years; then the mill was sold and named the Cooperative Milling Company, with John J. Williams, John W. Lusk, and John Price as the officers of the new company. They operated the mill until 1877. It was then sold again, with Thomas W. Thomas, L. J. Bolingbroke, and Christopher Ceaston as trustees. In 1880 the officers of the Malad Cooperative Company were changed, and Jenkin Jones became president and Isaac Jones became secretary. In 1884 D. L. Evans took over Isaac Jones' job, and George Stewart became active in the company.

At this time there was considerable activity in the milling business in Malad on account of the freighting carried on through Malad Valley between Corinne, Utah, the railroad connection on the south, and Butte, Montana. About 1885 one-half interest in the flour mill was sold to Peter Hansen, who took over the management of the mill. In 1886 he bought the other half interest, and operated the mill until 1890, at which time he sold the entire property to William E., John E. and Daniel E. Jones.

The new owners decided to rebuild and modernize the flour mill, installing all new machinery, building additional working space, and changing the grinding from Burr stones to the roller process. With the change of ownership, the name of the flour mill was changed to Malad Roller Mills. When the new mill started, they found that the water power was inadequate for the larger capacity they had adopted, and it was necessary to supplement the water power with a steam engine and boiler, which was very costly to operate.

In 1893 the business was found to be insufficient to support the three brothers, so John E. and Daniel E. sold their shares to William E. Jones, and he became the sole operator. In 1904 he was able to install a new Pelton type water wheel and pipe line, which developed two to three times the power of the discarded overshot water wheel. He operated the flour mill until 1912, when the property was sold to Crowther brothers.
flour daily supplying a large region with its produce carried by freighting teams. After delivery the empty wagons would load up with wheat on the return trip to the mill. It gave employment to four men the year round. Power for the mill was supplied by the Malad River. The mill had a storage capacity of 4,000 bushels, and the business it had added greatly to the commerce of the Malad Valley.¹

The first store was built by A. W. Vanderwood. The upper room was a courtroom, one part of it was a telegraph office (the first in southeastern Idaho), and the rest was his store. When the courthouse was built in 1882, the upper room of the store was used for a school.²

The businesses to follow the settlement of the valley were typical of those of most communities at that time. There were general stores, livery stables, saddle and harness shops, a blacksmith, and hardware stores. In 1882 there were two hotels; six stores supplying the people with dry goods, groceries, hardware, furniture, house furnishings, harness, shoes, etc.; two blacksmith shops; and two saloons and billiard halls.³

Along with the local businesses in Malad, the J. N. Ireland and Company Bankers was formed and incorporated December 1, 1892, by David L. Evans, a farmer and merchant; Joseph N. Ireland, a farmer and stockman; Lorenzo L. Evans, a farmer and stockman; William G. Jenkins, merchant; and Drew W. Standrod, farmer and attorney, and later judge of

¹Ellis, p. 28.

²Idaho Enterprise, September 11, 1958.

³Wallace W. Elliot, p. 217.
Before the organization of this bank, the nearest banking facilities were in Utah, fifty miles distant. Cooperative action was taken by the founders to give this community banking service, and until 1907, when the First National Bank was organized, this was the only bank in Oneida County. The organization of this bank has resulted in permanent banking service for the community and has been a leading factor in the development of Malad City as well as the surrounding country.

These charter members later organized several banks in the state operating for a time as a group system, among them being the D. W. Standrod and Company, Blackfoot; National Bank of the Republic, Pocatello; D. L. Evans and Company, Albion; and W. G. Jenkins and Company, Mackay.

J. N. Ireland and Company Bankers is one of the oldest state banks in Idaho. Only two other state banks organized in this pioneer era are now in existence: the First National Bank of Wallace, Idaho, organized in August of the same year, and the Anderson Brothers Bank of Idaho Falls, now a member of the First Security Bank of Boise.

While there was never a time in the history of the valley that growth in wealth and population ceased entirely, or when development...
stopped, yet in 1879 the Utah Northern Railroad was completed putting an end to the freighting industry which had come to be the principal revenue for the people.\(^1\) For a period of nearly twenty years there was little increase in population or development except that brought about by the natural course of events. No new people came there to locate because there were hundreds of thousands of acres of vacant land in localities more favored with regard to transportation facilities. No outside capital came to their aid in developing the resources of the valley.\(^2\) On account of having to haul the produce raised in the valley some thirty to forty miles to a railroad at Corinne or Collingston, and then entering the competition with producers of those and other equally favored points, the farmers received but slight returns from their agricultural products.

The handicap of the lack of railroad facilities was partly solved through the cattle and sheep industries. A free summer range and considerable meadow, now free of grasshoppers and crickets, made these pursuits profitable.\(^3\)

The story of Malad Valley could have been a different one if the Utah Northern Railroad officials had used the Stansbury survey instead of the survey by Colonel James H. Martineau.\(^4\) The Utah Northern

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\(^1\) *Idaho Enterprise*, December 21, 1939.

\(^2\) French, p. 153.

\(^3\) *Idaho Enterprise*, December 21, 1939.

reached Franklin on May 2, 1874, but halted there for more than three years during the economic panic.¹ The Utah Northern officials used the report of three topographical engineers, John C. Frémont, Howard Stansbury, and Ferdinand V. Hayden. The first two were impressed by the Malad River, Arbon, and Bannock Valley route, whereas Dr. Hayden made a thorough reconnaissance of the Cache Valley, Red Rock Pass, Marsh Creek, and Portneuf River passageway. The latter survey was made during June, 1872.

Through knowledge of Dr. Hayden's report and the report of Martineau (a Utah Northern surveyor), the officials were influenced not to take the railway through the Malad Valley.² Immediately after the panic, Jay Gould contracted to construct the line from Franklin to Butte in spite of the reports of an experienced army road surveyor, Captain Howard Stansbury, who had examined the Bannock Mountain road in locating a route from Salt Lake to Malad to Fort Hall and had written that it was the best natural route he had seen.³ Hence the railway did not come or pass through Malad at this time, making a great difference in the entire development of the valley.

Malad Valley was not able to break its isolation until 1906, when a branch of the Oregon Short Line Railroad (built from Corinne to Garland, Utah, to accommodate the business of the Utah-Idaho Sugar

¹Donald N. Wells and Merle W. Wells, "The Oneida Toll Road Controversy, 1864-1880," Oregon Historical Quarterly, XVIII (March-December, 1957), 113.

²Beal, Idaho Yesterdays, I, 6.

³Donald N. Wells and Merle W. Wells, p. 113.
Company) was extended to Malad City, almost traversing the valley’s entire length. The spur line was built principally by Utah and Idaho farmers.

With the advent of the railroad in 1906 a real period of development resulted. During the next fifteen years the population of the town doubled; many business blocks were erected; new school buildings and churches were constructed; the production of dry land grain and sugar beets became the principal source of revenue of the valley; and all types of agriculture were stimulated. The building of the railroad to Malad opened an unlimited market to the farmers of the valley, Salt Lake City was now only four hours from Malad by rail, and there was a great demand for every farm product.

Prior to the building of the railroad, real estate in Malad Valley did not seem to have any established value, but after the railway real estate, too, became of vital interest to nearly everyone.

Thus, with the coming of the railroad, the Malad Valley took on a new era of growth and significance that it might not otherwise have had.

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1French, pp. 153-54.

2Beal, Idaho Yesterdays, I, 5. Certain railroad builders have boasted that their lines were constructed by tough Swedes, Irish, and Chinese, heavily fortified by whiskey, tea and opium. Here was a railroad effectively constructed by mild Utah and Idaho farmers who eschewed all of these in favor of milk fresh from the bags of their accompanying herds.

3Idaho Enterprise, December 21, 1939.
CHAPTER XII

HUMAN INTEREST STORIES

Characteristic of any history are the reminiscent accounts by individuals attempting to bring to life experiences that have transpired in the past. Many of these accounts reflect the personality and character as well as the historical facts of a sometimes forgotten past. An arrangement of facts either chronological or topical often fails to present a narrative of personal experiences and events revealing an insight into the background of a given people or area. Though the following accounts do not present an all-inclusive view of reminiscent thinking and folklore in an effort to relive the totality of the past, yet they represent typical samples of some of the events that are to be found in the early history of Malad Valley.

Rich and interesting are the chapters lived by rugged individuals in their personal adventures, motivated by desires that they themselves could not always interpret. Such is the story of Alexander Toponce, who had been engaged in various occupations, among them gold mining. It was while he was engaged in this kind of work that he had the following interesting experience in Malad Valley:

During the winter of 1863-64, Toponce with a small group attempted a trip from Montana to Salt Lake. Several days after their departure they camped in the Malad Valley. The trip had been a
difficult one and the provisions they brought with them were exhausted as they came into the valley. While spending their first night in the valley all of the animals froze to death. The nearest point where help could be received was Call's Fort, forty-five miles south. Walking was the only way in which to reach the fort, and it was decided "that every man was for himself," and whoever got through should send back a relief party. "The $125,000 in gold dust we buried in the snow, right where Peck's Hotel now stands, and stuck up sage brush around it so we could locate it again. Then we started."  

It was six o'clock in the morning when the group broke camp, with each one carrying a blanket. The snow at Malad was three to four feet deep. As they went further down the valley it became less, "but never less than two feet deep, there was a crust on the snow that might bear up a boy of seventy-five or 100 pounds, but a man would break through." Toponce took the lead in breaking the trail and exchanged turns with Hawkins, his wagon boss. "When we got wornout we would sit down on the crust of the snow and rest and then go at it again." The two men lost sight of the others on the second day, and finally Toponce had to leave Hawkins behind. Going on alone, Toponce followed the

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1 Alexander Toponce, Reminiscences of Alexander Toponce Pioneer 1839-1923 (Salt Lake City: Century Printing Co., 1923), pp. 75-76.

2 Ibid.

3 Ibid.

4 Ibid.

5 Ibid.
Malad River on the east bank. He crossed the Bear River on the ice northwest of present Honeyville and arrived at Calls' Fort at four o'clock on the morning of the fourth day. Toponce wrote later:

That trip from Malad was like a nightmare, I do not remember much about it. How I made it I do not know, a hundred times I stopped and sat down, or laid down in the snow. But always I thought of those other people who were depending on me and when my strength came back a little I would start out again. I slept some, I remember, with my blankets wrapped around me and curled up in the snow. During the day the sun came out warm and bright, but in all that distance I saw no human beings, or signs of life, except rabbit tracks. I ate snow as I went along, but that was all I had to eat. After the two days I did not notice so much that I was hungry.

When Toponce routed the people out of bed at Calls' Fort, he could hardly stand, nor could he speak above a whisper. Chet Loveland and his son, Carl, began at once to organize a relief party. The women were awakened and set busy frying beef and cooking other food. There were two Montana men, named Holmes and Dave Didnan, who had been snowed in. They had been down in "Dixie," in southern Utah, and had bought a supply of wine for the purpose of selling it at the mines in Montana. They took some of their wine along when they joined the relief party. Toponce wrote:

I went back with them. We had six or eight sleds and teams and several saddle horses. I laid down in the bottom of one of the sleds and slept all the way. It seemed as if I could not get enough sleep.

On the flats between Bear River and Squaretown (Plymouth), Hawkins was found, still alive. Shortly after finding Hawkins, the woman that had been with the group was sighted and in better condition.

1Ibid., pp. 76-77.
2Ibid.
than Hawkins. These two were put on a sled and sent back to the fort. At Oregon Springs and Warm Springs two more groups were found. The small group that stayed at Warm Springs fared the better, as a lot of heat came from the springs. The last individuals found were George Forbes and an old man named Mathews, at Willow Springs, still within the sight of their last camp. Both men were lame and the snow proved to be a complete barrier for them. "With the exception of Hawkins, the woman, and myself none of them had gotten half the distance, which gives an idea of how deep the snow was."¹ The people found were sent back to the fort. With the last sled Toponce, and a few men, returned to their previous camp and dug out the gold dust before joining the others back at the fort. "The whole party was rescued, but some were in bad shape from having hands, feet or ears frozen."² After recuperating a short time, the party was able to complete their journey.

Holmes and Didnan, the two men who had helped rescue the party in the Malad Valley, were afterward killed just north of Malad at Robbers' Roost when the Montana stage was held up in the Portneuf Canyon.³ These two men had taken their shipment of wine to Montana and were making a return trip to Salt Lake carrying large amounts of gold dust when the incident took place. The Wells-Fargo Company charged five per cent for carrying gold dust from Montana to Salt Lake and part of the time would not accept shipments at that rate on account of the

¹Ibid., pp. 78-80.
²Ibid.
³Ibid.
road agents who repeatedly attacked the stages.\(^1\) Due to the rate that the company charged for carrying gold many of the passengers hid the gold dust under their coats and carried it free on the stage. Some made pouches which hung over their backs and rested the weight of the gold on the stage seat when they sat down.

On this stage with Holmes and Didnan were five other passengers carrying about $50,000 in dust, and in the strong box was another $60,000 being handled by the company. "Everybody knew the passengers were carrying gold dust, but they all winked at it."\(^2\)

The road agents, ten in number, waited for the stage behind a little clump of timber between Robbers' Roost and the Big Elbow of the Portneuf River. Fearing that the passengers would be armed they took no chance. They had their guns loaded with buckshot, and they stationed themselves five on each side of the road. When the stage drove through a small grove of timber and came into an opening, they fired. They aimed at everybody but the stage driver. All but one of the seven passengers were killed by that volley. Dignan had twenty-seven buckshot in his body.\(^3\)

While they were in the brush dividing up the gold dust they had taken from the strong box and from the clothes of the victims, one of the passengers, a man named Carpenter, recovered enough to realize what had happened and he crawled to the river bank only a few feet away and dropped over into the water. The stream at this point had worn out a

\(^1\)Ibid.

\(^2\)Ibid.

\(^3\)Ibid.
hollow place under the rocky bank and here he was able to hide. When
the robbers came back they, according to Carpenter, had quite a discus-
sion as to whether six or seven bodies had been taken from the stage.
The thieves finally rode away without discovering the wounded man, and
he was found a few hours later by some people who came along. The Wells-
Fargo agents captured and killed most of these ten outlaws.¹

Though many robberies have been purported to have occurred in
the Malad Valley and adjacent areas, only a few of these events have
been recorded in any detail as to give an account of what the circum-
stances were. The Federal Writers Project in 1939 was able to find
some facts and information concerning another robbery which occurred
around 1870, approximately ten miles north of the present city of Malad.
It seems that a man of many aliases, one of which was Ed Flag, and a
gentleman by the name of Stone succeeded in holding up the Wells-Fargo
stage and getting away with two bars of gold valued at $15,000.² They
had rigged up a couple of dummies or scarecrows and so placed them by
the side of the road as to give the stage driver the impression that
there were four men instead of two. While the hold-up was being staged
they kept up a continual conversation. Accordingly, the stage driver,
in reporting the robbery, informed the authorities that there were four
men in the party.³

A seven-man posse from Malad took up the trail on a Friday

¹Ibid.

²Federal Writers Project, Idaho Lore (Caldwell, Idaho: Caxton
Printers, 1939), pp. 61-62.

³Ibid.
night. The bandits must have felt pretty secure, because they made no effort to cover their trail. Part of the posse had gone down in the direction of Cache Valley and the others, still on the lookout for four men, had come across the trail left by the robbers, which showed the tracks of three horses and two men. Finally, they arrived at a place where they supposed the thieves to be and tied up their horses, leaving three men to guard them. Just as Oakley, one of the posse members, shouted a warning to one of the other members, Robbins, a shot was fired by the bandits and Robbins fell dead. In turn Oakley fired, killing one of the robbers who was known as Flag, and wounding in the leg the other robber, named Stone. Stone confessed, disclosing the hiding place of the gold, and was sent to the penitentiary at Boise. He served only a short time before he was pardoned, upon which he became a minister and an active preacher.\(^1\)

While it appears that the Wells-Fargo stage line was the most attractive business adventure for thieves in the early history of the valley, there nevertheless remain other accounts in which robberies of the person were involved, such as that of Willis D. Evans on May 7, 1877. This account is available from a letter Evans sent to the 

**Deseret News**, published on July 11, 1877:

I send you the following account of a robbery, committed near Malad City, upon my person:

I, Willis D. Evans, was in Malad City on business on the 7th of May, 1877. I called at Mr. Cohu's Saloon, and while there a man, whose proper name is Albert J. Gray, rather obtrusively introduced himself to me by asking me if I was a Welshman. I said, I was. Then he said that he was, that his name was "Jim Phillips," that he had been keeping a saloon in Bingham Canyon for the last three

\(^1\)Ibid.
years, that he was now on his way to Salmon River, but was waiting for a few days for a partner to come after him from Ogden. As I was about to call for a drink, I told him that he was a stranger to me, but inasmuch as he was a Welshman he might come and take a drink with me if he wished, and he did so. Then we talked together for about half an hour probably, about different things, during which time he said that he was acquainted with several respectable persons through the valleys, with whom I was acquainted. He seemed to be a very reasonable and intelligent man. He then commenced singing some Welsh songs, which he did very sweetly. After a while he asked me where I lived. I told him that I lived at that time with Mrs. Morgan at Willow Springs. He said "I believe I know her, and I will come with you to see her to-day." I told him he might come if he was acquainted with her, I told him that it was time for me to go. He said that before we would go he wanted to get some whiskey to drink on the road /the road being four miles/, so he went and got a quart and put it into his pocket. As we were going along the road he asked me if I would not go with him to Salmon River, saying that he had not much money himself at present, but that if he had a partner with a little money to start in the saloon business there was a very good prospect up there. I told him that I was engaged for this summer, and that all my money was not commandable at present so that I could go. He asked me how much money I had by me. I told him from fifty to sixty dollars. He said that that would start a little business very well.

Now about every forty rods of the road, as we went along, he would offer me a drink, sometimes asking me to drink twice to his once, pretending friendship, and that he was a "jolly fellow all the time." He asked me if I ever happened to receive any counterfeit coin. I said that I did about six years ago. He said that there was a good deal of it in circulation at present, that I had better show him my money, as he was a very good judge of money. Consequently, I showed it to him. He examined it in my hand, as I turned the bills over one by one, and we both counted the money at the same time. When I had put the money into the pocket book and was about to fasten it, he snatched the pocket book from my hand, remarking that he thought it was good enough, and away he ran into the tall sagebrush. I ran after him, and when I was about to overtake him he held up his left hand in front of his body, and his right hand behind him, saying, "Stand back, or else I will shoot you." But I took no notice of that, but went on to him and pushed him down on his side. Then I reasoned with him, saying, "You call yourself a Welshman and acquainted with Mrs. Morgan, and now you turn to be a robber. You, that have acted so much like an angel, now turn to be a perfect demon." Then he said, "Let me get up and I will give you your money back." But as I did not like to trust him further, I took it from him while I had him under my control. At that time two young men came up to us on horseback, having noticed us running into the brush.

When this Gray (alias Phillips) saw that he was detected, and being then his only chance of evading the law, took the first
opportunity of speaking and said of me, "This man has taken about fifty seven dollars of my money." I said, "It is not so, but this man robbed me of my pocket book containing about fifty-seven dollars. The way that he knows how much was in it is because I showed it to him." The young men being afraid to interfere, rode away and left us in the brush.

When he saw they were gone, he became infuriated, and scuffled with me furiously, and got me down. Then he brought his knee upon my breast with a force and said, "D--n you, now I have you, give up all you have, or else I will kill you." So I submitted to my fate and Gray took the pocket book from me the second time and walked away with it quietly, further into the brush. When I saw that he was going so slowly, I followed him again. Then he ran into a kind of ravine and squatted down, when another person behind him stood up in the brush and presented a pistol at me, saying, "Do not come another step or else I will shoot you." Seeing that I was overpowered, I retired and went home for that day. It is evident that Evans is not coherent in his writing as is demonstrated by the presence of a second man in the brush with a gun. It does not appear as though the facts are being presented correctly.

This robbery happened between 12 noon and 1 p.m. within a mile and a half of Malad City, on the side of the Montana road. Gray, instead of absconding through the mountains, as I expected he would, went boldly into the city and tried to enter a complaint against me for attempting to rob him, and furthermore, pretending honesty, went and paid two weeks' board bill ahead at Mr. Peck's hotel.

Next day I had him arrested, tried before the Justice of the Peace, and bound over to appear before the Grand Jury on the eleventh of June, where an indictment was unanimously found against him for having robbed me of fifty-seven dollars. He was tried before the court and convicted and sentenced to five years in the penitentiary.

I feel very grateful to the community for the sympathy which they have shown me in my trouble and their anxiety for bringing the criminal to justice. When Gray was arrested there was twenty dollars found on his person and ten dollars at Mr. Peck's Hotel not consumed, which I expected would be returned to me after his conviction, but when I asked the Sheriff for my money he said that the Judge had instructed him to give me only fifteen dollars out of the thirty, that the rest was to be given to the prisoner, because the indictment was made out in such a shape as only to specify some ten and five dollar bills. The question arises why the prisoner was given some of the money. It does not follow the usual procedure.

This is as accurate an account of the whole affair as can be given. I write it with my own hand, so that nothing may be added to or taken from the truth, and every item herein stated I stand responsible for. I would say to the young folks, beware of wolves
in sheep's clothing and of the white collared gentlemen out of em-
ployment.

I remain, Sir, yours obediently, Willis D. Evans

These experiences in the early history of Malad Valley are in-
dicative of the trend in the development of much of the West. There
at first was a period of lawlessness and disorder. As the territories
were established and eventually evolved into states, organization, law,
and order came to many disrupted settlements. Even though Malad Valley
had a very early political organization, it was still found to have its
share of criminal violence, graft, corruption of officials, and adven-
ture. Experiences and adventures other than those mentioned are avail-
able, but because of the lack of authenticity it was felt that those
mentioned would give sufficient insight into some of the human interest
stories of early Malad Valley.

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Deseret News, July 11, 1877.
CHAPTER XIII

CONCLUSIONS

The Malad Valley is geographically located in a unique position in the Pacific Northwest. The Bear River and its main affluent, the Malad River, are the only rivers in the Pacific Northwest that drain into the Great Basin, whereas the other streams and rivers of the states of Washington, Idaho, and Oregon empty eventually into the Pacific Ocean.

It is also characterized by being the northern end of prehistoric Lake Bonneville, and eventually it was through this valley that an outlet opened to drain the lake. The soil deposits from this lake have left a fertile valley capable of producing most crops found in this region.

This valley has not undergone any major attempts in the mining of precious ores. According to geologists, there are only traces of these minerals in the area. Yet various salt licks and springs were at one time of great value to the Indians and mountain men.

Much reference has been made to the Indians of Malad Valley now located at Washakie in the southern end of the valley. Very little can be written on the original inhabitants, although their folklore provides some information to their history. It is interesting to note the usual consequences that occurred when the Indians had their first
contacts with white man, resulting in a great change in their ancient traditions and civilization. While the Indians received many useful articles and ideas from white man, they in turn found out, to their disaster often, that they were not immune to the white man's diseases. Such was the case with the Indians in the Malad Valley. This account is only typical of what happened with other Indians at different places throughout the country. The present-day Indians are descendants of a band of Shoshones who once belonged to Chief Washakie and who survived the Battle of Bear River in 1863. The Mormon missionaries proselyted them and converted them in great numbers. The Mormon Church provided them with a reservation, at which some Indians still reside.

Circumstantial evidence gives indication of many mountain men trapping and exploring in this valley. It is to these men that credit can be given for some of the earliest records of Malad Valley. Their reports were observations they had made in light of their understanding, leaving to the government expeditions that followed the work of giving a more detailed account of the region.

It is interesting to note the confusion that has been prevalent in the minds of many people concerning the naming of Malad River. One account credits Donald McKenzie with naming the Malad River in 1819 because the beaver flesh that was eaten induced illness to the party. This account, however, does not pertain to the Malad River, tributary of Bear River, but to another Malad River which is a tributary of the Snake River, over 200 miles distant. To avoid confusion in this thesis, the two rivers are designated geographically according to their drainage system, one being the affluent of the Bear River and the other of the Snake River. To determine the identity of the two rivers, all the
available diaries were read, distances measured between these two rivers, and the concluding factor in distinguishing them was the description given of the surrounding area and known terrain features. Other evidence promotes the idea that the river (tributary of the Bear River) was named "Malade" (meaning sick) because French trappers became ill from drinking the water. The concluding evidence is that the two Malad Rivers were named for the same reason. Evidence supports the idea that these two rivers caused the same ailment when the beaver flesh was consumed. The tributary of the Snake was named by McKenzie, and the fur trappers merely referred to another Sick River (Malade), the tributary of the Bear River.

One of the earliest accounts of the exploration of the Malad Valley and River is found in a report by William Ashley dated December 1, 1825. This record reveals that James Bridger, descending the Bear River in the summer of 1824, discovered the mouth of the Malad River and gave a description of it. Then he continued down the Bear and made his discovery of the Great Salt Lake, which he stated was an "arm of the Pacific Ocean."

Other important sources of information in the presettlement era were the early travelers who wandered through the valley from the main emigration routes. Malad Valley was located between two of these important routes. One was the Hudspeth's Cutoff to the north and the other was the Hastings Cutoff north of the Great Salt Lake going to the Humboldt River. One of these trips recorded was the return of thirty-seven members of the Mormon Battalion from Caloma, California, to Salt Lake City. Another recorded trip through this area was by the Salmon
River Mission group sent by Brigham Young to establish a colony on the Lemhi River in 1855. Just a few years after this the Stuart brothers, later to become important in Montana history, came through the valley. This was their second trip, the first one being in 1852. It was on their last trip that a temporary settlement was established at the lower end of the valley, which they named Malad City.

It has generally been known that Frémont, on his second expedition in 1843, accompanied by Kit Carson, came through the Malad Valley in search of the Great Salt Lake. The details of this expedition have not previously been written in a general history of the valley. Also the account of the Stansbury expedition in 1848 has not been published in a history of the valley.

Permanent occupation of the valley evolved from temporary settlements; and as the Malad settlement developed, other small communities began to take form. The first temporary settlement was broken up as a result of Indian troubles and the impending threat of Johnston's Army. The final success of the Malad settlement was through the colonization efforts of the Mormon Church. It became an important area for the gathering of Welsh people converted to the Mormon faith.

Malad Valley has usually been thought of as strictly a typical Mormon community, without taking into consideration that it was for a period a collecting point in southeastern Idaho for apostate groups of the Mormon religion. Bitter feelings developed against the Mormons in Idaho; and, as a result, legislation was passed requiring its citizens to take the Test Oath, which disfranchised the Mormon people from voting. This brought about even a greater apostate group in the valley as many
of the Mormons, in order to vote, had to officially take their names off the Church records. In doing this many failed to be re-baptized, and they were soon numbered among the other apostate groups of the Church. However, religious contention and strife rose to a fervid pitch when the non-Mormon groups pressed legal procedures against the Mormon tie cutters.

The political machinery consisted of rigorous endeavors by Mormon and non-Mormon groups to undermine the other. When the issue of polygamy was resolved, both factions began a cooperative movement to develop the valley culturally and economically. The economical achievements of the valley had very humble beginnings, starting from a Mormon toll bridge and developing into freighting and stagecoach enterprises, concurrent with agricultural and livestock pursuits. The available water was used for irrigation, and the rest of the tillable land developed dry farming methods.

Even though Malad Valley had a very early political structure, it still had its share of criminal violence, graft, corruption of officials, and its human interest stories.

The Malad Valley, in most respects, followed a pattern of exploration, colonization, and growth similar to that of many of the settlements embraced in the Great Basin.
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EARLY HISTORY OF MALAD VALLEY

(125 pages)

An Abstract of the Thesis of
Glade F. Howell
In Partial Fulfillment of the Requirements
For the Degree of
Master of Arts
in
Department of History

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ABSTRACT

The Malad Valley is geographically located in a unique position in the Pacific Northwest. The Bear River and its main affluent, the Malad River, are the only rivers in the Pacific Northwest that drain into the Great Basin, whereas the other streams and rivers of the states of Washington, Idaho, and Oregon empty eventually into the Pacific Ocean. It is also characterized for being the northern end of prehistoric Lake Bonneville, and eventually it was through this valley that an outlet opened to drain the lake. The soil deposits from this lake left a fertile valley, capable of producing most crops found in this region.

Circumstantial evidence gives indication of many mountain men trapping and exploring in this valley. One account credits Donald McKenzie with naming the Malad River in this valley in 1819 because the flesh of its beaver, when eaten, induced illness in the party. This account, the author found, did not pertain to the Malad River, tributary of the Bear River, but to the other Malad River which is a tributary of the Snake River, over 200 miles distant. Other evidence promotes the idea that the river was named Malade because French trappers became ill from drinking the water. The two Malad Rivers were named for the same reason. Evidence supports the idea that there were two rivers which caused the same ailment when the beaver flesh was
consumed. The tributary of the Snake was named by McKenzie and the fur trappers merely referred to another Sick River (Malade), the tributary of the Bear River.

John Charles Fremont's expedition through the Malad Valley has been general knowledge, but little, if any, information was known of the Howard Stansbury expedition and the importance of his surveys for the future development of the valley. Also the details of the Fremont expedition have not appeared before in a general history of the valley. Evidence is also given of other individuals, not in official capacities, traveling in Malad Valley in the pre-settlement era.

Much reference has been made to the Indians of the Malad Valley now located at Washakie in the southern end of the valley. Although the Washakie Indians have an illustrious past that should not be forgotten, they are usually referred to with great indifference when any attributes or contributions they have made are mentioned.

Permanent occupation of the valley evolved from temporary settlements; and as the Malad settlement developed, other small communities began to take form. Soon there was a fast developing enterprise of toll roads extending north from Malad, bringing revenue to the valley as well as its share of political schemes.

Religious contention and strife rose to a fervid pitch when the non-Mormon groups pressed legal procedures against the Mormon tie cutters. The political machinery consisted of rigorous endeavors by Mormon and non-Mormon groups to undermine the other. When the problem of polygamy was resolved, both factions began a cooperative movement to develop the valley culturally and economically.
The economic achievements of the valley had very humble beginnings, starting from a Mormon toll bridge and developing into a freighting and stagecoach enterprise concurrent with agricultural and livestock pursuits. The available water was used for irrigation, and the rest of the tillable land developed dry farming methods.

Even though Malad Valley had a very early political structure, it was still found to have its share of criminal violence, graft, corruption of officials, and its human interest stories.

The Malad Valley followed a pattern of exploration, coloniza-
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ABSTRACT APPROVED BY:

[Signatures]