A History of Wasatch County, 1859-1899

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A HISTORY OF WASATCH COUNTY
1859 - 1899

A THESIS SUBMITTED TO THE DEPARTMENT OF HISTORY
OF THE BRIGHAM YOUNG UNIVERSITY
IN PARTIAL FULFILLMENT
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188933
BY LESLIE S. RATY - 1954
This is an attempt to tell the story of the foundation and pioneer development of Wasatch County. The writer has tried to trace those factors in the pioneering venture which have made important contributions to present-day life in the county. This is also a story of the pioneers who settled here, a story of how they individually and collectively met the challenge of the frontier. But in addition to this, the effort has been made to picture one part of a phase in general Utah history, a phase which followed the original settlement, a phase in which an effort was made to tap the vast mineral and timber resources of the Wasatch Mountains and valleys.

No one realizes the inadequacy of the attempt more than the writer. I am, however, very indebted to those who have contributed materially to whatever merit this thesis has. Dr. Richard D. Poll of the Brigham Young University has been most generous and patient in taking time to criticize the manuscript and point out those errors to which I am particularly prone. I would also like to acknowledge the assistance and many kindnesses of the Wasatch Camp of the Daughters of Utah Pioneers at whose request this thesis was written. Emma Hatch Wherritt, President, and the committee, consisting of Lethe Tatge, Hazel Giles, Julia Anderson, Lucy Winterton, and Ethyl Giles, have made untiring efforts to place at my disposal
all the locally available source material for this history. My thanks are also extended to Clavell Raty for aid in correcting proofs and for the careful typing of the final draft.

Leslie S. Raty
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Fig. 1.—Wasatch County Settlements
CHAPTER I

BACKGROUND TO SETTLEMENT

The settlement of Provo Valley is not an example of isolated colonization. Rather it came near the end of an intensive period of Mormon colony planting in Utah. The settlers who came here had earned the title of pioneers in the struggle across the plains and in the establishment of towns and cities in the Salt Lake and Utah Valleys. It will be necessary to survey the extent of colonization and the religious, political, and economic conditions in Utah prior to 1858 and 1859 to understand the Provo Valley settlement.

In 1847 Brigham Young and the first company of Mormon pioneers traced a path across the Great American Desert to the Salt Lake Valley. This path later became familiar to thousands of Latter-day Saints, who came from all sections of the United States and Northern Europe. Most of them had had little experience in the type of colonizing venture posed by the Great Basin settlement. Their westward journey was prompted by religious rather than economic motives, and only under the skillful direction of Brigham Young and the Apostles of the Church of Jesus Christ of Latter Day Saints were the many heterogeneous family groups molded into successful communities.¹

¹Milton Hunter, Brigham Young the Colonizer (Salt Lake City: Deseret News Press 1940), p. 62.
The first colonizing efforts were concentrated in the Salt Lake Valley. Settlement elsewhere in the region was pre-faced by a series of explorations under the direction of Brigham Young. These expeditions not only searched for sites on which new communities could be founded but they also surveyed for timber, water supply, grazing possibilities, and the altitude of the mountain peaks.²

One such exploration was undertaken by a company composed of Robert and William Gardner and J. D. Parks. In September of 1852 they followed up the Weber River to its headwaters and from thence down the Provo River looking for timber and investigating the river for the purpose of floating logs down to the central settlements. William Gardner kept an account of their travels, and his description of the Provo Valley was the chief factor in opening up the region six years later. After describing the great amount of timber in the upper valleys of the Weber and Provo Rivers, he tells of following the road some twelve or fifteen miles down the Provo River to a valley seven by ten miles in extent with two large streams coming from the south into it.

Our attention was attracted by mounds about the size of a coal pit to one that appeared to be about a mile off, and which we judged to be about a quarter of a mile across and sixty feet high. They all are about the shape of a coal pit, perfectly hollow. We supposed them to be a volcano as the surface of the ground for some miles was covered with this light stone the same as the mounds, but finding some of them full of water we concluded that the formation

²Ibid., p. 32.
was made by the water.3

After exploring this now famous landmark and noting that the valley could be easily irrigated they passed on to within about five miles of the mouth of the Provo Canyon. Gardner notes that the distance from their camp to the valley that connected the Provo and Weber Rivers was about twenty-five or thirty miles and a road could easily be built all the way. His description of the canyon and the river are especially significant.

We continued the journey down to Utah Valley and noticed two large streams coming in on the south and one on the north. The last ten miles travel was pretty rough, but a good road could be built without much trouble by cutting into the side hill at different points, only loose rock being in the way and the Provo River is as handsome a stream for floating purposes as could be desired, it is not so rapid as the Weber River and the channel is deeper, but it's pretty rough at the mouth of the canyon, which is the best canyon for a road that I have ever seen, having fine narrow valleys with rich soil and good pasture. At the present time I think that there is more water in this river than in the Weber River. A continuation of settlements from the mouth of the Weber around to the mouth of the Provo, a distance of about 120 miles, could easily be made. From the mouth of the Weber to the headwaters of the same the distance must be about 100 miles. Good roads could be made without much expense except the last ten miles and the streams can also be utilized pretty well for floating down timber.4

This was not the first time the region had been visited. Gardner called the valley of the cones William's Valley because a party of that name had camped there some five years before.5

3Journal History of the Church of Jesus Christ of Latter-day Saints, MSS, (L. D. S. Historian's Office Library, Salt Lake City, Utah), September 13, 1852. Hereafter cited as Journal History.
4Ibid.
5Ibid.
The significance of the Gardner expedition is that it was undertaken with the intent to explore the valley for timber and possible colonization. The suggestions he made were followed when the time came to open up the area.

The settlement of Utah Valley preceded that of Provo Valley and most of the early settlers in Provo Valley were originally residents of the former. The first settlers to Provo were sent out as early as April 1849. By 1852 such settlements as Lehi, Fort Alpine, Pleasant Grove, Springville, Spanish Fork, Payson, and Santaquin were growing communities in and near Utah Valley. Thus, by the time the first settlements in Provo Valley were made, communities in the surrounding region were well established.

The settlements in Provo Valley were typical of Latter-day Saint settlements throughout the Great Basin, and it would therefore seem necessary to outline briefly the role of the Mormon Church in Utah at this time.

The migration of the Mormons to Mexican territory had been under the direction of the Church, and it was only natural that the Church should continue the supervision of colonization and settlement of the pioneers. Brigham Young, as president of the Church, together with the Council of the Twelve Apostles, administered affairs until the necessary civil and ecclesiastics-

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7 Ibid., p. 155
tical machinery could be established for the new-born communities. The Church leaders continued to plant colonies long after the organization of Utah as a United States territory in 1850.

The groups who went out were usually provided with a bishop as the leader. In the Church of Jesus Christ of Latter-day Saints the bishop is the head of an ecclesiastical unit known as a ward. The ward in turn is composed of family groups living in close proximity to one another. All over Utah, cities were built, lands divided off to the people, roads and bridges made, water ditches cut, and land irrigated and society governed under the immediate control of the bishops. The bishop also had judicial functions and early in Utah history adjusted disputes among Church members and in some cases among non-members.

By the time the first settlements were made in what was later to be Wasatch County, Utah had been made a territory. A rather turbulent period followed in which some of the federal territorial appointees, seeking political advantage, made charges of treason and other crimes against the Mormons in Utah. Finally, in 1857 President Buchanan, fearful of the linkage of the Mormon practice of polygamy with the Democratic Party's issue of popular sovereignty, appointed Alfred Cumming as governor of Utah Territory and sent a posse comitatus consisting of United States' troops to see that he reached his

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8 Hunter, op. cit., p. 366: "By 1878 some 358 colonies had been established under this system."
his destination.

Brigham Young, distrustful of the motives for sending such a force, prepared the Saints for the defense of their lives and liberties by calling out the Utah militia and ordering an evacuation of the members living in the Salt Lake Valley. It was only under the skillful mediation of Thomas L. Kane that an understanding was reached by which Governor Cumming entered Salt Lake City while the body of troops passed through to Cedar Valley some thirty-six miles south of Salt Lake City, where they established Camp Floyd early in July of 1858.

It is at this point that the series of events which culminated in the development of Provo Valley and the establishment of Wasatch County began.
CHAPTER II

THE SETTLEMENT OF HEBER

The construction of the Provo Canyon Road was the initial step in the settling of Provo Valley. The feasibility of such a project seemed quite evident to William Gardner as early as 1852. Provo Canyon was "the best canyon for a road that I have ever seen, having fine narrow valleys with rich soil and good pasture."

Originally the Provo Canyon Road was designed to link the central and southern Utah communities more directly with the main route to the states. On January 19, 1855, the Provo Canyon Road Company was incorporated by the Governor and legislative assembly. The act reads in part as follows:

That Aaron Johnson, Thomas S. Williams, Evan M. Green, and William Wall with their associates and successors are hereby constituted a body corporate and politic for the term of twenty years from and after April 1855 subject to the revision of the legislature at any time, with the exclusive right of making a good wagon road to the acceptance of the county court of Utah County from the mouth of Provo Canyon in Utah County to Kamas prairie, thence to continue northeasterly on the most feasible route until it intercepts the main traveled road from the United States to Great Salt Lake City, near Blacks Fork in Green River County, Utah Territory, and keep the same in good repair with the privilege of taking toll thereon with such specific rates as shall be established by the aforesaid county court.\(^1\)

\(^1\)Wasatch Wave, December 21, 1906.
Nothing was done for three years to put the project in operation. The intervening period was occupied with preparations to meet the threat posed by the approach of United States troops. Companies of militia were recruited from Provo and either sent to raid the Army supply trains or stationed in the canyons to defend the Mormon settlers. A good many men engaged in moving families south in the exodus of 1858.

By June of 1858, Provo City sheltered many saints who had fled their northern homes at the coming of Johnston's Army. Brigham Young, the most prominent visitor in the city at the time, called a meeting at the bowery on June 6, 1858, to discuss building the road up Provo Canyon. There were now multiple reasons for beginning construction. Gardner had noted the plentiful supply of timber in the upper valleys of the Provo and Weber Rivers some six years earlier, and the time had come when the timber was needed. President Young in his speech to those assembled remarked:

A road up Provo Kanyon is much needed, and we want ten or twenty companies of laborers to go to work on it forthwith in order to finish it in about fifteen days so that you can go into the valleys of the Weber where there is plenty of timber.

I understand that a company has been chartered by the legislative assembly to make that road and if those men will come forward we will take the responsibility of making it. We shall need about 500 laborers.2

The next night the group, including President Young, Heber C. Kimball, Daniel H. Wells, several of the twelve apostles, and a large number of brethren, reassembled at the

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2Journal History, June 6, 1858, p. 2.
bowery. Here the Provo Kanyon Company was organized. Brigham Young took 200 shares of stock. Feramorz Little was appointed to superintend the making of the road and W. G. Mills was named clerk of the Company. 3

The company worked the rest of the summer completing the road. The river had to be bridged near the mouth of the canyon and Henry Grow, who later became famous for the construction of the Mormon Tabernacle, engineered it. On October 13, 1858, the Deseret News reported the completion of the bridge, noting that it was "substantially and neatly made and calculated to be of service for many years to the inhabitants of Utah County." Brigham Young, writing to his agent, Horace S. Eldredge, in St. Louis, reported that the company had spent \$20,000 in building the road and the bridge. 4 The road was completed and in use by November. On the twelfth of that month William M. Wall noted that about 100 teamsters had started to the States by way of Provo Canyon. 5 The route meant a savings of some sixty miles to teamsters freighting between Camp Floyd and the East.

The crude road that twisted its way up the canyon from Provo City to the grass-covered valley some twenty-five miles distant was especially significant in the early history of central Utah. It became an important artery in the system

3 Ibid., June 7, 1858, p. 1.
4 Letter from Brigham Young to Horace S. Eldredge, November 20, 1858, (Brigham Young University Library).
5 Journal History, November 12, 1858, p. 1.
linking the southern route to California with the continental highway to the East. It afforded easy access to the timber resources of the upper Provo and Weber River Valleys. But most important of all, it made possible the settlement of Wasatch County.

Enthusiasm for settling the Provo Valley had been engendered a year before the building of the road began. In the summer of 1857 Charles N. Carroll, George Jacques, James Adams, and some others who were working at one of the sawmills in Big Cottonwood Canyon heard of the valley and set out to explore it. Starting early one morning from the head of Big Cottonwood Canyon they came over the ridge to Snake Creek, followed down the river and across to the center of the valley to about the present site of Heber City and returned the same day. When they came down to Provo City they told of their explorations, which created some excitement.6

Preparations for settlement accompanied the building of the road. James C. Snow, the Utah County surveyor, and a company of interested Provo citizens entered the valley in July, 1858, and surveyed a tract of land one and one half miles square on what is now the north east section of Heber City. The plat was divided into three blocks of 160 acres each with provision for a street four rods wide around each block. The blocks were then divided into twenty acre lots and each person was allowed to claim only one lot.7 Later in October of the

7 Ibid.
same year a second company with J. C. Snow laid off another plat of land about one half mile south west of the former and this also was divided into twenty acre plots and claimed by prospective settlers. The two ventures culminated in the establishment of over 100 claims near the center of the valley, which furnishes an indication of the interest in settlement there. An area one mile square was also reserved as the future site for a city.

Interest in the development of the valley was divided between two groups. The abundance of grass and water seemed ideal for stock raising. Those interested in this venture argued that the climate was too cold and the growing season too short for agriculture. There seemed good evidence for this view also. Even in July the first surveying party found that water left in a pint cup overnight had frozen solid. Yet John Crook, the Carlyle brothers, and many others from Provo City were willing to experiment with farming in the valley.

The cattle raisers made the first attempt at settlement. The lush grass meadows along the Provo River were the incentive for George Bean, William Meeks, Aaron Daniels, and William Wall. In the summer of 1858 they drove stock up the canyon and began preparations to stay permanently. Wall established his ranch in the neck of the canyon at the south end of the valley with Daniels and Meeks farther north.

8The Journal of John Crook, MSS, (Daughters of Utah Pioneers Historical Collection, Heber, Utah, 1888), p. 35.
The following winter prospective settlers held meetings in Provo to effect an organization for the projected valley settlement. They felt it necessary to take safety precautions against the Indians, but much of the early meetings were taken up with a discussion of the climate as it pertained to agriculture. William Meeks was finally chosen to take charge of the affairs and regulations necessary to secure a safe settlement in the spring. Spring was eagerly awaited that year.

Among those most anxiously waiting was John Crook. John was born in Trenton, Lancashire, England, October 11, 1831. His father was a weaver and John went to work winding spools for him when nine years old. He and his sister Alice alternated going to school half a day and working in the factory. His father, devoutly religious, listened to the Mormon missionaries in Bolton, a small town nearby; and in September, 1840, he joined the I. D. S. Church. Seven years later John was baptized. In January, 1851, the family, including in-laws, boarded the good ship Ellen and after an eventful voyage, which included a collision with a schooner, arrived in New Orleans. From here a two dollar and fifty cent voyage up the Mississippi brought them to St. Louis. They arrived in Council Bluffs, Iowa, twenty days later and settled on Peter Holden's farm in 1851.

John stayed here in Council Bluffs five years working for various merchants. Finally he and his brother-in-law, Edmund Kay, went into the ice business. Delivering ice proved...

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9 Wasatch Wave, March 23, 1889.
as profitable socially as financially for he met and fell in love with Mary Giles, who was working for one of his customers.

When Mr. Giles decided to go to Utah and take Mary with him, John determined it was time to travel west also. In September, 1856, he married Mary in Provo and the two set up housekeeping in the wagon John had used to cross the plains. Until the time came to start the new settlement in Provo Valley, the Crooks worked in conjunction with Thomas Rasband and the Giles family, learning how to farm the ten acre plot which had been purchased jointly. He joined the first company which left Utah Valley to settle the present town of Heber, and the journal which he later made has proved to be an outstanding source for the early history of the valley.

The organization for settling the valley failed to form a company soon enough for some of the more ardent enthusiasts. By the middle of April the excitement for new land prompted a small group to move out. Three wagons were fitted, and on April 29, 1859, the group of ten men began the trek to Provo Valley. The ten were John Jordan, John Crook, C. N. Carroll, William Giles, John and James Carlyle, Jesse Bond, Hyrum Chatwin, Thomas Rasband, and a brother Carpenter.\textsuperscript{10}

The group that set out the last of April met their only challenge on the journey in the form of a snowslide crossing the road near the south fork of the Provo River. They camped here the first night, and early the next morning they took the wagons to pieces and packed the parts and provisions

\textsuperscript{10}The Journal of John Crook, p. 36.
up the slide until good wheeling could be had once more. The
night of April 30th they camped at William Wall's ranch in the
neck of the valley. The next day they crossed the river to
the east side of the main valley and continued northward to
Daniels' ranch and creek. This creek was still frozen over,
and the teams easily crossed it on the ice. A little further
and the ranch and house of William Meeks was seen. This was
the same man who had been placed in charge of the organiza-
tions for the valley settlement the previous winter. John
Crook records that Mr. Carpenter had shot a sandhill crane and
insisted upon cooking it for breakfast, "which caused much
merriment in camp."

The search for a suitable camping place brought them
in contact with three men plowing a strip on the plot laid off
the previous summer. They were surprised to learn that the
three--William Davidson, Robert Broadhead, and James Davis--
had arrived two weeks earlier from Nephi in Juab County.

The next day the company moved their wagons to a spring
which they had discovered on the east side of the valley and
built a wickiup of poles, covered with willows, wheat grass,
and dirt, large enough to hold thirty men. This shelter was
shared with the parties which soon followed and became known
as the London Wickiup because of its great size. The spring
was called London Spring as a result.

Flowing and planting were the order of the day and
continued although it was necessary to don overcoats and gloves

11 John Crook, "History of Wasatch County," op. cit.
for the snow storm that came three days later and lasted two weeks. The last of May, William Meeks, Jesse Fuller, the deputy surveyor, and a group of men arrived at the camp and held a meeting concerning ownership of the plots surveyed the previous summer. Those assembled voted to resurvey the ground, and the next morning a stampede took place for the best land.\textsuperscript{12}

Land hungry settlers came all summer, and by fall the square mile reserved for a city was laid out in blocks and lots. A fort, forty rods square, was surveyed on the townsite and families immediately moved onto it and commenced building. John W. Witt and his family were the first to finish a log cabin on the fort line. He had previously cut the logs for a dwelling on the bank of Lake Creek, and when the fort was surveyed he was able to put up a log cabin in two days. His building was soon followed by others. Many of the settlers who had built wickups at London Spring moved them down to the fort so that by winter there were seventeen families established on the site. A few families had moved onto their city lots and commenced building substantial log houses also.

Snow began falling in September even before Jesse McCarroll could bring his threshing machine up from Provo to thresh the grain, and much of the wheat was shriveled by frost. November was filled with monotonous days of snowing, and in December the weather turned clear and intensely cold. Clear weather offered opportunity to haul firewood from the Big Grove at the center of north field; and the squeaking,

\textsuperscript{12}Ibid.
snow-covered wagon wheels could be heard a mile away.\footnote{Ibid.}

Some of the pioneers celebrated Christmas with a banquet prepared by Sarah Lee. John and Sarah Lee were among the later settlers to arrive in the valley that first year, and they had taken up residence in a log cabin two blocks southwest of the fort. Their cabin was not large enough to accommodate all the settlers, and so six families were invited to come and share a feast which included ground cherry pudding and squash pie.

During Christmas week a sleighing party of young folks arrived from Provo and treated the valley residents to a gay round of dancing and amusement until New Years Day. From then until March there were no visitors, no mail—only bitter cold weather.

The first Thursday in March the Mormon settlers held a fast meeting in Thomas Rasband's house to pray for an early spring. John Crook records the event as follows:

All hands prayed fervently to the Lord to temper the elements and cause the snow to melt, that we might be able to put in crops in the season thereof. And by noon the eaves on the north side of the house were dripping water from the snow melting. By the middle of the month the snow was gone.\footnote{The Journal of John Crook, p. 39.}

Spring of 1860 brought additional settlers from Provo, and by fall of that year the fort line was filled with over forty families. That summer a twenty by forty foot double log cabin was built in the center of the fort to serve as a school.
and meeting house.

By the end of 1862 many families had settled on the townsite proper and Heber, named after Heber C. Kimball, Brigham Young's popular first counselor, was a flourishing pioneer community.
CHAPTER III

LATER VALLEY SETTLEMENTS

The early settlers who came to Provo Valley were interested in establishing homes and gaining their livelihood from agriculture. In this semi-arid region they were forced to depend largely upon irrigation to make the land productive. Those who moved in from other sections of the state were already familiar with this system of getting water to the land, and those who were new were soon impressed with its necessity. A brief reference to the map of the area shows the pioneer settlements strung along the river and streams like ornaments on a tree. It would not be an overstatement to say that in the beginning, the size of the settlement was almost directly proportional to the amount of accessible irrigation water. The importance of irrigation and the way in which the pioneers cooperated to obtain the necessary water is the subject of a later chapter. Suffice it here to say that the availability of irrigation water was the determining factor in the selection of sites for pioneer settlement in Wasatch County.

Later in the County's history a number of other factors gave rise to settlements and impetus to the growth of those already established. The growth of Keetley can only be explained in terms of successful mining, and work in railroad shops meant much to Soldier's Summit. We have considered the
settlement of Heber previously. How and why the other towns and cities of the County grew is the subject of this chapter.

**Midway**

Provo Valley is roughly divided into an eastern and western half by the river that runs through it. On either side of the river a number of large streams lattice the terrain which slopes up and away from the river to the nearby mountains. The settlement at Heber was designed to take advantage of the water supplied by Lake and Center Creeks on the eastern side of the valley. At about the same time a number of settlers began work along Snake Creek on the west side. This was the beginning of what later came to be known as Midway.

At first there was no localized settlement. In the summer of 1859 a group consisting of Jeremiah Robey, Sidney Epperson, Mark Smith, David Wood, Jesse McCarell, and Edwin Bronson put in a crop of grain on the choicest lands bordering Snake Creek. This was followed by a period of cabin and corral building. Others were not long in following, and soon enough families had settled along the creek to establish the nuclei for two communities known as the upper and lower settlements.

The upper settlement was first settled by Peter Shirts,

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1 John Crook, "A Statement of Securing the Water Rights of Heber City," (MSS in possession of Clark Crook, Heber, Utah, 1889.)

2 Statement by Emily Coleman, personal interview, 1952.
John and Ephraim Hanks, and a Mr. Riggs in 1860. It was later named Mound City because of the numerous limestone formations in the region. A number of hot water springs flow from the bench land around upper Snake Creek, and over a period of many years they have deposited limestone sufficient to form a crust several inches thick on much of the surrounding land. The springs have also built up a number of good-sized limestone mounds at the point where they flow from the ground. The enterprising people in the valley cleared much of the porous limestone, known as pot rock, from the ground in order to farm. It was then piled up for fences or shaped for building material and many prominent and substantial buildings were made from it. The hot water in turn provided the basis for commercial warm water swimming activities and health resorts.

The growth of the upper and lower settlements required some sort of organization to coordinate the activity of the various families. In both places, as in other Latter-day Saint pioneer communities too small for organization into a ward, this was supplied originally by a presiding elder of the Church who, when sustained by the Church members, exercised political, judicial, military, and religious authority. In 1862 Sidney Epperson was appointed presiding elder over the upper settlement with John Fausett and Samuel Thompson as his counselors. By 1864 the lower settlement included some twenty families, and David Van Wagoner was appointed as the presiding

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elder there.  

The settlements continued to grow independently until Indian trouble threatened the settlers in 1866. In their exposed positions all along the creek the families were extremely vulnerable to the type of raid made by the Indians. The Church leaders advised them to join together and build a fort for their mutual protection. Tradition states that the question of the fort's location was a warm issue between the residents of both settlements. Loyal citizens of Mound City were extremely reluctant to leave the obvious virtues of their high surroundings to join the lower settlement, and the equally patriotic stalwarts of the lower settlement were just as naturally inclined to reject the offer to join the upper settlement. Finally, as a result of compromise, they built the fort midway between the two, and thus the present town of Midway got its name and location.

By mid-summer of 1866 seventy-five cabins stood on the fort line. Some of them were moved from the old settlements. The fort was never attacked, which fact in itself is a tribute to the ability of the pioneers to cooperate in overcoming common difficulties.

In 1868 the families began to move out of the fort line into homes on the present Midway townsite, and the old fort line formed the public square for the new town.

4 Ibid.
5 Ibid., p. 45.
**Charleston**

Early in the history of the county the southern end of Provo Valley was the scene of cattle raising. A year before the great rush of settlement in 1859 ranches such as that of George Bean, Aaron Daniels, and Aaron Decker were spread out along the rich grassland of the Provo River bottoms. With the coming of the first farming settlers, activity in the Charleston region centered about ranching with some raising of grain. George Noaks and William Manning were among the first settlers in that section of the valley. George Shelton also had a ranch there. Wilkens lived in Provo, but Charles Shelton lived on the ranch and sold goods for Wilkens to the valley settlers in the summer and fall of 1861.

One early account states that Charleston was named for Charles Shelton. A varying account is given by William Winterton.

John C. Parcell and I herded sheep for James Bean and John Turner on and around the hills later owned by William Wright. James Herbert, Mr. Parcell's stepson, who carried the mail by horseback once or twice a week from Provo to Heber, used to stop at Parcell's cabin to feed and rest his horse. One day he said: "If you would give me a name for this place I could bring your mail to you." We mentioned several, but decided Charleston was the one we liked best.

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7 *Wasatch Wave*, December 14, 1889.

John Watkins of Midway served as the presiding elder over the Charleston branch during the initial stages of settlement. In 1862 Nymphus C. Murdock moved to Charleston and became the first bishop. He bought out the claim of George Bean and established his family on what came to be known in Charleston as the bishop's ranch.  

Early settlers on the bench land in Charleston surveyed an irrigation canal with a shotgun barrel and brought water that made community settlement possible. An agricultural community soon developed. A townsite was laid out, and soon various businesses were established including the Charleston Co-op, a millinery, a butcher shop, and a creamery. In 1899 the town of Charleston was incorporated with John M. Ritchie as president.

**Daniels**

About three miles south of Heber is the town of Daniels. Its name is derived from the creek named for Aaron Daniels, one of the first settlers in the valley. Daniels is a farming community, and its history is intimately connected with irrigation. Edward Buys was the first settler on the creek where the present community now is, and at one time the town was named Buysville for him. In 1903 the settlement on the eastern side of the creek known as Daniels Creek was joined to the settlement of Buysville and the whole community was then named Daniels.

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10 *The Journal of William Winterton*, p. 3.
There was no planned settlement on this creek, but families moved in from time to time to clear the brush and take up the farming land. Edward Buys came in 1870. He was followed by Henry, William, Wilford, and H. T. Nelson; Robert Beard; Henry Moss; Sam Wing; and the Noaks families. Other settlers during this era included the families of William, Charles, and John Thacker, Lawrence Anderson, William C. Bell, Charles F. Carlin, Swen Bjorkman, the Penfolds and McGhies.\textsuperscript{11}

\textbf{Center Creek}

A small stream suitable for irrigation on the eastern side of the valley was the focal point for the settlement of Center. The Mormon families moved in all along the creek grubbing out the sage and building homes until by 1861 there were a dozen small cabins lining the creek. The first settlers were Thomas Ross, Joseph Fawcett, Joseph Cluff, James Adams, and Jackson Smith, who, together with their families, began farming and herding cattle. John Harvey moved into Center in 1861 and was appointed to take charge of the ward which was soon organized there. A few other families moved in and farmed the lands until 1866, when the Black Hawk Indian War broke out. All settlers were then moved into Heber for protection. Resettlement of the town took place following the war; and many new families moved in, including Benjamin Cluff, the Blanchers, William Richardson, Archie Sellers, Joseph Thomas, William

\textsuperscript{11}Julia Anderson, "History of Daniels," MSS, (Daughters of Utah Pioneers Historical Collection, Heber, Utah, 1950).

Two miles north of Center another settlement was growing on Lake Creek. Here Bengt Peterson, James Nash, Robert and William Lindsay, William Murdock, William Baird, and John Crook homesteaded. In 1877 the Center Ward was organized, and it included the settlements at Center, Lake Creek, and what was later to be known as Daniels. In 1898 the settlement at Daniels was sufficiently large to warrant separating the two wards, and Center and Lake Creek then became a unit.12

Wallsburg

The community settlement at Wallsburg began in 1860 when William Madison Wall moved his family from Provo, Utah, to the little bowl-like valley near the head of Provo Canyon. Originally the Indians had called it Little Warm Valley because of the many warm springs, but to Wall and the settlers who were soon to follow it was known as Round Valley.

Round Valley was a natural corral and feeding ground for cattle. Its narrow mouth led in to a hollow ringed with steep hills forming a natural fence for the area. The bottom land was covered with rich grasses, making ideal pasturage for the cattle Wall brought to graze there.

The Gurr family whom William Wall had met in Australia while on a mission for the L. D. S. Church and who accompanied

12Hazel Giles, "History of Center Creek," MSS, (Daughters of Utah Pioneers Historical Collection, Heber, Utah, 1953).
him to the United States soon joined him in Round Valley. It was not long until Dixon Greer, J. W. Boren, Moses Mecham, Edward Stokes, Guy Kaiser, George Bowen, Luke Berdick, and Frances Kirby with their families moved into Round Valley to supplement the few settlers already there.\textsuperscript{13}

Then in the early 1860's came the Bigelow, Batty, and Mecham families, and were soon followed by the Davis, Burns, Thompson, Stoker, and Wheeler families. In 1862 a fort was constructed at the head of Spring Creek. Pioneer life in the valley was a pattern of close knit cooperation.

Twenty families lived in the fort's small, one-room, dirt-roofed homes. A rough log meeting house in the center of the fort served for school, church, and social gatherings.

Farming was also cooperative. One large plot for all settlers was laid out, and in the fall all helped with the harvesting of the crops. The hills offered berries and hops, and berry picking outings or hunting were among the few simple pleasures that life in the valley offered.

The Indian War in 1866 forced the people to move to Heber. But when the danger proved less than anticipated, the Wallsburg settlers moved back to their homes in the fall of the same year.

William Wall was not the only the founder of the Round Valley settlement, he was also the first bishop. Following his death, William E. Nuttal, the succeeding bishop, suggested

\textsuperscript{13} Lloyd Ford, "History of Wallsburg," MSS, (Daughters of Utah Pioneers Historical Collection, Heber, Utah, 1953).
changing the name of the community from Round Valley to Wallsburg.

**Keetley**

The Park Utah Mine was the focal point for the present town of Keetley. The mine opened in 1916 when George Lambourne and George Blood secured rights to use the five mile long Ontario drain tunnel for mining operation. The town takes its name from John H. Keetley, the chief engineer in charge of driving the tunnel.\(^{14}\)

**Soldiers Summit**

Soldiers Summit is the only town in Wasatch County which does not lie in the Provo Valley. It was named for soldiers of Johnston's Army, some of whom are said to have died and been buried on the top of the pass between the Colorado Basin and the Great Basin.\(^{15}\) The town at one time was the center of Denver & Rio Grande railroad shop activity, but since the withdrawal of the shops most of the homes were torn down.


CHAPTER IV

PIONEER LIFE

Wasatch settlers brought to the pioneer struggle very little in the way of material resources. An ox or two, a wagonload of goods, and usually a gun were the items constituting their physical possessions. There were no homes to come to with rugs, furniture, beds, and lights. Nor were there roads, or schools, or church buildings, stores, or a thousand and one other things to which we are accustomed. These had to be built and at the same time crops had to be raised and shelter provided.

Shelter is perhaps a better word than home to describe the first hurried building by a people who had to spend most of their time plowing the land and putting in a crop. A wickup made of brush, covered with wheatgrass and dirt, or a dugout in a hill-whichever was most expedient—was the common solution. ¹

The food was also appropriate to their situation. Elizabeth Fillmore tells how John and Mary Ann Faucett moved to Midway when there were only five families there: "They lived in a dugout the first year and subsisted on roots, large

¹John Crook, "History of Wasatch County," op. cit., p. 6.
squirrels, and boiled wheat."\(^2\)

As soon as the first crops were planted, a number of log cabins rose to replace the dugouts and wikiups. They were to last until the sawmills were built to provide the lumber for frame houses and furniture. These log cabins were chinked with mud and roofed with long grass and dirt. The entire family crowded into the single room with a fireplace in one end and the beds in the other. The beds were built into the wall by running three logs across the room forming several bunks. Most beds were fitted with straw ticks.\(^3\)

The table and benches that constituted the common items of furniture were made of slabs and at times there would be some especially prized item, such as a cupboard which the family had carried across the plains. The floors were dirt for the most part, although wooden floors were not unknown. The fireplace was used both for heating and cooking; and since matches were unobtainable, the pioneers started fire with flint or borrowed a light from their neighbors. Borrowing fire was an early morning ritual. John Huber notes that the family who raised the first smoke in the morning could count on someone immediately coming in with a fire shovel to get some glowing coals.\(^4\) Sagebrush was commonly burned in the

\(^2\)E. Z. Fillmore, "Biography of John and Mary Faucett," MSS, (Daughters of Utah Pioneers Historical Collection, Heber City, 1951).

\(^3\)Dorothy Holmes, "Personal Interview with Henry Van Wagener," MSS, (Daughters of Utah Pioneers Historical Collection, Heber City, 1933).

fireplace, and the pioneer mother did her cooking over the open fire in kettles and griddles. Bread was baked in the family bake-oven placed in front of the fire. Candles or a rag burning in a pan of grease served for light at night.

The early accounts mention lean hard years during this period. Potatoes, bread, and garlic soup were common fare. Wild game was plentiful though, and served to ease the food problem, although bears came into the field and grubbed for carrots and other vegetables.\(^5\)

Clothing was also a great problem. In the summer and fall of 1859 nearly all of the freight trains supplying Camp Floyd passed through the valley, taking advantage of the newly constructed road down Provo Canyon. The settlers traded vegetables and grain with them for old wagon covers and seamless sacks. John Crook writes: "The material we got in this way furnished us with about all the common wearing apparel we could get in those days, and men thought themselves well-dressed when they had canvas suits consisting of pants and jumper made from an old wagon sheet."\(^6\) Shoes were equally scarce; and in the summer many went without, carrying them under their arms to wear in the stubble fields. When the leather soles wore out the uppers were nailed to wooden soles and worn again.

Material want did not necessarily mean unhappiness, for despite their needs the pioneers in Wasatch were reportedly a happy people. Except in the winter months, there was plenty of

\(^5\)Crook, "History of Wasatch County," op. cit., p. 16.
\(^6\)ibid., p. 5.
work to do and everyone was busy. They played as hard as they worked. James Lindsay leaves us a very significant description of Heber in 1862:

There were twenty-five or thirty dirt-covered log cabins with dirt floors; yet everyone was happy. When winter came, we held theaters and dancing in the old style meeting house built of logs, which stood right where John Witt's rock house stands. The old Fort was north across the street. We met at the old log meeting house and danced all night; daylight told us it was time to quit. 7

Trouble with the Indians was always anticipated, and when the Black Hawk war broke out in the fall of 1865 the people met the problem by moving into the forts.

A fort line had already been established at Heber, and similar preparations were made at Midway. The people from the neighboring communities moved into these settlements and a second phase of pioneer life was initiated.

Fort life was a semi-military, semi-communal affair. The fort at Heber was forty rods square. Each family was given four rods to enclose. 8 Stock was grazed commonly, guarded during the day and corralled at night. The men in the valley were organized into companies of the territorial militia in order to better defend themselves.

After the termination of the Black Hawk war in 1868 a great many people moved out of the fort and began to establish substantial permanent homes on the various town sites. There had been some building before the war, but the greater part

7 James Lindsay, "History of James Lindsay," MSS, (In possession of Mrs. Hazel Giles, Heber City, Utah, 1923).

8 Crook, "History of Wasatch County," op. cit., p. 11.
occurred after 1868 and might almost be termed the golden age of pioneer life in the valley.

The homes which the pioneers constructed were built of local materials, which were to be had in great abundance. Locally kilned bricks, such as John Watkins of Midway made, potstone (a porous limestone rock obtained from the Midway hot spring deposits), sawed lumber and shingles from numerous mills, together with red sandstone from John Crook's and William Forman's Lake Creek Quarry were used and may still be seen today in a number of homes.

Most houses were built by the owners with the skilled construction such as cabinets and furniture either purchased from the Salt Lake market or made by the few skilled artisans of the town. Jeremiah Robey of Midway, a cabinet maker and carpenter, who had worked on the Nauvoo Temple prior to coming to Midway, was one of the most skilled; William Bell and John Van Wagoner were also notable cabinet workers.

The good and bountiful life achieved by the pioneers after the first decade is well typified in a description by Mrs. Emily Coleman, of Midway, of her home built after the settlers moved out of the fort in 1868. The kitchen with its Charter Oak stove and large storage bins was the center of household activity. Mrs. Coleman recalls that her kitchen flour bin would hold up to fifteen hundred pounds of flour. Kitchen utensils were kept shining bright with a mixture of brick powder and ashes, and soft water was drawn from a keg of wood

9Statement by Emily Coleman, personal interview, 1952.
ashes filled with rain water.

The front room floor was usually covered with hooked or braided rugs, or an attractively patterned clip rug made by pulling clothing scraps through burlap sacking. The upstairs was devoted to bedrooms to accommodate the family. Large families were characteristic of the period. 10

One might find a number of other buildings which included equipment to run the household. These might include a vegetable cellar, milk house, and smoke house.

The vegetable cellar was a low-roofed storage bin made by digging a square hole six to eight feet deep in the ground. Simple deep wooden boxes lined the wall; and these were filled with sandy loam for the storing of potatoes, carrots, and other perishable vegetables.

The milk house was a low one-room building. In Midway it was usually constructed of pot rock with a board roof. Whitewashing the milk house with lime was an annual household occasion. The stream from a nearby spring of water ran through a wooden trough in the center of the house and kept it cool. Fresh milk was drawn from shining tin pails on shelves which lined the wall. Here also were kept cooked left-overs to be used for later meals and freshly churned butter in crocks.

The family smoke house was designed for curing meats. It was a square building, usually of oak, with a tepee roof. The family butchering was commonly done by a butcher who, on an appointed day, slaughtered meat animals for the whole com-

10 Ibid.
munity. The individual families would then cut up the meat and smoke it while the pioneer mother fashioned pats of sausage from the scraps.

Most families had vegetable gardens. The people experimented with many types of fruit and vegetables and found that they could grow a wide variety of foods. Apples; plums; gooseberries; white, red, and black currants; strawberries; raspberries; cherries; corn; beans; peas; carrots; onions; potatoes; white and blue cabbage; asparagus; lettuce; and cauliflower grew well.

Food was plentiful. The streams were well stocked with fish, and there was an abundance of wild fowl and game. Bees thrived in the climate.

The family meals were also ample. For breakfast one might have bacon, eggs, hotcakes, southern Virginia biscuits, honey, butter, sausage, creamed jerked beef, and either germoade or corn meal cereal. Special pioneer dishes for other meals included ground cherry pudding and peach and honey preserves.

The clothing for the household was made by the pioneer mother. Most families kept a few sheep to furnish wool for spinning. The common cloth was called "jean," a mixture of wool and cotton yarn. The cotton yarn was used as the warp of the material. After the wool was shorn from the sheep the women of the household washed and scoured it, carded it by

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11William Lindsay, "A Brief History of Wasatch County," MSS, (Daughters of Utah Pioneers Historical Collection, Heber City, 1927), p. 3.
hand into reels, and then spun it into yarn. The woolen yarn, together with the necessary cotton yarn, was sent out to be woven into the jean material. William Aird was the first community weaver in Heber. The cloth was then dyed by the family by using tagalder, rabbit brush, and indigo for color.

Shoes were difficult to obtain at this time. The first tannery in the valley was built in 1872 and until then people wore moccasins made of buckskin. Children's shoes were often made by the mother, who sewed fabric tops to the buckskin soles.

In a little over a decade the people of Wasatch County passed through the pioneering stage and changed the frontier into a peaceful community environment.

The ingenuity and resourcefulness of these pioneers provided them with far more than just the necessities of life. With allowance for the customary family and community misfortunes and trials, it might be said, they were a happy people.

12 Ibid., p. 6.
13 Statement by Emily Coleman, personal interview, 1952.
CHAPTER V

INDIAN PROBLEMS

In the spring of 1866 the Black Hawk War between the Utah settlers and the Ute Indians engulfed Wasatch County and forced these Mormon people to act out a scene of western frontier development which in similar situations had been bloody and filled with terror.

The San Pete Indians, led by Blackhawk, had been forced from Sevier and San Pete counties and resettled in the Uinta Valley in accordance with the Congressional act of May 5, 1864.\(^1\) This new Indian reservation included that section of Wasatch County drained by the Uinta River and its tributaries. Bitterly resentful, these Indians refused to stay on the reservation, and on the 10th of April, 1865, became involved in an incident with the white settlers near Manti, San Pete County.\(^2\) This precipitated a general Indian war throughout Utah territory.

The Indian threat was singularly well met by the Mormon people, chiefly through the adoption of two very successful policies. The first was an adequate system of defense against the Indian raids and the second was a series of courageous peace overtures designed to change the Indians from enemies to

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\(^1\) *Wasatch Wave*, December 21, 1906, p. 6.

friends. In contrast to other frontiers a general program of retaliation was not invoked, although it must be admitted that a few of the settlers, some fifty years later, entertained their wide-eyed progeny with glowing accounts of single-handed skirmishes with the ferocious, painted savages.

The original settlement at Heber had been planned with regard to possible friction with the Indians. The early farmers laid out a fort there. No trouble developed for some time, and so the later settlers in other communities were less cautious in grouping their homes for common defense. However, in 1865, raids and killings in the southern sections of the territory made it imperative that Wasatch County be organized on a war footing. On May 26, 1866, Colonel Robert T. Burton and David J. Ross of the Utah Territorial Militia arrived in Heber with orders from General Daniel H. Wells to enroll all the available men in the valley into infantry and cavalry companies that they might better protect themselves from Indian depredations.\textsuperscript{3} Burton organized a militia battalion with four companies. Three majors--John W. Witt, John Hamilton, and Sidney Epperson--together with three adjutants--John Crook, Charles H. Wilcken, and David Van Wagoner--formed the battalion staff. The two cavalry companies were captained by William H. Wall and Joseph McCarrel, while John Murdock, Ira Jacobs, Thomas Todd, and John Gallagher headed the infantry companies.

Families which were scattered throughout the valley

\textsuperscript{3}Ibid.
were ordered to fort up in the central settlements. The people of Center and Wallsburg moved to Heber, and those in Charleston joined their neighbors of the Upper and Lower Snake Creek settlements in the new fort which later became the focal point for the town of Midway. Cattle were placed in common herds and guarded night and day. The newly organized infantry stood watch around buildings and homes and in addition patrolled the mountain ridges between the settlements and the Indian reservations.

Even with these precautions the Indians made several raids on the valley. On the night of May 15, 1866, before the precautions discussed had been made, they came over the mountains on the snowcrust and ran off fifteen cows from Center Creek. The people had all moved to the fort in Heber. Other raids on the cattle and horses followed.

In July, 1866, Indians took Thomas Hundley's oxen and a cow from his corral in Heber. The scouts in the mountains saw the tracks of their horses the day before the raid and warned the militia. Parties of four, on horseback, were ordered out to track the Indians down. Hundley's cattle were stolen while the militia parties were preparing to leave. One of the parties, composed of Andrew Ross, Joseph Parker, Isaac Cummings, and Sidney Carter later found their trail and followed them over the eastern ridge to their camp on the

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5 James Lindsay, op. cit., pp. 8 ff.
Duchesne River.  

The scouts made their first contact with the Indians when they noticed a thin wisp of smoke curling skyward from within a thick stand of timber. At the sight of this they stopped, dismounted, and after tethering their horses crept as quietly as possible down the hill towards the thicket. There were three Indians. Two slept while the third, who was standing guard, was busy cutting up one of the two cattle which had been butchered. The scouts each picked a man, and at the count of three all fired. Two of the Indians were killed, while the third got away in the timber.  

While part of the militia stood guard in the valley, others were engaged in trying to make peace with the Indians. Early in the spring of 1866, Church president Brigham Young asked Al Huntington, of Heber, to ride out to the reservation on a peace mission. Huntington, an interpreter, was to go alone, contact Blackhawk, prevail upon him to cease stealing and killing and tell him that Brigham Young wanted to prevent blood from being shed. Although it appeared to be a dangerous mission, President Young promised him that he would not be harmed.  

The Indians were surprised to see a lone man come in among them. Blackhawk and most of his braves were not there, but those that were soon formed an angry throng about Huntington.

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6 William Lindsay, *op. cit.*, p. 8.
7 James Lindsay, *op. cit.*, p. 9.
8 William Lindsay, *op. cit.*, p. 9.
ton. He tried to deliver his message, but the Utes were too angry to listen. In desperation he quit talking, drew his pistols, cocked them, and sat down. Just at this instant a runner came in bringing word that Sanpitch, a chief, had been killed by the whites. This news further incensed the Indians, and Sanpitch’s squaw came up shouting, "Kill the Mormon quick, I want to eat his heart while it is still warm!"

At this Sowiette, an old blind chief, stepped into the circle and said; "You Indians ought to be ashamed. You are like coyotes gathered around a sheep, ready to eat it up. This is a brave man who has come here all alone to tell us Brigham doesn’t want to kill Indians. He wants peace, and you all know he is our friend." The angry circle then broke up, and one by one the Indians slipped furtively away leaving Huntington to return as he had come—alone.

The Mormon’s second peace overture took the form of a gift. Brigham Young ordered William Wall to organize an expedition to take one hundred head of cattle to the Utes on the reservation. Wall chose ten members of his cavalry company together with fourteen others and started out on May 27, 1866.\footnote{Ibid., p. 9.} Upon arrival at Indian Agency Headquarters on the Duchesne River it was discovered that the Indians had gone east to hide their families in preparation for an extended war against the whites.\footnote{McDonald, \textit{op. cit.}, p. 7.} An Indian runner was sent out to call them back and to tell them of the cattle the Mormons had brought. Before
the main group of Indians returned a runner came back from
Chief Tabby and was immediately taken into the Indian agent's
house without seeing the Mormons. Colonel Head, the Indian
agent, had come out with the expedition and admonished the
Indians not to take the cattle as a present from Brigham Young.
He even tried to buy them for the Government to present to the
Indians, but Wall flatly rejected the offer, saying, "No sir,
you can't buy them, for they are Mormon cattle, and if the
Indians eat them they will eat Mormon beef."11

The day before the Indians arrived the owner of the
agency store came to the blockhouse where the Mormons were
staying to tell them that the Indians were planning to kill
them. Joseph S. MacDonald, a lieutenant in the cavalry troop,
describes the Mormon's hurried preparations:

The man who kept the store came over and said,
"They intend killing everyone of you. I cannot see
you killed for nothing. I think they will attack
tomorrow night. Now, I have ammunition of all kinds,
and as soon as it gets dark so the agent can't see
you, send your men over and pack it into this house.
All I ask is that you return that which you don't
shoot. I have a two inch auger. Set your men to mak-
ing port holes for yourselves. I have a forty gallon
barrel. Fill it full of water for yourselves and pack
in wood for use. I have a big rope. Sink some posts
in front of the house, bore holes right through it,
and put the rope through the holes and tie your horses
to it so they (the Indians) can't run them off." We
worked all night. Next morning, after breakfast, we
felt pretty good. The old agent came over and looked
around and finally said, "Gentlemen, do you know whose
house this is?" I said, "Uncle's, I guess." He never
answered and walked on looking at the port holes we
had made until he came to one. When he looked through
it he swore and said, "That is straight for my door!"11
The man that owned the port hole tapped him on the
shoulder and said, "Yes, and you are the first Indian

11 William Lindsay, op. cit., p. 8.
I never saw a man get out of a house as quick and he didn't bother us any more.12

Indians came into the cedars the next night and camped. When morning came they began to form a line for attack.

Then a messenger from Tabby came in as fast as his horse could run and to our interpreter said, "Tabby is coming in on the charge and says that there are ten or fifteen unruly Indians painted black who intend to start shooting when they get close enough." Al Huntington, our interpreter, slapped him on the leg and told him to go back and tell Tabby that if they came in on the run we would commence shooting. The Indian left. Captain Wall said, "What did you send that word for?" Huntington replied, "I knew if they came in on the run some of them would shoot."

In about fifteen or twenty minutes they formed a line with Tabby on the left and came in on the walk. They surrounded the agent's house and Tabby got off his horse and went in. Captain Wall said, "I must know what is going on in that house. Lt. McDonald, you pick a man and stand in this door and don't let a red man in nor a white man out."13

Wall held a brief conference with Tabby in the agent's house while the expedition members stood at the gun ports awaiting the impending attack. He told of the gift of cattle and food and also of the Mormons' desire to talk of peace. Tabby said, "Tomorrow at sunup I will fetch ten warriors with me." The Captain accepted but warned Tabby not to come armed.

At sunup the Indians came. Every one of them was painted black with war clubs slung on their wrists and pistols hidden under their blankets. The block house was divided into two rooms with a door between. Wall's twenty-four men stood

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12 McDonald, op. cit., p. 9.
13 Ibid., p. 9.
in the east room and the Indians in the west. Lt. McDonald stood in the door between the two parties. Wall and Tabby sat down together. Tabby spoke, telling the Indian grievances and how they had been created. The Captain interrupted, saying, "We have been at war; now we want peace. We are here to make peace. We must stop killing each other." The blackened Indians were displeased with Wall's proposal, but when they protested Tabby ordered them to be quiet.

The conference lasted all day. First Tabby spoke and then Wall. At times they both became angry. Tabby demanded that the Mormons kill a man in San Pete County. Wall refused, saying that the laws would not allow it. As evening approached Tabby agreed, in general, to the proposed peace settlement. His agreement was not binding on Blackhawk and the renegade Indians following him, but the peace settlement did adjust the very real differences between this chief and the Mormons. Twelve days after starting out the expedition returned home to anxious families and friends. They found a militia company prepared to go in search for the peace makers since many feared that they had been massacred by the Indians. Instead, the relieved people honored them with a party the night after their arrival.

Renegade Indians, however, continued to make raids on the valley stealing a few horses and cattle whenever they could. Another expedition with food for the Indians was sent out on the 8th of July but met with little success.14

The winter of 1866-67 severely taxed the Ute's food supply, and in March a hungry Tabby with his braves came to Heber to smoke the peace pipe with his white friends and eat some of their beef. A feast was held in the bowery at Heber; and the Indians were given blankets, flour, and eighty head of cattle to alleviate their suffering.15

A brief account of the military leader, William Madison Wall, will illustrate the courageous leadership available to the Wasatch pioneers in meeting the Indian threat. He was the son of Isaac and Nancy Wall, born September 30, 1821, in Rottenham County, North Carolina. He joined the Church of Jesus Christ of Latter-day Saints in 1842, and when the saints left Nauvoo, Illinois, on their westward march he accompanied them. He assisted in organizing the Mormon Battalion, and in 1850 he crossed the plains in the seventh pioneer company as a captain of fifty.16 He settled in Provo, Utah, and was bishop of the Provo Fourth Ward there from 1852 to 1854. In 1856 the Church called him for a mission to Australia, where he served as President of the New South Wales Conference until June of 1857.17

His return from Australia in charge of a company of Mormon immigrants serves to illustrate Wall's courage and tenacity. Upon arriving in California he found much animosity. An immigrant train for California had been massacred at Moun-

15Ibid.
16"Biographical papers of Andrew Jenson," (L. D. S. Church Historian's Office, Salt Lake City, 1916).
17Journal History, December 12, 1857.
tain Meadows, in southern Utah, and feeling against the Mormon people was running high. During the night various groups of angered citizens sought his life even though he had just that day arrived by ship in San Pedro. Twice they threatened to break into his hotel room to kill him. Being unarmed, he tore the wooden roller from his bed and in a calm voice told the gathering outside his door that he knew the door was flimsy and that they could break in but that he would kill the first one who came in. There were no volunteers to be first. The next morning, upon leaving the hotel, a mob with ropes surrounded him. He felt his time to die had come and asked to speak a few last words.

I had one little wish to impress upon their minds, and that was that some of them had to die in the operation and I did not wish to kill any man that had a drop of honest blood in him; if there were any such men I begged them to withdraw and let the worst hounds they had remain to do the deed, as I should certainly kill three or four.\(^ {18}\)

The members of the mob suddenly felt very honest and withdrew.

William Wall was appointed Marshall of Provo and Utah County Sheriff shortly after his return, and because of the presence of the United States Army under General Johnston and the resultant friction between Mormons and anti-Mormons his time in office was seldom dull. Illustrative of this is the casual reference in the *Deseret News* of January 6, 1859, that last Friday evening when W. M. Wall, Marshall of Provo, was walking through the streets of that city a ball was shot through his hat and grazed his head and knocked him down.

\(^ {18}\) Ibid.
He had many experiences dealing with the Indians which later proved invaluable to the people of Wasatch County. His ranch in the mouth of Provo Canyon was among the first settlements in the Provo Valley. He served as the first presiding elder of the valley and was later called upon when the people experienced the Indian troubles.

The success that the people had in dealing with the Indians was in no small measure due to the courage of leaders like William M. Wall.
CHAPTER VI

THE CHURCH

The Church of Jesus Christ of Latter-day Saints has meant different things to many people, but Mormon emigrants to Utah in the period from 1847 to 1870 would probably have been unanimous in saying that an extensive organization was one of the church's chief characteristics. Organization was everywhere apparent. The great migration of Mormons from England, Scotland, Wales, Germany, Switzerland, and Scandinavia was very largely an organized movement. Thus pioneer diaries speak of companies of saints on board ship, companies crossing the plains to Utah, companies organized to settle particular valleys, companies to build roads, dig irrigation systems and mines, and raise livestock cooperatively. There were few problems which the pioneers encountered that were not met by an organized cooperative effort. In order to appreciate properly the settlement in Wasatch County we must understand the role that church organization played in pioneer life and note the problems that were overcome with its use.

One thing that the Mormon settlers learned from their church was a pattern for leadership. This often took the form of a triad in the church. Commonly, one of the triad presided. Presiding Elders, Bishops, Presiding Bishops, Stake Presidents—all were presiding officials with progressively larger juris-
dictions. They were appointed by the higher church authorities and took office when sustained by the group over which they had jurisdiction. They were free to choose two counselors to serve with them, who were also sustained by the people in their organization.

The presiding elder was an official in charge of a rather unorganized district. Later when the population assumed greater proportions and the district had more definite shape he was replaced by a bishop who headed a permanent ward organization. When sufficient wards were organized in an area they then functioned under the direction of a stake president who headed the stake comprising the independent wards.

In order to make the first settlement in what came to be Wasatch County, the pioneers readily adopted this familiar pattern. The group of settlers who had taken up land claims in Provo Valley met in the winter of 1858 and made plans for an organized settlement. William Meeks was chosen to take charge of "affairs and regulations" and in April 1859 "a company was formed and a start was made."¹

William Meeks resigned his office in the fall of 1860 and William M. Wall, who had been herding cattle in Round Valley, was called to take his place as the presiding elder. He chose as his counselors James Laird and John M. Murdock.²

By 1861 the settlement at Heber had grown so large that Brigham Young ordained Joseph S. Murdock a bishop and

¹Crook, "History of Wasatch County," op. cit., p. 4.
²Ibid., p. 12.
sent him to organize and take charge of the Heber Ward. Bishop Murdock chose John W. Witt and Thomas Rasband to be his counselors and Henry Hamilton to be the ward clerk. He exercised a dual office in that he presided over the Heber Ward and also served as Presiding Bishop for the whole valley.

About this time the other communities became sufficiently well organized to have Presiding Elders who performed their duties under Bishop Murdock's supervision. John Harvey was appointed Presiding Elder at Center Creek in 1861. In 1862 Sidney Epper-son was called to the same office to serve the upper settlement on Snake Creek. In 1864 David Van Wagoner began to perform the same function for the lower settlement. John Watkins, who lived in Midway, became the Presiding Elder for Charleston and traveled there to hold meetings every Sunday.

Joseph Murdock proved to be an able administrator and particularly efficient in dealing with the Indians. His kindness and generosity was respected by all. The Indians were particularly impressed because he had reared a young Indian girl and later married her.

Abram Hatch replaced Joseph S. Murdock as Presiding Bishop in December of 1867. He had been sent to Provo Valley by Brigham Young, and his arrival on a cold rainy December day marked the beginning of a long period of service to the people.

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3 William Lindsay, "A History of Wasatch County," op. cit., p. 3.


of Wasatch County.\(^6\) He chose Thomas Giles and Henry S. Alexander as his counselors. Midway had by this time come into being as an amalgamation of the upper and lower Snake Creek settlements and Sidney Epperson was appointed as Presiding Elder there with David Van Wagoner and Ira Jacobs as counselors. In 1870 Elder Epperson was released and replaced by Henry S. Alexander.\(^7\)

By the summer of 1887 the increase in population warranted the establishment of a stake and the reorganization of the communities into wards. Apostle John Taylor and Franklin D. Richards came to Heber and held a conference on the fourteenth and fifteenth of July. Bishop Hatch was then appointed as the first stake president over the new Wasatch Stake of Zion.

Abram Hatch, the son of Hezekiah and Aldura Hatch, was born January 3, 1830, in Lincoln, Vermont. When he was ten years old his father's entire family was converted to Mormonism, and in the fall of 1840 they moved to Nauvoo. Abram became a member of the Nauvoo Legion, and later in 1846, when the Mormons were forced to flee Nauvoo, he served as a captain of ferry boats across the Missouri.\(^8\) In 1850 he immigrated to Utah and settled in the town of Lehi. He married Permelia Jane Lott in 1852 and rapidly became known as an enterprising and industrious young man. In Lehi the young Hatch family

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\(^6\)Ibid.

\(^7\)Huber, op. cit., p. 2.

farmed, raised stock, and ran a hotel successfully.\textsuperscript{9} He also began buying and freighting merchandise across the plains.

Brigham Young called him on a mission to Great Britain in 1864, and upon his return in 1867 sent him to Wasatch County. He enjoyed a reputation for industriousness, and took care to encourage others to avoid idleness. He always had a hammer and nails with him as he traveled the county roads in his buggy, and whenever he passed a fence that needed mending he stopped to fix it.\textsuperscript{10}

For thirty-three years he was the head of Wasatch County. Together with his ecclesiastical duties he was probate judge for six years and a member of the Utah Territorial Legislature for twenty-three years. While in the legislature he introduced the first bills for public maintenance of common schools and woman suffrage.\textsuperscript{11} Although polygamy was practiced by the Mormons during this period Abram Hatch never took a second wife. Andrew Jenson paid him just tribute when he said that under his wise and practical management Wasatch became a prosperous and desirable locality.\textsuperscript{12}

The presiding authorities before Hatch had been well suited to bring the people through the strenuous period of pioneer settlement and Indian difficulties. He was eminently

\textsuperscript{9}\textit{Ibid.}

\textsuperscript{10}Statement by Emma Hatch Wherritt, personal interview, 1951.

\textsuperscript{11}\textit{Deseret News}, September 7, 1917.

\textsuperscript{12}Jenson, \textit{op. cit.}, p. 385.
fitted to serve the people as Presiding Bishop at the beginning of a new productive era, and the creation of Wasatch Stake was evidence of what had been accomplished under his leadership. Thomas H. Giles and Henry S. Alexander were retained as his counselors and Charles Shelton was chosen to be the stake clerk.13

The new stake, which included all the settlements in Provo Valley, was divided into wards at the same time. In Heber two wards were created. The east Ward with Thomas Rasband, bishop, and John Muir and Harmon Cummings, counselors, encompassed all the territory east of Main Street. Those people living west of Main Street belonged to the West Ward, where William Forman was ordained bishop with John Crook and George T. Giles counselors.14 All the settlements on the west side of the river were incorporated into the Midway Ward, and here David Van Wagoner was made bishop and had John Watkins and Alvah J. Alexander as counselors.15 Three more wards were also organized on the east side of the river. At Charleston, N. C. Murdock was bishop with Enoch Richins and Edward Buys as counselors. Bishop Benjamin Cluff, together with his counselors, John Harvey and John Baird, presided at Center, while at Wallsburg William E. Nuttall was bishop and J. C. Parcell and Francis Kirby served as first and second counselors respectively. Woodland or Bench Creek at this time had a Presiding

13William Lindsay, op. cit., p. 9.
14Ibid.
15Huber, op. cit., p. 3.
Elder, John Moon, as it was not large enough to warrant status as a ward.\textsuperscript{16}

The erection of church buildings paralleled the change in church organization and the growth of the valley communities. In 1860 the people in Heber stopped work on their homes in order to build a meeting house in the center of the fort. In two weeks' time a double log cabin twenty by forty feet was finished just before the celebration of Pioneer Day on July 24. It was as much a community building as a church; and both school and social events were held under its roof, which, like all other dirt roofs, leaked so badly at times that scheduled meetings had to be postponed.\textsuperscript{17} William Lindsay tells that there were fireplaces in both ends large enough to take logs three or four feet long.\textsuperscript{18} On the west side a "set off" was built for the speakers' stand, and split log benches provided seating for those in attendance.

Church buildings became progressively better. At first logs were commonly used for building material, but soon stone replaced it for public and private building. In Midway the tithing office was housed in a building constructed of pot rock. With the organization of the wards new buildings were constructed to care for the ward population. The Stake tabernacle, in red sandstone, was the crowning achievement. President Hatch superintended its construction, and the cost of

\begin{itemize}
  \item \textsuperscript{16} William Lindsay, \textit{op. cit.}, p. 11.
  \item \textsuperscript{17} Crook, "History of Wasatch County," \textit{op. cit.}, p. 12.
  \item \textsuperscript{18} William Lindsay, \textit{op. cit.}, p. 2.
\end{itemize}
$30,000 was met by donations from the members of the stake. Elisha Averett supervised the masons, Alex Fortie the carpenters, and Francis Kirby did the painting.\(^{19}\) This stake building served both of the Heber wards as a meeting house until 1902.

Church meetings played a large part in the lives of the Latter-day Saints from the very beginning of settlement. At first, meetings were held in the homes of the settlers. The pioneers attended church on Sunday and Fast Meeting on the first Thursday in every month.\(^{20}\) In a few years the number of meetings had greatly expanded. A typical Latter-day Saint family arose on Sunday morning in time for Sunday School at 10:00 a.m. This meeting was devoted to religious instruction in classes arranged roughly according to age groups; children were rewarded for their attendance with Sunday School tickets printed with Biblical quotations. After a number of tickets had been collected they could be turned in for a "Chromo," a highly prized picture of one of the characters from the Bible.\(^{21}\)

Sacrament meetings were held on Sunday afternoon. Here the people gathered once more to partake of the Lord's Supper and listen to a sermon which could sometimes last two hours or more. The Latter-day Saints practiced baptism by immersion, and this ordinance was performed once a month in one of the nearby streams, the whole community turning out for the event.\(^{22}\)

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\(^{19}\)Ibid., p. 13.


\(^{21}\)Ibid.

\(^{22}\)Ibid.
The older children of the family could attend Mutual Improvement Association on Tuesdays and Thursdays, and Relief Society meetings offered diversion from family tasks for the hard-working pioneer mother.

In June, 1869, President Hatch organized the first Relief Society in Heber.\textsuperscript{23} Organization in the other wards soon followed. The women engaged in a wide variety of activities. In Heber, Margaret Muir, Ann Murdock, and Mary McMullin supervised the building of a new Relief Society hall and grainery in the 1870's. The hall was used for meetings, quiltings, and, at times, social events. The grainery held a wheat reserve that could be drawn upon in time of need. The Relief Society made burial clothes; and in case of a death they cared for the deceased, packing the body with ice while Moroni Blood finished the coffin so the funeral could be held.\textsuperscript{24} Throughout the stake women were busy helping families smitten with sickness, making quilts and delivering babies, all in a spirit of good will.

On September 3, 1879, Emmeline B. Wells and Eliza R. Snow came from Salt Lake City, and under the direction of the Stake Presidency they set up the first Stake Relief Society. Emma Brown served as the first president with Sarah Alexander and Mary Daybell as counselors.\textsuperscript{25}

\textsuperscript{23}William Lindsay, \textit{op. cit.}, p. 14.
\textsuperscript{24}Emmy Coleman, interview.
\textsuperscript{25}William Lindsay, \textit{op. cit.}, p. 14.
a role of major significance in the pioneering venture which founded Wasatch County. The Church and its teachings motivated people to move out on this frontier. The people settled in a manner distinctly colored by the religious atmosphere. The Church made the settlement an organized venture by providing a pattern of trusted leadership and a cooperative approach to the problems of pioneering. And finally, it provided a real opportunity for individual development, for nearly everyone had some opportunity to serve in a position of leadership.
CHAPTER VII

EDUCATION

An important feature of pioneer life in Wasatch County was the emphasis on education. Often the combination school and meeting house was built before all of the log homes were completed.

Education at first was very rudimentary. An account of the first school in Midway tells of children of all ages filing into the little one room log school house to sit on the slab benches while Simon Higgenbotham instructed them in reading, writing, and arithmetic.¹ Thirsty students laid down their slates and Wilson readers and ran outside to drink from the ditch close by.

School buildings rapidly improved so that by 1876 the log schools in the communities were replaced by new ones of stone. The quality of instruction progressed more slowly since there were few teachers with any professional training.

Among the early educators none was more revered than Attewall Wootton. He was born in Turnstall, Staffordshire, England, on December 26, 1839. His parents, as converts to the L. D. S. Church, emigrated to America in the early 1840's. Attewall's early education was derived first from learning to

¹Holmes, "Interview with Henry Van Wagoner," op. cit., p. 2.
read the Book of Mormon under his mother's supervision and later
by attending three terms of Eugene Henroid's school in Ameri-
can Fork. Recalling the school days, Mr. Henroid remarked:
"Attewall was always a studious boy and soon excelled the
other pupils. After three terms of school he had so progressed
that I could teach him no more so I recommended that he be
made a teacher even at his immature age."  

Attewall later married Cynthia Jewett and moved to
Midway in 1866, where he began teaching school. By 1887 he
was so well known and liked that he was elected superintendent
of Wasatch Public Schools and served in that office twenty-five
years until his death in 1912.

Education in the county had already grown out of the
log cabin stage when Attewall Wootton first came to Midway.
School was now held in the new pot rock school house which was
carefully whitewashed before each term. The slab seats had
been replaced by benches and long desks with shelves under-
neath to hold school books. A stove at the side of the room
and a water bucket with a dipper hanging on a nail driven into
the back wall were among the improvements. There was no exact
starting age for the pupils. Both the convenience of the
school house and the availability of transportation were im-
portant factors in determining when children would begin
school. The parents paid a fee for each child in attendance.

2Florence Wootton Willes, "Attewall Wootton," Heart
Thrrobs of the West, ed. by Kate B. Carter, (Salt Lake, 1940)
II, 141-2.

3Ibid.
By nine in the morning the students of all ages entered the single classroom. Classwork was preceded by a prayer offered by the teacher or one of the older students. Then instruction in the three R's supplemented by spelling and geography began.  

Reading was taught beginning with the primer and working up through the fifth reader in the Parker and Watson series. The older children at times assisted the teacher by listening to the younger children recite.

In geography the pupils received "a view of the present state of the world," according to the sub-title to Olney's School Geography. They learned among other items "how Italy is bounded," "the features of the European, Asiatic, Malayan, African and Indian Races," and "how society is organized."

They struggled with addition, subtraction, multiplication, division, and denominate numbers during the arithmetic period.

Spelling from Bancroft's Pacific Coast Series placed emphasis on articulation and inflection. Each Friday the older students participated in a spelling contest while the younger children watched.

Announcement of the morning and afternoon recess periods saw children rushing pell-mell outside to join their friends in such games as tag, steal-the-stick, and drop-the-handkerchief.

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4 Statement by Emily Coleman, personal interview, 1952.
5 Statement by Lethe Tatge, personal interview, 1952.
This description of the Midway school is true in general of all Wasatch County schools in the 1870's. Teachers were generally ill paid and often supplemented their meager incomes with other work. Many of the teachers were transient and there were few professional standards. The county had been divided into school districts, but these divisions were not functioning, nor were the schools and teachers supported by general taxation of the people.

The third phase of education saw the establishment of church schools, together with the improvement of the district school system. In Wasatch County the Methodist and Congregational Churches established schools and the Mormon Church began the Wasatch Academy.

Various Christian denominations other than the L. D. S. Church had established schools in Utah in the 1860's. Many of them were part of a mission system designed to convert the Mormon people. In other cases they were established for the non-Mormon settlers who would not allow their children to attend public schools which were often held in Mormon meeting houses. In Wasatch County, where there was a scarcity of teachers and schools, these denominational grammar schools were welcomed and were well attended. Latter-day Saint officials helped to find them locations. Mormon children who lived in the vicinity of the schools often attended.

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6 Neff, op. cit., p. 855.
7 Hunter, Utah--The Story of Her People, p. 208.
8 Wasatch Wave, September 14, 1889.
The New West Education Commission, one of the societies of the Congregational Church, opened the Heber school in the old rock store built by Judge Carter. Miss Angie L. Steele, the first teacher, soon had forty pupils. She left after the first year and Jennie Clafin, who previously taught at the New West school in Bountiful, took her place. Miss Clafin taught successfully for a year and was succeeded by W. A. Hand. Later Miss Crombie, Miss Lester, and Miss Stoner were among the succession of teachers to come to the New West school.

The Methodist Church sponsored a similar school at about the same time. Ella Young was one of the early teachers. Most of the teachers were young unmarried women from the eastern part of the United States, who came to teach several years and then return home. Many of them were graduates of the finest colleges. In the classes they taught; and in the entertainments and programs which the schools sponsored in connection with the local Congregational and Methodist Churches, these women had a marked influence in introducing western frontier children to a fine sense of culture and refinement.

The Wasatch Stake Academy in Heber was a church institution, designed to provide secondary school education together with religious instruction in the doctrines of the Church of Jesus Christ of Latter-day Saints. In July 1888, Stake President Abram Hatch received a letter from Wilford Woodruff,

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President of the Church, instructing the Wasatch Stake Presidency to establish a church board of education for the Wasatch Stake of Zion. Eight men representing the wards of the Stake were chosen, and under their direction plans were made to construct a building for the school. But school began long before the building plans were completed. At a meeting of the board on August 22, 1889, Enoch Jorgensen was appointed principal of the Academy. Instruction was to begin on September 9, 1889. The academic year was divided into four terms running from September 9 to June 27. Instruction was to be given in preparatory and an intermediate grade. Mr. Jorgensen taught the intermediate and Miss Nelson was the first teacher of the preparatory, which did not begin until the second term. The school, first held in the back room of the Stake Tabernacle, was open to both male and female students. The circular announcing the commencement of the first term ran in the _Wasatch Wave_ and informed those who anticipated attending that the tuition would be four dollars a term paid in advance and that good board and lodging with private families in Heber could be had for two dollars and fifty cents to three dollars a week.

A great variety of subjects were offered to those in the intermediate department. The course in theology consisted of the principles of the gospel, graded and taught systematically from the general church works. Then came reading, gram-

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12 _Wasatch Wave_, August 31, 1889.  
13 Ibid.
mar, composition, arithmetic, geography, penmanship, orthography, analytical and perspective drawing, bookkeeping, vocal music, U. S. history, algebra, physiology, and ladies' work. One must necessarily marvel at the versatility of Enoch Jorgensen when it is realized that not only was he the principal of the school but that he, assisted by Miss Nelson, taught all these subjects. Lest any student, patterning himself after the principal, should overwork, the rule was made that no pupil could have more than eight studies.

President Woodruff had laid great emphasis on the need for religious education for "religious training is almost excluded from the district schools. The study of books that we value as divine is forbidden.\textsuperscript{14} In the Wasatch Stake Academy, heavy emphasis was placed on religious education. Students were graded according to age, degree in the priesthood, and previous training in theology. School was opened and closed each day with singing and prayer. There were daily recitations in theology and general theological exercises every Wednesday. Each Monday after school Mr. Jorgensen held a general review of the previous week's theology lessons. Once a week a priesthood meeting of teacher and students convened to acquaint the members more fully with the duties and organization of the priesthood. The circular announced: "The spirit of theology is to be defused throughout all the other studies."\textsuperscript{15}

Exacting moral standards were required of those attend-

\textsuperscript{14} Wasatch Wave, August 31, 1889.

\textsuperscript{15} Ibid.
ing. There was to be no "profanity or obscenity, tobacco or strong drink, no visiting taverns or games of chance."

The first enrollment was gratifying. Thirty-six students had enrolled by the end of the first term, and by February 18 there were 126.

District schools by 1890 were functioning in all the communities. Teachers were still difficult to find, but those interested had to contact Attewell Wootton for certification before they could teach. Schools were as yet supported by tuition. Children who were willing to pay one dollar and fifty cents per term in advance could then get an admit entitling them to attend from the clerk of the board of trustees.16

As the year 1900 approached, marking the end of this period in the growth of the county, elementary education was more and more becoming a public responsibility. The growth of the district school system gradually supplanted the denominational schools. Secondary education at this time remained the province of the Wasatch Stake Academy, later to be replaced by the public high school.

16*Wasatch Wave*, September 7, 1889.
CHAPTER VIII

COMMUNITY SERVICE AND RECREATION

Among the many aspects of frontier life there were those which served to take the hard edge from pioneering. Early doctors and midwives brought comfort to the sick. Music and drama were uplifting factors; and dancing, games, and festive occasions brought recreation to those whose life otherwise was a steady program of work in the homes and fields.

Doctors and Midwives

All early accounts of life in Provo Valley which mention Robert McKnight pay grateful respect to this kindly Scotch herb doctor. Uncle Robert, as he was known, the son of Michael and Lizzie McKnight, was born in Glasgow, Scotland, January 1, 1803. As a youth he was converted to the Church of Jesus Christ of Latter-day Saints by the first missionaries to Scotland.1 His father turned him out of his home because of his new faith, but he was befriended by a Scotch botanist, in whose home he learned much concerning plants and medicinal herbs. He married and came to America in the general immigration of Mormon converts. His arrival in Heber in 1864 was a very welcome one, and he served as the only doctor there for

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many years. He displayed an untiring devotion to the people of the valley, often walking many miles under adverse conditions to be of service to the sick.

The pioneer midwives also rendered medical service of many types in addition to delivering children. Women such as Ann Giles, Ellen Clegg, Esther Wagstaff, and Hannah Nichols, could often be found driving a horse and buggy to the home of someone with pneumonia or typhoid. The close of the era saw the arrival of licensed physicians such as Bert A. Dannenburg, T. A. Dannenburg, W. R. Wherritt, D. M. Lindsay, Edward Martin, and H. Ray Hatch. Bert A. Dannenburg would later be chiefly responsible for the creation of the county hospital in 1925.

The Newspaper

A week of almost desperate effort in the square frame building just west of Main on Center Street preceded the publication of the first Wasatch Wave. William H. Buys, then editor and manager of the new four-page county newspaper, feverishly set the new hand type which had arrived late from Salt Lake City and finished just in time to bring out The Wave on March 23, 1889. The first Wave, which Mr. Buys asserted was "but a tiny ripple on the great ocean of journalism" carried the most important news of the hour--its own publication. Printed in eight-point, Cheltenham, light face type, the paper was offered to subscribers for two dollars and fifty cents per year. Avowedly, the paper was to remain independent of party, sect, or creed while devoting itself to general news, farming, mining, science, history, and general literature.
The advertisements of the day included the offer of a local dentist to painlessly extract teeth through the use of vitalized air. A saloon, in addition to choice wines, liquors, and cigars, offered to sell readers pure alcohol for medicinal purposes. The city bakery was selling meat pies at five and ten cents, and at one tailor shop suits would be made to order from eight dollars and up.

In the initial issue, John Crook began an interesting first-hand account of the pioneer settlement of Wasatch County. It was a story of hardships--of plowing the fields in May while wearing overcoats and mittens--of long winters, scant food, and isolation.

The "local waves" column accounted the latest news from all the towns--sickness, travel, visitors, crimes, politics, and a frank appraisal of the relative merits of the local ball teams and dramatic companies. A spine-tingling serial, "Mr. Messon's Will," completed the first edition.

The newspaper was an unqualified success--a real asset to an isolated, news-hungry valley.

The Heber Herald was also a newspaper of note in its three years of publication. The editor and publisher was eleven-year-old Abram Hatch Jr., who once a week put out four pages of local news. Its final edition regretted that publication was being withdrawn since the young publisher was entering high school and needed the time for study.

The Theater

The log meeting house in the center of the Heber Fort
was packed the night of March 14, 1862, the opening night of the Heber Theater. The audience may not have been as well dressed as other first night audiences, but it certainly lacked nothing in anticipatory excitement. Behind some blankets, serving as a makeshift curtain, the Heber Dramatic Association was making last minute adjustments to the homemade quilt scenery. Actors took their places. The curtains parted, and the delighted audience relished every scene, both word and action, of Priestcraft in Danger. Three nights in succession the group played to a full house. But as John Crook modestly remarked, "it was a free thing and the house was small."²


The log meeting house soon proved too small for the well attended productions, and so in the summer of 1862 the group began building a red sandstone theater. This, however,

²Crook, "History of Wasatch County," Wasatch Wave, June 1, 1889.
was never finished. The community lacked a meeting house, and the bishop advised the theater group to suspend building until the meeting house was first completed.

Other communities in the valley were not long in forming theater groups, and these soon began touring the circuit between the valley towns. Typical announcements in the Wave noted that, on the night of March 23, 1889, The Midway Dramatic Society would give a performance in Van Wagoner's hall. The play, *Michael Earl, the Maniac Lover*, and the farce, *Wanted, A Young Lady*, would be presented. At the same time the Wallsburg Dramatic Society, a new amateur group, would present *Honesty Is the Best Policy* and *The Rose of Etrick Vale* in the Heber Hall.

Interest in drama was further promoted by the organization of the Ladies' Shakespearean Club in 1895. Under Mary Willes, the first president, the twenty-five members pledged themselves to the study of English Literature. This club has continued even to the present time.

**Music**

Music played a large part in the lives of these pioneer people. Church hymns were sung in all meetings and many times in between. In addition, they organized band concerts which were very popular; and some of the settlers even wrote music.

The Swiss band from Midway was the most prominent in early days. A great many Swiss people had settled in Midway as part of the Mormon migration from Europe. Andreas Burgener, a Swiss soldier and band leader, brought musical instruments
with him and soon after arrival organized a brass band. Original members were Andreas, John, and Christian Burgener; Joseph and Conrad Abbeglen; Peter Abplanalp; and S. J. Schmeitter.\textsuperscript{3} The bands on many occasions played in the surrounding towns.

John Huber, the choir leader in the Midway Ward, was also a popular composer of songs. He came from the Lake Constance region in Turgan, Switzerland, after joining the church in 1860.\textsuperscript{4} His songs evidence the peace and serenity of Provo Valley and the deeply religious motivation of the settlement.

Meditation

Murmur, ye streamlets, gently and slow.
Whisper, ye breezes, softly and low.
Voice and commotion, point not the way
Peace and devotion, brighten the day.

Grow, budding roses, careful and wise.
Maytime oft bringeth northwind and ice.
Wait for tomorrow, force not your doom
When with less sorrow, roses may bloom.

Cling to the Father, through Christ, His Son
He will preserve you, when you're alone.
Who lives without Him, trusts Him no more
Sails without bearings, far off from shore.

The song, "Lovely Provo Valley," by William Lindsay, pays tribute to the religious life in the Wasatch Mountain setting. Witness the first verse:

\textit{Lovely Provo Valley}

\begin{quote}
There is a lovely valley,
Mid Wasatch mountains grand,
Where people dwell in peace and love
\end{quote}

\begin{footnotes}
\footnotetext{3}{Melba Duke Probst, "The Swiss In Midway," \textit{op. cit.}, p. 276.}
\footnotetext{4}{Melba Duke Probst, "Historical Sketch of John Huber," MSS, (Daughters of Utah Pioneers Historical Collection, Heber City, 1927), p. 1.}
\end{footnotes}
Good will on every hand;
As Saints of God they've gathered here
From nations far and near,
And truly do they render thanks
To God, who brought them here;
To this dear land, this peaceful land
In lovely Provo Valley.

Recreation

Baseball was the favorite sport in Wasatch County. The ball grounds in the eastern part of Heber City were the scene of many hotly waged contests between local county teams. A typical game would be similar to that between the Heber Red Stockings and a picked nine. For the Reds, Ed Murdock was the pitcher; Fred Crook, catcher; A. Shanks, first base; Jesse Bond, second base; and R. Barnes, third base. The game occupied the whole afternoon. The final score was thirty-one to twenty-seven in favor of the picked nine.\(^5\) Nor were these exceptionally high scores. In one account of a game between Wallsburg and Charleston the score was fifty-two to forty-nine, when, according to the newspaper account, "the boys got tired and didn't finish the game."\(^6\)

Dancing was very popular. The orchestra usually consisted of a fiddler, perhaps Ed Buys or Jim Wheeler, with one or another players of stringed instruments. Bill Bancroft played the dulcimer. The whole family came. The children would eat and then be put to bed in one end of the cabin or hall in which the dance was held. Popular dances included the

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\(^5\) *Wasatch Wave*, April 6, 1889.

\(^6\) *Ibid.*
Mazurka, waltz cadrill; plain cadrill; schottische; polka; and the Brigham Young dance, designed so that a man might dance with two partners. Intermissions were taken up with songs and stories.

Summer time meant picnics and berry picking. In winter it was sleighing parties with hot rocks to keep the feet warm. Horseback riding and horse racing also were favorites, with wagering on the outcome not unknown. The big summer time celebration was pioneer day on the twenty-fourth of July. Each town held its own celebration. The day began with the firing of guns and a flag raising ceremony at daybreak. The band then serenaded the town, marking the beginning of a martial parade down the main street. The Charleston parade was led by the grand marshal wearing a stovepipe hat and a red sash. He rode the finest horse he could get, all bedecked with rings and bunting. Next came the band followed by young ladies on horseback. They, with their escorts, represented the thirteen original colonies. Each had the name of the state printed in large letters across her shoulders.

The parade floats depicted Utah's greatest crops--children. Progress was represented by a contrast between old and new farm machinery. On other floats the early pioneers, replete with ox teams and pioneer wagons, were depicted crossing the plains.\(^7\)

Many celebrations featured a mock war between the pio-

neers and Indians in which a wagon train was attacked by fero-
cious savages and only beaten off after a severe and noisy
battle.

A program was held in the bowery the same afternoon. Here the living pioneers were honored and feted. This was
followed by lunch and the afternoon games, consisting of base-
ball, a free-for-all, and races for children. A community
dance in the evening ended the celebration.
CHAPTER IX

IRRIGATION

Of all the phases of pioneer life which were to test the ingenuity, resourcefulness, and cooperative spirit of the people, irrigation was foremost. At times the problem was not solved with cooperation and then there was fierce competition for water among the settlers. Water was precious to those who hoped to farm the semi-arid range lands in the Wasatch valleys, and an understanding of their life would not be possible without the story of irrigation.

The scene for pioneer irrigation in Wasatch County was laid in the roughly bowl-shaped Provo Valley. The Provo River winds through its center from north to south, and a number of small streams bearing the annual run-off of melted snow and a small amount of spring water ran from its mountainous perimeter to the river in the center. Prior to cultivation, the land in the valley could properly be termed open range. Grass grew rather abundantly along the river bottom and sides of the streams, while the rest of the land was covered with sagebrush, wheat grass, weeds, and wild flowers. The mountain sides were heavily timbered with aspen, fir, and Engelman spruce. Stock was grazed here before the farming settlers came, and the vast timber resources of the region prompted the building of the
road up Provo Canyon. These two interests shared competitive roles with the settlers who came to till and irrigate the soil.

The pioneer need of bringing water onto the land found its solution in the irrigation ditch or canal. Canals were incorporated, zealously presided over, guarded by local law, and fought over in courts. Irrigation water was carefully supervised and proportioned out as a dividend on stock held in the ditch. Meetings were regularly held to discuss the maintenance and improvement of the irrigation canal system. The canal and the status of the irrigation water was as important here as was the status of the weather to the midwestern farmer.

The first settlers in Wasatch county were familiar with irrigation. They had come from the surrounding Utah settlements where this means of watering the land was a well-established practice. The very nature of irrigation made cooperation among them necessary except in the most isolated cases. At first they merely dug ditches which ran from the creeks to their adjoining farms and took as much water as they needed. But with the increase of valley population, it was necessary to manage and regulate the amount of water each could have and the length of time he could use it before it was passed on to the next farm. Then too, when there was insufficient water for the increasing number of farms, canals had to be constructed to tap the unused sources. Finally, new sources had to be found and developed.

In Heber, the first cooperative irrigation work in the

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1 *Journal History*, June 6, 1858, p. 2.
valley took place on a community scale. One evening in the spring of 1860 the citizens held a mass meeting to discuss securing for the city the water rights to all the creeks lying to the east of town. Many people were coming up that summer to claim the eastern lands and those living on the city plots were worried that the new settlers might appropriate the waters of Lake and Center Creeks and the springs for their use instead of drawing upon the Provo River. The day following the meeting, the Heber residents turned out en masse and constructed the ditches necessary to bring all of the eastern waters into the city.\(^2\)

The cooperative organization required to bring the waters into Heber was both temporary and informal; but by 1887, the year in which most of the then existing irrigation systems were incorporated, a standard form for cooperation in irrigation had emerged. This was the irrigation company.

Early irrigation companies were incorporated under Utah territorial laws in an act "compiling and amending the laws relating to private corporations, March 13, 1884." The form or organization which they adopted was approximately standard for all. In the first phase, a meeting of all the people concerned was called; and, upon agreement to form an irrigation company, a committee was appointed to draft the articles of incorporation. The articles described the purpose of the company, its organization, the amount of capital stock,

\(^2\)Crook, "A Statement Concerning Securing the Water Rights to Heber City in 1859," op. cit.
and the number of shares to be issued. When the company group had accepted these articles, the by-laws were drawn up, which specified the duties of the company officers and then those officers were elected. 3

The board of directors was the most important and powerful group of officers. They had power to make laws, appoint the water masters, and divide the water, which was declared an annual dividend on the capital stock of the company. To the president was granted the general superintendence of company affairs. Under the supervision of the board of directors he presided at meetings, signed stock certificates and contracts, and drew up orders on the treasury. Generally there were two other elected officers—a treasurer and a secretary.

The office of water master was both appointive and paid. He supervised the use of the water and therefore handled any complaints which arose over using the water out of turn. There were always complaints and the remuneration was scant compensation for the strife which often arose. Heber Giles, who was water master for the North Field Irrigation Company, in 1890 received twenty-five cents an hour while working in water and twenty cents an hour working out of water. 4

Most companies were concerned with building canals to

3"Minutes of the Midway Irrigation Company," MSS, (Daughters of the Utah Pioneers Historical Collection, Midway, 1889-1952), pp. 1-6.

tap the constant supply of water coming down the creek or river and then regulating it so that everyone would get his share. But one of the greatest problems, particularly for the later settlers, was that there just wasn't enough water for all. There was still good land to be had for those who could water it. As late as 1889 the county surveyor reported that there were 14,000 acres of arable land yet to be brought under irrigation. Getting the desperately needed water by means of such projects as the Center Creek Reservoirs, the tunnel to the Strawberry River, and the Timpanogos High Water Canal, is a fascinating story of pioneer ingenuity and cooperation.

Center Creek is a small stream, five or six feet wide, and possibly two feet deep, which runs from the mountains east of Heber City into the Provo River. During the early settlement of the valley a number of farms were laid out along its banks. Before long, the first farm owners were utilizing all of the creek water for irrigation so that during the years that followed there was insufficient water for the new settlers. This was a period when feelings ran high among the two groups. In an endeavor to get more water the new settlers met in the winter of 1878 and determined to go up Center Creek Canyon in the spring to locate reservoir sites. The leader of the group was James Lindsay, and his experiences in the problem of securing water were typical of many of the trials that new settlers underwent at this time.

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James Lindsay was born in Scotland in 1849. His father was killed mining coal in 1861, leaving his widow and four sons—Robert, William, James, and Andrew. The Lindsay family was converted to the Church of Jesus Christ of Latter-day Saints and emigrated to America. They came to Heber in 1862 and later homesteaded land along Lake Creek. In 1877 James bought Sidney Worsleg's property on Center Creek, and a year later he joined with the other new settlers on the reservoir project.6

The first problem was locating the dam sites for the reservoirs. The dams could not be put on the creek itself because of the attitude of the older settlers. Instead, they were located off to one side of the stream on various flats in the canyon. The reservoirs were then fed by lateral ditches running from the creeks. Each spring the annual run-off of melted snow from the mountain sides glutted the little streams, and it was this high water that the new settlers wanted to conserve until the fall when the creek level dropped once more. It was later found that not only the high water, but also the entire creek water before the irrigation period began and after it ended, could be saved. Putting the reservoirs off to one side had definite advantages. The reservoirs were not filled with silt or dirt as they would have been had they been built on the stream. When they were filled the water was allowed to run on down stream so that there was no danger of

6 The Journal of James Lindsay, MSS, (Daughters of Utah Pioneers Historical Collection, Heber City, 1920), p. 8.
the dam breaking or washing away.

The pioneers began work on the reservoirs in 1879, and each year for the next fifteen or twenty years they drove their teams and wagons up the timbered slopes to gouge out rock, clay, and dirt for the five dams which backed up enough water to assure them a harvest in the fall.

This resourcefulness was met coldly by the old settlers, who felt that the reservoir water rightly should belong to them. Though repeated attempts were made to amalgamate the holdings of the Center Creek Company and the reservoir company, they were not successful.

We quarreled with the old settlers about the water to fill the reservoirs. ... Creek Company (the old settlers) would go up the canyon and shut the water off and perhaps we would not know it for several days, so the feelings were anything but pleasant.

... We were hounded and hated for doing what the whole county was doing. Now we were the pioneers on the Reservoir building. ... Our work proved to be the salvation and savior of our little community. When I first came on the creek there was no hay raised. ... They fed straw to their stock. ... The old settlers had made no ditches, built no reservoirs nor done anything to improve the little town.7

Other communities in the valley, faced with the same problem, also built reservoirs. But in the case of those irrigating along Daniels Creek the canyon was too steep to make reservoir building feasible.

The search for additional water led the Daniels Creek settlers even to streams running on the other side of the mountains. They had watched with despair as yearly the water

7Ibid., p. 8.
level in Daniels Creek fell, until by the end of summer only the springs along the foot of the mountain were left to supply both culinary and irrigation needs. The Strawberry River, with its tributary creeks, was draining the watershed on the other side of the mountain and it was to this source that Hiram Oaks and a few companions turned in 1879.

With a spirit level and plumb bob they surveyed what were later incorporated as the Strawberry and Willow Creek Canals. These canals were designed to bring the water across the mountains into Daniels Canyon. By 1882 the Daniels settlers had finished the three-mile-long Strawberry Canal at a cost of six thousand dollars. The thirty-three second-feet of water proved insufficient for later needs and so the Strawberry company began work on a second canal system designed to draw upon the high water from Strawberry Creek and the low water from Willow Creek for use on the other side of the mountain. The old company abandoned the project when the expense became too great. Those who had worked on the Willow Creek Canal then formed the Willow Creek Irrigation Company, which finished the seven-mile canal in 1893. This canal had a capacity of twenty-one second-feet and the water ran through a tunnel one thousand feet long, built at a cost of fifteen thousand dollars. When completed the project irrigated an additional thousand acres of land.

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9 Buys, op. cit.
The Timpanogos High Water Canal was a project designed to supply water to those land owners who had settled parallel to the river bank but above the level of water at the point the river passed their farms. The first settlers to use the Provo River water had laid out a large plot of land called the North Field, along the east bank of the river just northwest of Heber City. The field comprised about three thousand acres, and those who farmed this land held the oldest water claims in the valley.\(^\text{10}\) Originally these were individual claims, but in 1889 the claims were consolidated into the North Field Irrigation Company for the purpose of regulating the water supply and maintaining the irrigation system.\(^\text{11}\)

The Provo River was again tapped for irrigation by the Wasatch Canal Company. Settlers with shares in this canal cultivated about two thousand five hundred acres of land east of that watered by the North Field irrigation system and the Spring Creek Canal. The Timpanogos Canal was designed to water additional land lying farther east by utilizing the high water from the Provo River.

The Timpanogos Company was incorporated on May 31, 1895. A committee appointed to survey the proposed canal planned it to be twelve and one half miles long beginning at a point on the river six miles north of Heber. Later the lakes at the head of the Provo River were also reservoired and the high

\(^{10}\)Buys, \textit{op. cit.}

\(^{11}\)"Minutes of the North Field Irrigation Company," \textit{op. cit.}"
water there was retained for use by this company.

One other facet of irrigation which has profoundly influenced life in the valley has been the Provo River project. Although it falls beyond the period of pioneer history considered here, it is of such general interest as to warrant some mention.

The project was designed to conserve the run-off of the Provo River and its tributary streams as irrigation water for some one hundred thousand acres of farm lands in the Utah and Salt Lake Valleys. This required the construction of a dam at the southern end of Provo Valley. Work on the dam began in 1938 and was completed in 1941. The Deer Creek Reservoir, as the project was named, covered thousands of acres of range land and inundated two-thirds of the town of Charleston.
CHAPTER X

BUSINESS

Initial attempts to establish businesses in Wasatch County were necessarily sporadic. It could hardly have been otherwise since none of the original settlers had the capital to open a business; and a medium of exchange, except for a few barterable articles, was not available. This chapter will, in tracing the beginning of business in the county, account the various ways in which sufficient capital to carry on business was raised.

Early attempts at merchandising were sponsored by men outside Wasatch County. Alex Wilkens, from Provo, first offered goods for sale on his ranch in the lower end of the valley in the summer and fall of 1861. Charles Shelton, later the county clerk, lived on the ranch and sold goods for Wilkens.¹

John Crook describes the nature of transactions in those days:

I well remember loading a big spring calf in my wagon one afternoon in the fall of 1861 and going to market. My wife, who went along to make the purchase of goods, returned with a small bundle of dry goods that you might crowd in your pocket. Dainties such as tea, coffee, sugar, etc., had to be dispensed with by the poorer class of people in those days. In fact we

¹Crook, "History of Wasatch County," Wasatch Wave, December 14, 1889.
were all in about the same rank at that time. Our clothing was mostly in rags, we had been using old wagon covers and sacks made into clothing to cover our nakedness. We were glad to get something new for a change.

Log cabins also housed other early businesses. Andrew J. Ross offered goods for sale in a cabin on Jesse Bond's lot in Heber, and was followed by Snyder and Company from Wanship, who used William Davidson's cabin. William Jennings of Salt Lake City took over the trade when Snyder and Company withdrew a year or two later. He hired John Davis as his clerk. Finally John Witt of Heber began merchandising in much the same manner.

All of these attempts were made in a three-year period and all of them were fruitless. No one had any money. The stock of goods in the log cabin trade was small and had to be hauled many miles to Heber.

The event that was to change this picture was the stagecoach contract. In 1862 Ben Holliday took over the stagecoach route and government mail contract between St. Joseph, Missouri, and Sacramento, California. Salt Lake City was the center of the route and the hub for the branch lines that extended to the towns and mining camps of Southern Utah, Idaho, Nevada, and Montana.

Every ten or twelve miles along the route were stations where hay and grain were kept to supply the changes of horse and mule teams for the stagecoach. In 1863, John W. Witt of

2Ibid.
3Neff, op. cit., p. 734.
Heber was given a contract to supply oats to the stations as far east as Green River. Under this contract, companies of men with teams and wagons periodically set out from Heber to supply the stations. There was work for everyone with a wagon. According to John Crook:

This was the beginning of good times for Heber. Plenty of money rolled in. Grain kept raising until it reached $3.00 a bushel for oats and $5.00 for wheat. Merchandise was high also. Stoves were from $150 to $200 each. Sugar and nails were $1.00 per pound. Factory and prints cost $.50 to $1.00 per yard. A good wagon cost $500 and everything else in proportion.4

Prospects for business greatly improved with money in the community. A Judge Carter from Fort Bridger, who had the grain contract for certain stations of the overland mail, opened a store in Phillip Smith's log cabin in Heber. His wagons brought goods and supplies into the county and carried away grain. Shortly thereafter, he erected a building to accommodate the expanding business. Louis Reggel and Jake Harris of Salt Lake City sensed the opportunity and soon were selling goods in John Galliger's log cabin on Main Street. Reggel later sold out to Harris, who continued the business for some time.5

In 1867 Abram Hatch, the new President of the Wasatch Stake, arrived from Lehi and entered the business scene. He had closed his Lehi store, loaded his goods into three wagons, and after an exasperating, work-filled journey over muddy win-

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4Crook, "History of Wasatch County," Wasatch Wave, December 14, 1889.

5Ibid.
ter roads, arrived in the valley on December 11. After search-
ing for a location he rented a building owned by Moses Cluff. One year later he had finished his home on main street; and then his stock was moved to the south room of that building, which served as his store. Both his wife Permelia and his son Joseph worked in the store, and Joseph soon became the manager of one of Wasatch County's first permanent business institu-
tions.

The income from raising grain for the stagecoach was seriously menaced in 1868-69 when a plague of grasshoppers ate most of the crops. Fortunately, it was also at this time that the Union Pacific railroad entered Utah; and most of the men in the county found work with their teams on the grading being done in Echo and Weber Canyons.

Money from this railroad activity provided the founda-
tion for another of the permanent businesses in the county--that of Mark Jeffs. Richard Jeffs, Mark's father, was a Mormon convert from England who came to Utah in 1862, bringing Mark with him. Their first home in Heber was a small log cabin owned by Elizabeth Carlyle and situated on her pasture lot.6 It was in this cabin that Mark first began trading. His year's work on the railroad in 1868-69 enabled him to save seventy dollars, which he soon took to Salt Lake City and invested in goods such as calico, factory, sugar, and tea. Once home in Heber he set up his store in the little log cabin. The scales for weighing out sugar and tea were set in the window. Calico

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6 Statement by Emma Wherritt, personal interview, 1952.
and factory were measured out on the bed, and a chair served as a rude counter for tying up the articles.\textsuperscript{7}

The cabin that housed his business may have been crude, but the mind that directed the trade was vigorous and keen. As business increased he bought property on Main Street. When this seemed inadequate he rented the large rock store which had previously housed Judge Carter's business. He enlarged again and again. The purchase of more property, erection of buildings, and further enlargement all prefaced the establishment of the Heber Mercantile Company in 1905 with a capital stock of fifteen thousand dollars.\textsuperscript{8}

\textbf{The Cooperatives}

The cooperative mercantile movement in Utah, which affected the Wasatch County business scene, really began in Salt Lake City in 1868. High prices and less prosperous times prompted Brigham Young and prominent Mormon leaders to introduce the cooperatives in an attempt to secure social and economic justice.\textsuperscript{9} As it was conceived, the plan called for any group of Church members to pool their capital to form a corporation. This corporation then issued shares of stock in a store, and those who held the shares divided the profits of the store on the basis of the amount of stock each held.

In Wasatch County the motives for adopting the cooper-

\textsuperscript{7}Ibid.

\textsuperscript{8}\textit{Wasatch Wave}, December 21, 1906.

\textsuperscript{9}Neff, \textit{op. cit.}, p. 830.
ative plan seemed to be a desire to organize sufficient capital for the beginning of business and its expansion rather than a desire to alleviate hardship caused by exhorbitant prices.

Thus it was that Abram Hatch and John W. Witt, both merchants at the beginning of the cooperative period, pooled their stock into a larger store and called it the Heber Co-op. This business was carried on in the south room of President Hatch's home on Main Street.

Both Midway and Charleston were scenes of similar ventures. In Midway the co-op was directed by superintendent David Van Wagoner and in Charleston by Nymphas C. Murdock.

The story of the Charleston Co-op is an interesting and, in some details, romantic illustration of this type of mercantile trade. The store began in a large drygoods box in Nymphas C. Murdock's kitchen.\(^{10}\) Murdock, one of the early valley settlers, and the first bishop of Charleston Ward, settled on a ranch about one and one-half miles south of the present Charleston townsite. In 1873, he and five or six neighbors formed a partnership to establish a merchandise store. The amount originally subscribed was fifty dollars' worth of grain which had to be sold before the goods with which to stock the store were purchased.\(^{11}\) The business was carried on in the kitchen of the Bishop's ranch for twelve years until 1885 when a site in the central part of Charleston

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\(^{11}\) Wasatch Wave, December 21, 1906, p. 12.
was selected and here the store was built. In 1890 the Charleston Co-op was incorporated with a capital stock of ten thousand dollars divided into two thousand shares of five dollars each.

In the new locality the Charleston Co-op grew into a county institution. A creamery and lumber mill were established in connection with it. Business headquarters for the milling and creamery business were at the store, and this meant that those who logged lumber and sold milk ran accounts at the Co-op.\textsuperscript{12} Even school was held in the upstairs room by Mrs. Ellen Baker, who had come from American Fork.

The store's large stock of merchandise included hardware; paint and oil; glass; wallpaper; furniture; machinery; stocks of shoes for men, women, and children; dry goods and notions; ladies' and children's dresses; men's overalls and work shirts; drugs; groceries and household goods.\textsuperscript{13} In time trade grew so large that three additional sections were added to the original building.

With the advent of the railroad the Charleston Co-op weighed and shipped sugar beets to the Lehi sugar factory and hay to the Utah market. The store itself was always a ready market for the farmer's other produce such as grain, butter, and eggs.

A good deal of personal history connected with the

\textsuperscript{12}James Ritchie, "Charleston," MSS, (Daughters of the Utah Pioneers Historical Collection, Heber City, 1952), p. 1.

\textsuperscript{13}North, \textit{op. cit.}, p. 2.
store could even be found on the back of the sliding door of one of the large showcases. Here were carved the names, dates, and romances of the clerks.

The Co-op was later sold to George W. Daybell and Sons and eventually to William H. North of Charleston. When the Deer Creek Reservoir was built many of the Charleston families had to give up their lands and homes. The railroad and highway were moved from the town and the Charleston Co-op became only a memory.

The 1870's saw the successful development of both cooperative and individual merchandising businesses. In addition to those already described many others later opened stores. These included the Lindsay Brothers, William McMillin and Henry Alexander, the Rasband Brothers, Duncan's Variety Store, F. O. Buell, Turner and Sons, Roger's Notions and Varieties, and Clegg and Son's. In 1889 the first drug store opened in Heber under the management of a Mr. Bridge.\(^\text{14}\)

Advertisements in the Wasatch Wave in 1889 offer a rather nostalgic picture of business at the close of the period covered by this history. A visitor to the county, possibly a salesman (then called a drummer), could come in on the Heber and Park City Stage Line. The stage carried both freight and passengers and left Heber daily at 8:00 a.m. and Park City at 3:00 p.m. Good accommodations could be had at either the Duncan House or the Heber House, run by Mrs. Henry McMullin. Lunch at William Hannah's Heber City Bakery would be a stagger-

\(^{14}\text{Wasatch Wave, December 14, 1889.}\)
ing five to ten cents. A cloth salesman might call on Sadie Zitting, a professional dressmaker, or V. R. Berglin, the tailor who was offering suits made to order from eight dollars up. A little liquid refreshment could be had at either the Heber or Wasatch Saloons, which also offered pure alcohol for medicinal purposes. Traveling around the towns of the county one could find one or more general stores, blacksmith shops, or meat markets that by now had become permanently established.

Pioneer trades shared importance with merchandising in the successful establishment of the Wasatch Communities. Among the settlers were many skilled artisans who upon arrival in Utah were delegated by the Church to duties in the new towns and cities in much the same manner as were church officials.

Blacksmithing was a trade of importance and long duration. Blacksmiths shoed the horses and oxen, made yokes for the teams, and repaired wagons and farm implements. In Wasatch John Davison was the first blacksmith. His shop in the Fort in Heber was equipped with tools which he himself had made from scrap iron.15

Other trades familiar to the pioneer scene were harness makers, tanners, weavers, dressmakers, cobblers, and fur trappers. Many women engaged in business also, often making and selling hats woven from the local straw or baking or cooking.

CHAPTER XI

INDUSTRY

In the early history of Wasatch County, industry was of two types. The first was that necessary to provide living essentials: food, shelter, and clothing. This type of industry has now largely disappeared from the scene and its gradual disappearance is one of the factors marking the end of the pioneer era. The second type of industry was that dependent upon the rich natural resources of the county and includes lumbering, stock raising, and mining. This chapter will trace the development of these two types of industry and their significance in the lives of the people of Wasatch County. We will first consider the pioneer industries.

Clothing

As has been earlier noted, most wearing apparel was homemade. The sheep herds of the county produced much good wool for clothing. William Aird was the community weaver in Heber and made cloth which was a combination of local wool and imported cotton yarns. The leather for shoes was supplied by a tannery built in 1872.

Flour Milling

Initial attempts at grain raising in the county produced a harvest of partially shriveled wheat in September 1859.
This wheat and the harvest of the next two years had to be arduously hauled to Provo for grinding. Occasional relief was had by resorting to grinding with coffee mills or simply boiling the whole wheat. "Mush, mush, mush was all we had in those days," said John Crook.1

William Reynolds set up a mill in the winter of 1861. He hired John Jordan to cut a pair of small burrs which were then set in a frame. This in turn was run by the horse power of a threshing machine. Each family could only get half a bushel of grain ground at a time into what was called chopped feed or graham flour. The grist mill ran day and night to supply everyone.

The flour turned out by Reynolds' mill was soon supplemented by that from John Van Wagoner's grist mill, which was built on the Snake Creek in the winter of 1861-62. Later, flour mills were built by Brigham Young Jr., in 1865, and by Mark Jeffs.

Cheese

In the mid-sixties a large immigrant company of Swiss arrived in Midway. These families—the Hubers, Sulzers, Schneitters, Alpanalps, Mosers, Abbeglens, Probsts, Bugnerners, Murris, Halsers, Buhlers, and Kummers—introduced many Swiss ways of living and mannerisms to the community.2 They tended cows on the mountain sides and made cheese. One of them, Fred

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1"History of Wasatch County," op. cit., p. 12.

2Melba Probst, "The Swiss in Midway," Heart Throbs of the West, ed. by Kate E. Carter, (Salt Lake, 1943) IV, 276-7.
Buhler, even established a cheese factory in the town and supplied valley settlers and the Park City market with cheese.

Creameries

Before milk was shipped out of the county to the Salt Lake City market, nearly every town in the county had its own creamery. The pioneer creamery in the valley was that of George Daybell in Charleston. Mr. Daybell early established a large dairy business using the pan method of raising cream for making butter. Gradually refinements were added; first ice, to make the cream rise quickly, then a horse power for churning, and finally, in 1893, a small separator. He formed a partnership that same year with Nymphas and John R. Murdock, and these three began buying milk from dairy farms all over the valley.

Pioneer Building Materials

One of the great needs of the first settlers was that of substantial building materials, and there was a rich abundance to be had from the mountains surrounding the valley.

There were many varieties of building stone. Red sandstone was quarried from mountain ledges in the Lake Creek region by John Crook and William Forman. This stone was extensively used for homes and public buildings. The Stake tabernacle and County Courthouse were built of this material.

John Watkins of Midway was one of the most enterprising builders in the valley. Since he was from England, much

of his building had characteristic English styling. He found
a bed of white sandstone, from which he and his sons cut and
sawed blocks for use in homes as corners, steps, and pillars.  
He also made hand pressed, sun-dried brick, and operated a
lime kiln. There are many beautiful examples of his work in
the valley today.  
A good supply of white marble was found in the Snake
Creek region; and although it proved too soft to form a basis
for permanent industry, it was utilized by the pioneers for
tomb stones.

Pot rock, the porous limestone which covered much of
the western side of the valley, found extensive application in
building homes, fences, and public buildings.

These pioneer industries served only until Wasatch
County was effectively linked with larger Utah commercial cen-
ters by railroad and highway. Other industries that achieved
permanent status were cattle raising, lumbering, and mining.
It is these industries that contribute the greater part of the
county's wealth and to which we must next turn our attention.

Sheep and Cattle

Provo Valley in 1858 was the scene of ranch building
and cattle grazing. An abundance of grass grew along the
river banks and made an ideal grazing situation. Indeed, men
like William Wall, Aaron Daniels, William Meeks, George Bean,
and others felt the valley should be set aside exclusively for

4Mary A. Shaer, A Brief History of the Pioneer John
cattle raising and lumbering. Most of the later settlers were interested in tilling the soil, but they too took advantage of the rich grazing lands, and nearly all had a few sheep and cattle.

Raising sheep on a large scale began with the cooperative sheep herd organized by John M. Murdock in 1861. He was born in Grasswater, Anchimleck, Ayrshire, Scotland, on December 28, 1821. Much of his early life was spent as a shepherd boy. Later, while working in the coal mines, he became a convert to the Church of Jesus Christ of Latter-day Saints. In 1852 he left Scotland for Utah to fulfill a request of Brigham Young for two Scotch shepherds and their dogs; but Brigham's sheep died before John Murdock, his wife, and two children arrived in Utah. After living in Salt Lake City eight years, he moved to Heber in 1860. In 1861 he organized the settlers' sheep into a cooperative sheep herd and took charge of them for many years. He introduced the use of sheep dip in Utah and here built the first dipping vat for treating sheep for scab.

Commercial wool growing started in 1898 when Isaac and Milton Jacob, together with Joseph Jacob, their father, leased the cooperative sheep herd and ran it for four years. At the end of this period they bought out the interests of all who would sell and started their own herd of 3,000 sheep and thus

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5 Crook, "History of Wasatch County," op. cit., p. 4.

6 Wasatch Wave, December 21, 1906, p. 9.
became prominent leaders in the sheep industry.\textsuperscript{7}

Wasatch County for many years has been the center of livestock raising and dairy farming. Dairy farmers today ship milk to Salt Lake City, and sheep cattlemen supply high grade products to many markets.

\textbf{Mining}

It was the mining interest sparked by Colonel Patrick Edward Conner and his California volunteers that led to the development of the rich mines in northern Wasatch County. Conner and his men came to Utah in 1862 to protect the overland mail route.\textsuperscript{8} Many of Conner's men were prospectors who had been drawn to California in the search for mineral wealth and continued that activity while in Utah, with the active support of their commanding officer. Just how active is indicated in this excerpt from one of Conner's reports to his superior officer.

Having reason to believe that the territory is full of mineral wealth, I have instructed commanders of posts and detachments to permit their men to prospect the country in the vicinity of their respective posts and to furnish every proper facility for the discovery and opening of mines of silver, gold, and other minerals. . . . Already within a distance of from twenty-five to fifty miles of this city (Salt Lake) in the east and west mountains, mines have been discovered yielding rich indications of silver and largely charged with lead and copper ores.

\textsuperscript{7}Ibid., p. 12.

\textsuperscript{8}Neff, \textit{History of Utah}, pp. 631-2.

\textsuperscript{9}Ibid., p. 635. Connor was also interested in the affect of a mining industry on the control of Utah by the Mormons.
About 1870 Connor's men discovered a rich outcropping of silver ore carrying some lead, zinc, and copper in McHenry's Canyon. It was this discovery which gave impetus to the development of the Park City district, thereby opening up some of the richest mines in the West. Much money and effort were spent on the McHenry-Hawkeye mine, but there were insurmountable problems which made general development of the area from another direction necessary.

The rich ore of the district attracted many mining interests. Senator George Hearst of San Francisco became interested in the discovery, but after looking over the property with the attendant obstacles to its development he decided against investing in it. While on his homeward journey in June of 1872, as he was riding down Ontario Canyon, he came across two men working about halfway from the summit. The two, probably Rector Steen and his partner, were working about seventy-five feet high on the side of the canyon on a two foot outcrop of lead, silver, and copper. He offered them $30,000 for their discovery and they accepted. This was the beginning of the Ontario Mine.

It was found necessary, while working the Ontario mine, to drain it of large amounts of water which were encountered at depth in each of three shafts. This was accomplished in


12 Bohl, op. cit., p. 4.
part by driving a drainage tunnel from Keetley, some five miles east. It was this drainage tunnel which later gave access to the Park Utah Mine—the largest mine in Wasatch County.\(^{13}\)

The Park Utah mine was to come into being in 1916 when George W. Lambourne and George D. Blood would combine forces to develop holdings east of the Ontario mine. Permission was to be secured to work through the Ontario drain tunnel, and the venture would develop so successfully that by 1922 the Park Utah mine would be producing 6,000 tons of lead, silver, and zinc ore per month, worth fifty dollars a ton.\(^{14}\)

Later development would see the consolidation of the Park Utah, Daly Judge, and Ontario mining companies into the Park Utah Consolidated Mines Company in 1925.\(^{15}\) These mines would, in the course of time, greatly enrich Wasatch County and its inhabitants, who would work in the mines and furnish it with supplies.

The mining fever accompanying the rich strikes in the Park City area was also felt on the other side of the mountain range, especially in the Snake Creek area of the Provo Valley. Here many claims were staked out by the Mormon pioneer settlers who originally came to the valley for farming and stock raising. These settlers formed the Snake Creek mining dis-


\(^{14}\)Ibid., p. 5.

\(^{15}\)Olsen, op. cit., p. 4.
district in May of 1870.\textsuperscript{16}

To the Snake Creek district came a motley group of mining enthusiasts, and the nearby town of Midway experienced a mining boom at the turn of the century. Many claims were staked out up and down Snake Creek Canyon, and men discussed the relative merits of such holdings as the Steamboat property, Lions, Wide West, Heber City, Big Four, Balsam Grove, Bogan Property, Lone Pine, Southern Tier, St. Louis Vassar, Wolverine, Success, the Tattersal Property, and Boulder Basin.\textsuperscript{17}

Some rich ore was found, and in the case of the Southern Tier, $80,000 worth was reportedly shipped to Park City.\textsuperscript{18} In general, however, the ore deposits proved pockety and spotty; and this, coupled with the water problem so prevalent in the region round about, brought a disappointing end to the hopes of those who staked out the area.

Despite the disappointment of the many mining interests, the boom was of real significance to Midway. It meant a period of prosperity comparable to that prompted earlier by the stage coach contract and the building of the railroad through Utah. Many a family income was augmented by the work in the mines. It was also a period of romance and adventure. The usual topics of daily discussion gave way to mining speculations, the fortunes to be made and spent, the diggings at

\textsuperscript{16}By Laws of the Snake Creek Mining District, (Heber, 1930), p. 1.

\textsuperscript{17}\textit{Wasatch Wave}, December 21, 1906.

\textsuperscript{18}Emily Coleman, interview, 1952.
Bonanza Flat, and the new arrivals at the Aggie O'Niel Hotel. Some of the wealthy speculators from the East even brought their libraries with them and bestowed them on a culture hungry people when they left.\(^\text{19}\)

Mining activity benefited Wasatch County in many ways. It furnished much needed work, both in the mines and related activities such as lumbering and farming, and it furnished considerable revenue for many county projects and responsibilities.

**Lumbering**

When William Gardner made his report to Brigham Young of the exploration of the Provo and Weber river valleys he told of the plentiful supply of timber there. Indeed, one of Brigham Young's chief purposes in building the Provo Canyon road was to make this timber readily available.\(^\text{20}\) In this region were millions of board feet of marketable saw timber. In addition to the main stands of Douglas fir and Engelman spruce there were vast stands of aspen and scattered stands of white and alpine fir, all of which were heavily logged as the region was opened.

Saw mills began to spring forth all over the valley as soon as the settlers arrived. In the winter of 1859-60 William Meeks and James Adams with companions went up Center Creek Canyon and got out timber for a saw mill. This was the

\(^\text{19}\) Lethe Tatge, interview, 1952.

\(^\text{20}\) *Journal History*, June 6, 1858, p. 2.
pioneer saw mill in the Provo Valley, and it began turning out lumber in the fall of 1860. Next was Peter Shirts with a mill on Snake Creek, followed by the Lake Creek mills of McGuire, Campbell and Turner, Nicol, and Alexander, the Carroll mill in Heber, and the Watkins mill on Deer Creek. Other mills were built by Forman on Daniel Creek and Henry Coleman on lower Snake Creek.

The mills were first run with water power from the creeks but later steam was introduced. Logging was done with oxen, and it would be difficult to overestimate the importance of these animals in the pioneering venture. They were particularly valuable in lumbering. Here they were preferred even over horses. They were steady and not easily excited. Where horses, when pulling a heavy load would saw back and forth or would balk, the oxen would steady down and pull harder and harder. Oxen could get over the logs easier and could go through loose mud and snow where horses would bog down. Oxen were not as expensive as horses since they did not require grain for feed.

Julia Anderson reports an experience of Homer Fraughton's which illustrates how well oxen could be handled. Fraughton was logging for one of the mills in the hollow. He was digging around a log to work a chain under it when the log rolled on his leg. He knew his leg would be severely injured if the log were not rolled off the same way. By working until he had a roll hitch on the log he was able, even in his lying

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21Crook, "History of Wasatch County," op. cit., p. 7.
position, to direct the oxen verbally in removing the log without injury to his leg.22

Life was hard at the lumber camps both for owner and laborers. The mill owner's family usually lived right at the mill and his wife or older daughters did the cooking for the crews.

Sawed lumber was used as building material in the valley or shipped to some of the central Utah settlements. When mining activity in the Park City region began much of the lumber was shipped there for use in the mines. William Gardner, the early Mormon explorer of the valley, thought that timbers could be floated down the Provo River to the market in Provo City, but this did not prove practical.

Two special lumbering activities in the county were the manufacture of shingles from Engelman spruce and excelsior packing from quaking aspen.

Shingle mills were operated by Charles Thacker, John Campbell, Mr. Alexander, and Tom Clegg. Shingle timber had to be clear from knots, and straight grained. After the logs had been cleared they were hauled to the mill and there sawed by a dragsaw into sixteen-inch blocks. The saw was steam powered and connected to a wheel in such a way that it sawed with a back and forth motion. Once the blocks were prepared they were quartered with an ax and placed in a steam box overnight to soften and draw out the sap so that the shingles would not

split in use.

After softening, the shingles were cut with a frame knife run by steam power. A man stood at a bench feeding the hot blocks to the knife, twisting the blocks back and forth and turning them over to keep the shingles even while forming the thick and thin ends. Then girls, who sat or kneeled on sacks filled with sawdust, placed the shingles in bunches of 250 each. A good buncher could bunch about 10,000 shingles a day at ten cents per thousand. For this dollar a day she worked from dawn until late at night, often by the light of a bonfire.23

Lumbering is still an important industry in the county. The major change from pioneer days has been the establishment of national forests resulting in the regulation of timber cutting.

The Railroad

The coming of the railroad marked the end of pioneering industry in Wasatch County. On September 6, 1899, the Denver and Rio Grande Western Railroad ran the first train between Provo and Heber City. It was a festive occasion and also a significant one. For Wasatch County it meant integration with the other Utah communities. Gradually those pioneering industries, which existed because of the county's isolated situation disappeared, and only those remained which were built upon the superior natural resources of the area.

23Ibid., p. 14.
CHAPTER XII

POLITICAL GROWTH

Boundary Settlement

Wasatch County became a political entity three years after the beginning of settlement. On January 17, 1862, the Utah Territorial Legislature formed Wasatch County from portions of Green River and Utah Counties. As originally formed, Wasatch was over twice as large as it presently is, including all that territory known as Duchesne County and extending as far east as the Utah territorial line.\(^1\) The major division of the original county took place in 1914. Prior to this there had been two minor changes— one in 1884 and one in 1898. At an election held July 13, 1914, the county was divided and Duchesne County formed from the eastern portion. By decree of William Spry, then Governor of Utah, the division took place on the first Monday in January, 1915.\(^2\) In its final form Wasatch County was fifty-five miles long, thirty-seven miles wide, and contained over 750,000 acres.\(^3\)

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\(^1\) *Wasatch Wave*, December 21, 1906.


\(^3\) *U. S. Works Progress Administration, Historical Records Division, Inventory of the County Archives of Utah, No. 26, Wasatch County*, (Ogden, Utah, 1938), p. 5.
County Government

It was during the period that Utah was still a territory of the United States that Wasatch County was organized. Under the Utah territorial law, counties were to be governed by what was known as the county court, composed of a probate judge and three selectmen. The probate judge was elected by joint vote of the Utah Legislative Assembly to a four year term of office. The selectmen were to be elected by the county electorate for a term of three years.

Among the duties of the county court the most important were the management of all county business and the custody of all county property. The court also was to audit all claims, draw warrants on the county treasurer, divide the county into road districts, election precincts and school districts, locate building sites, grant water and timber rights, levy taxes, and oversee the care of the poor, insane, and orphaned. The court also appointed other county officials such as the clerk and the county assessor and tax collector. Duties in addition to the above included the regulation of contagious diseases, erection and direction of the county jail, jurisdiction over fisheries, and the creation of irrigation districts.

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4Ibid., p. 25.

5Inventory of the County Archives of Utah, No. 26, p. 24.

6Ibid., p. 24. In addition to civil duties the county officers were frequently the leaders in church government.
In February, 1862, the territorial legislature elected John W. Witt as the first probate judge in Wasatch County. He in turn appointed as selectmen to fill the first term of office Thomas Todd, James Duke, and John Van Wagoner. The court then appointed John Harvey to be the assessor and collector; Snelling M. Johnson, sheriff; John M. Murdock, treasurer; John Sessions, surveyor; and Thomas M. Giles, superintendent of schools.

The court next divided the county into precincts. That portion of the County east of the Provo River became precinct one. The officers were Thomas Rasband, justice of the peace; and Zemira Palmer, constable. Precinct two--that portion of the county west of the river--had Morton Jacobs as justice of the peace and Sidney Epperson as constable. Charles Shelton was the first county clerk.

Other early county officers were the road supervisor and two fence viewers for each precinct. The judge was paid three dollars a day, the clerk two dollars, and the selectmen one dollar and fifty cents a day.

The county court and associated county officers were soon called on to regulate a great variety of county affairs. Disputes over water rights and range lands were common.

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7 John Hamilton's name was substituted for sheriff when the list was submitted to the governor for approval.

8 "Record of the County Court of Wasatch County, February 22, 1862," as cited in the Wasatch Wave, December 21, 1906.

9 William Lindsay, op. cit., p. 4.

10 Wasatch Wave, April 27, 1889, p. 3.
Crimes and offenses included stealing water—sometimes, embarrassingly enough, by very prominent members of the community. Malicious mischief quite often meant the upsetting of outhouses and chicken coops and sometimes the willful destruction of crops. There was also fighting over stray cattle and occasionally fracas with the Indians from the Uintah reservation. More serious crimes, such as shooting and rape, were not unknown. Insanity was also a problem with which the court had to cope. Those judged insane were sent to the State Hospital in Provo. Care for the poor receives mention in affairs of the court in the early issues of the Wasatch Wave.

Taxes were frequently paid in kind, as there was very little money in the county. The county court made certain commodities legal tender for the payment of taxes and fines each year at a certain fixed price. In 1865, for example, the price of wheat and oats was established by the county court at two dollars a bushel for the payment of taxes. However, for the payment of fines and costs, wheat was worth one dollar and fifty cents a bushel and oats were worth one dollar and twenty-five cents a bushel. The following men served Wasatch County as probate judges until 1896:

John W. Witt..........................1862-1868
Abram Hatch..........................1868-1874
Thomas H. Giles......................1874-1884

11Wasatch Wave, May 11, 1889, p. 3.
12Wasatch Wave, December 21, 1906.
13William Lindsay, op. cit., p. 17.
Probate judges continued to be elected by the state legislature until 1887, when Congress passed the Edmunds-Tucker Act, providing that the county probate judge would thereafter be appointed by the President of the United States.\textsuperscript{14}

This change was a part of what is known as the anti-Mormon crusade period in Utah history. It was, in part, an attempt by the United States Government to effectively prosecute the prac-ticers of polygamy through the courts. There were a number of polygamists in Wasatch County at this time, some of whom were tried and sentenced to the penitentiary.\textsuperscript{15}

Politics in the county during the period from 1862 to 1896 were confined largely to the issue of finding the best man for the office. There were no clashes along Mormon-anti-Mormon lines because there were very few non-Mormons in the county. In the election of 1889 the Peoples Party candidates opposed the Peoples Favorite Party candidates. The candidates of both parties were locally prominent Mormons. This was also true when the formation of the national Republican and Democratic parties took place in the 1890's.

County government changed once again in 1896 when Utah became a state. The first state legislature in an act abolishing the office of probate judge provided that thence forth

\begin{itemize}
\item \textsuperscript{14}Inventory of the County Archives of Utah, No. 26, p. 5.
\item \textsuperscript{15}Wasatch Wave, April 27, 1889. "Uncle Joe Murdock was sentenced to thirty-five days in the penitentiary on April 20 for unlawful cohabitation."
\end{itemize}
the counties would be governed by a board of county commissioners consisting of three elected members. The state was also divided into judicial districts and the new district court took over the judicial function of the probate courts.

The county commissioners originally were to be elected every two years and were to choose one of their members as chairman. In 1901 the terms of office were changed to two four year terms and one two year term, alternating so that one experienced man was always in office.¹⁶

Wasatch County then, became a political entity during the period in which Utah was a United States territory and was governed throughout the remainder of the pioneer period by the county court.

¹⁶Inventory of the County Archives of Utah, No. 26, p. 24.
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A HISTORY OF WASATCH COUNTY

Background to Settlement

The settlement of Provo Valley came near the end of an intensive period of Mormon colony planting in Utah. In 1852, six years prior to settlement, Brigham Young sent a three-man expedition to explore this region. The leader, William Gardner, reported vast stands of timber in the upper valleys of the Provo and Weber Rivers and stated that a good road could easily be built into the valley and that the timber could be floated down the Provo River to the Utah Valley settlements. In 1855 a company was incorporated to build the road through Provo Canyon, but preparations to meet a possible military threat in the form of the posse comitatus accompanying Alfred Cumming, the new governor to Utah, delayed the building of the road.

The Settlement of Heber

The completion of the road in the fall of 1858 was the signal for the beginning of settlement. Over a hundred claims of land were staked off that fall by citizens of Provo, some of whom organized a company to settle in the valley the next spring. On April 29, 1859, the first group of ten men from this company made the journey up Provo Canyon and began plowing and planting in preparation for the establishment of a permanent settlement. By the fall of 1859 a fort had been laid out in the center of the valley and a few log homes had been erected.
Most of the settlers returned to Provo, but seventeen families remained to spend the winter. By 1862 many additional families had established permanent residence and the little settlement of Heber, named for Brigham Young's counselor, was a flourishing pioneer community.

**Later Valley Settlements**

Other settlements were founded shortly after Heber. The people spread throughout the valley, taking advantage of the many small creeks which furnished water to irrigate the farms. Communities founded in this manner included Midway, Charleston, Wallsburg, Center Creek, and Daniels. Keetley was to be founded later in 1916 as miners moved in to work the Park Utah Mine. Soldiers Summit housed railroad workers' families who worked in the Denver and Rio Grande railroad shops.

**Pioneer Life**

The decade from 1859 to 1869 saw a great change in living conditions in the valley. Homes changed from log huts to brick and stone houses. The buckskin and wagon cover clothing was replaced by "jean" and woolens. Diet improved also with the introduction of fruit and domestic meat animals.

**Indian Problems**

The Wasatch pioneer settlements experienced a very serious threat from the Indians when the Blackhawk Indian War broke out in 1865. They met the threat singularly well with an adequate system of defence and a series of courageous peace
overtures designed to change the Indians from enemies to friends.

The Church
The Church of Jesus Christ of Latter-day Saints played a role of major significance in the pioneering venture which founded Wasatch County. The Church motivated people to move out on this frontier. It made the settlement an organized venture by providing a pattern of trusted leadership and a cooperative approach to the problems of pioneering. And finally, it provided a real opportunity for individual development, for nearly everyone had some opportunity to serve in a position of leadership.

Education
Education developed from the rudimentary instructions given by well meaning but poorly qualified teachers in little one-class schools to the district school system with qualified teachers. Two special educational developments were the protestant church schools and the L. D. S. Wasatch Academy.

Community Service and Recreation
The services rendered by doctors and midwives together with the recreation afforded by music and drama, dancing, sports, and festive occasions served to take much of the hard edge from pioneering.

Irrigation
Pioneer irrigation is a story of the cooperative devel-
opment of every possible water resource. Irrigation companies regulated its use. Projects such as the Center Creek reservoirs, the tunnel to the Strawberry river, and the Timpanogos High Line Canal are examples of how the Wasatch settlers developed every possible source of water.

Business

Business had a difficult time starting in Wasatch County because the people had little capital either to launch a business venture or purchase goods. Capital was derived from the stagecoach contracts, the building of the railroad, and later the mining boom. The adoption of the cooperative plan in Wasatch County in the 1870's was motivated by a desire to organize sufficient capital for business ventures.

Industry

In Wasatch County industry was of two types. The first was that necessary to provide the living essentials while Wasatch County was going through the pioneering stage. The second type included lumbering, stock raising, and mining, which have formed the permanent basis for the wealth of the county.

Political Growth

The pioneer period saw the formation of the county under the Utah Territorial laws. Government was by the county court, in which the probate judge played a very major role. Crimes were not unknown in the county. The anti-Mormon crusade had only slight affect on the polygamist families of the coun-
ties because of the isolated condition of the settlements. 
There were no political clashes along Mormon-anti-Mormon lines because there were very few non-Mormons in the county.