

Neglected Topics in Local History

I have chosen to discuss with you several topics that are not usually treated in our local history.

What I am about to tell you isn't necessarily the truth as you might see it. It is my impressions gathered from a life-time of observations, reading and listening. I realize that there are other versions of the tales I will tell.

I would point out to you that the first generation of pioneers were sent here to grow cotton and other semi-tropical goods but they were also sent here to build communities and many were chosen to come because they had support skills for establishing and maintaining a community. They were blacksmiths, shoemaker, musician etc. but they were pretty much all engaged in subsistence agriculture for survival. The situation changed with the second generation.

I would like to begin with the "Old Chadburn Ranch" on the Santa Clara river about 3 miles northeast of Veyo.

As most of you know, when the pioneers came to this area they brought a considerable number of livestock with them and soon learned that Utah's Dixie generally required many more acres to support a cow than had been previously required.

Although the cattle were generally put out on the public domain, the county court had the authority to grant specific areas to specific people or towns for herd grounds. For example in 1859 the county court granted an 8 mile square in what we call Diamond Valley to Robert D. Covington for one year. He sent William Dameron there to herd cattle. The place became known as Dameron Valley. As early as 1863 it had been corrupted to Diamond Valley. The place we call Dameron Valley was called Carter's Lane--named after the Carter boys who had homesteaded it. Brooks Pace and his development partners tagged it Dameron Valley. To the west of the two areas was called Winter Quarters.

In 1858-59 Umstead Rencher was charged with herding the cattle belonging to the people of Washington. He took them to Dameron Valley, now Diamond Valley, and on north to what became the "Old Chadburn Ranch." He built a cabin there and raised a vegetable garden while the cattle grazed the area. In 1860 he persuaded the county court to grant him a 5 mile square in Grass Valley on which he could herd the cattle. He eventually filed on Grass Valley and developed one of the finest and most productive ranches in the area. He became very prosperous by selling cattle and sheep to the miners in Pioche and surrounding areas. They paid in gold and silver. When the St. George Temple project was started, He contributed generously in cash and meat. Brigham Young and Erastus Snow decided that He was not contributing enough and put pressure on him for more. He resented it and, partly out of fear, decided to take his wealth and go back to

Texas. He left one family here--They still own the ranch and the original house is still there.

A few years after Rencher went to Grass Valley, the Pulsipher brothers were put in charge of part of the St. George cattle. They also went to Dameron Valley and on to the "Old Chadburn Place" and, as did Rencher judged it not adequate for the number of animals in their charge. They went on to Shoal creek where the Terry Ranch is today. They and their brother-in-law, Thomas Searles Terry, filed on the area and became the nucleus of the town of "Old Hebron" and present-day Enterprise.

There was a group of Indians that used the upper part of the Chadburn place for a corn field. Their chief was called Waterman.

A fellow named Thomas Alfred Jeffrey migrated to Utah from England. He settled in American Fork in March of 1862. That fall he was called to the Cotton Mission in St. George. He came to St. George and lived here with his two wives until 1869. He had lived in a very damp part of England and the hot, dry climate of St. George made him sick. Erastus Snow was notified of his condition and went to see him and advised him to seek a higher climate to improve his health. Jeffrey's response was that he was sent here on a mission to raise cotton and that was what he intended to do. Erastus responded that he was not sent here to die and he should go to a more healthy climate.

Jeffrey went up the Santa Clara looking for a cooler place to live. He ran across the Indian--Waterman at the Chadburn place. The upper part was public domain and the lower part was a school section. Jeffrey never held title to either. He was there with the blessing of the Church and Waterman. The ranch consisted of several fields on both sides of the stream. The largest being about 15 acres. There were several small springs on the property.

Jeffrey built a house and moved one wife to the upper part of the ranch. The other wife stayed in St. George. The wife in St. George had no children but was given one of the other children to raise. The children lived in the St. George home while going to school. Some of the Jeffrey children were born on the ranch.

Henry Chadburn Jr. was born in England and lived in the same area as did J.S.P. Bowler. They knew each other in England and were both converts to Mormonism.

Henry learned to be an iron molder in England. His folks encouraged him to come to America. He already had a sister living in Parowan. They were at that time trying to produce iron at Old Iron Town.

In 1869 at age 21 Henry came to America. He found a job in White Pine County, Nevada--near Ely, hauling logs to a sawmill.

He decided to go to Pioche and arrived there by stage. He had just left the coach and was standing on the street when a fellow on the other side shot a man. Henry immediately decided that this was no place for him and began walking toward Panaca--called Bullionville at the time. He was afraid that he might be robbed so he placed a \$20. gold piece in his shoe. When he reached Panaca, he could hardly walk. He cut wood for the bishop for his meals and rested up until his foot improved and decided to visit his sister in Parowan. He got lost in route and became so thirsty that his tongue wouldn't stay in his mouth. He finally found water and rested until his tongue became manageable and, with the aid of a stranger, made his way on to Parowan.

Henry got a job as a molder man at Old Irontown. He was good at his job and molded some of the first iron produced in the western United States. He had the reputation of being a rather stout fellow and is reputed to have lifted about 800 pounds of iron in a contest at Iron Town.

While there he met his wife to be. She was the daughter of Robert Lloyd and Iliza Adeline Goheen. Her name was Mary Dorinda Lloyd. She had married a fellow named Kirby--the marriage didn't work out and they separated quickly. Mary Dorinda left home to take a job at the boarding house in Iron Town. She met Henry and they were married in 1874.

Mary Dorinda's mother, Dorinda Melissa Moody Salmon, Goheen, Slade, (Slocum), was born Jan. 15, 1808 in North Carolina. She moved to Alabama and lived on several acres of cotton. She married a fellow named Salmon and had 3 daughters by him. Salmon died from drinking poison whiskey. None of the girls lived to produce families. Mary Dorinda moved to Texas and married Michael R. Goheen in 1837. They had 4 daughters and 1 son. The boy died when 3 years old. Goheen had served in the Texas army and had received a large tract of land. He had developed the land into a prosperous ranch with slaves. The Goheens were converted to Mormonism and were preparing to sell out and move to Utah when Michael Goheen suddenly died.

Robert Lewis Lloyd was orphaned at 3 years of age. He was taken in by his older sister. He went to work for a medical Doctor at an early age and learned considerable medical knowledge. At age 13 he went to work for Michael and Dorinda Goheen. He worked for them for 16 years. He ask to marry their oldest daughter, Eliza, when she was 13 years old. They were married and both were converts to Mormonism. Robert helped his mother-in-law get ready to go to Utah.

Mary Dorinda married William Slade in February or 1853. He had 11 children from his first wife who had just died. Eight of the children were still living. It was a marriage of convenience to help both families get to Utah.

The group left Texas in the spring of 1853. Many died of

"Black Canker" or "Texas Mountain Fever." Dorinda's baby Michael was one of the victims and two of the Slade children were lost as well.

They decided to rest-up in an abandoned army fort in the Cherokee Nation. While they were resting there a baby girl was born to Eliza and Robert Lloyd. They named her Mary Dorinda. The next spring, 1854, Robert and Eliza and there new baby, with others, headed for Utah. William Slade and Dorinda stayed in the Cherokee Nation for about 3 years. William was made Branch President of the Cherokee Branch of the LDS church.

In September of 1856 William and Dorinda Slade joined Robert Lloyd and Eliza in Salt Lake City, Utah.

In the spring of 1857 they were called to colonize Southern Utah as part of the Cotton Mission. William and Dorinda had a temple marriage before they went South. They settled in Washington. In less than a year William & Dorinda moved to Pine Valley. They stayed there the rest of their lives. The Lloyds moved back and forth from Washington to Pine Valley for several years. Robert became County Assessor and Tax collector. Eliza learned the Paiute language and served as an interpreter. Robert served as Sheriff of Washington County and burned the lime for the Pine Valley chapel.

William Slade died in Panaca, Nevada on a freighting trip and was buried there.

Dorinda was visited by a nephew of William Slade who told her that William's real name was Washington Slocum. She went to the Temple and had her sealing to Slade annulled and was sealed to Michael Goheen. She died in 1895 in Pine Valley.

Two children were born to the Chadburns while working at Iron Town. When the operation shut down, Henry moved his family to the Jeffrey ranch on the Santa Clara. He rented the lower part and worked for Jeffrey on the upper part. He built a small cabin near a spring close to the road that connected St. George to Pine Valley. More children were born there.

The Jeffreys decided to move to Pine Valley and sold there farm to Henry. The Jeffreys later moved to Wayne County and then to Delta. One of the Jeffrey girls married Henry Jacobson and lived in this area the rest of her life.

Henry said that he was so poor when he lived on the Jeffrey place that he told his wife to tell people he was not there so he would not be embarrassed if people saw him in his buckskin pants.

Henry moved his family to the Jeffrey house and improved it. they set up a hotel and way-station for travellers and eventually built a new rock house to accommodate them. He planted an orchard and vineyard. They raised some horses, cattle and sheep.

The operation became quite successful. They housed travellers and peddled fruit to the towns in Nevada and Silver Reef. They raised 10 children--8 boys and 2 girls. Henry and his wife both died the year their youngest son, George, left to go into the army during World War I. The road changed, the old house was torn down and the water transferred to Veyo.

The Chadburn boys were all great story tellers and entertained a crowd wherever they gathered. I knew Fred rather well and listened to his tales over a life-time. He would get laughing so hard in the middle of the story, it took me 30 years to find out the ending to some of them.

When Fred was a small boy, he and Ben were watching their father slack lime in a lime pit Henry had constructed for the purpose of plastering his new house. Henry left them unattended for a short time and Fred fell into the hot lime. Ben raced to the house for his mother who came running and removed Fred from the pit. She stripped his clothes off and breathed air into his lungs as she cleaned his mouth, eyes and ears. Fred didn't speak or see for about 2 years. His mouth was so badly burned that it left him with a permanent speech impediment.

Fred told me that Henry, his father, carried a sack of grain to Pine Valley on his back and it was the first grain ground in the grist mill set up by Asa Calkins. A fellow named Heath was the Miller. While Henry was waiting for his grain to be ground, Bill Bracken came in with some grain to go through the mill. Bill watched as the flour slowly trickled out of the mill. He didn't say anything for a long time, then blurted out "Hell, Henry, I can eat that flour faster than the mill can grind it." Henry replied "yea, for how long, Bill?" Bill said "Till I starve to death."

Fred had many stories to tell about Bill that I won't try to relate here but I will give you a couple more. He said that Bill was in Central one day and a motor cycle came through. Bill had never seen a motor cycle before and watched intently as a cloud of dust quickly approached the gathering. It flashed by with the accompanying dust cloud. Bill turned to the group and shouted, "Lord, Lord, streaked Lord, look at that son-of-a-bitch go!"

Fred said one of Bill's grandsons took him to St. George just after the new Standard Oil Station was built where Zion's bank is now. Bill had to go to the rest room and the boy took him in and showed him how to use it. After Bill came out, he said that he was thirsty so the boy took him to the new cold water fountain and told him to step on the release that let the water come out. The water came out and Bill took in a good amount and said, "Well, I never thought I would paw for water and piss in a trough."

One more of Fred's stories: Henry Maudsley lived a mile or so up stream from the Chadburn ranch just above the Baker Dam.

He had built a home out of Cedar posts filled with dirt--later a rock house was built. This ranch became known as the Stratton ranch. There is still a home there today. Anyway, Henry Maudsley had a dog that came running out every time someone came by --barking and making a terrible fuss. One day three of the Pine Valley boys were riding by on horses--Sell Bracken, Rube Gardner and Abe Burgess. One of them shot at the dog. Henry's daughter witnessed the incident and ran into the house all excited and told Henry that they had shot at the dog. Henry thought she said that they had shot at her. He grabbed his rifle and ran outside shooting as the boys urged their horses on at full speed. After 3 shots the gun jammed. Fred claimed that the first shot took the reins out of Sell's hands, the second shot went through Rub's coat tail and the third shot took off Abe's hat and if the gun hadn't jammed, he would have killed all three of them.

Maudsley was arrested for shooting at the boys and court was held in Pine Valley. He was found guilty and sentenced to pay a fine of \$10., to be worked off by working on the road for 5 days.

Another story Fred liked to tell was about his father going to Beaver to file on his land and water. Fred said Henry got to Beaver and met the old man Anderson stopped at the graveyard where he told two of his wives to wait for him there. He then went on to the court house. When his case came up the Judge called him up and said Mr. Anderson, it says in this complaint that you have 3 wives, is that right. Anderson replied, Yes, I won't lie to you judge, I have 3 wives. The Judge said "where are they?" Anderson replied, "I have this one here and the other two are in the grave yard." The Judge said "'We can't hold you on that, the case is dismissed." Anderson went back to the grave yard, picked up his two wives and went home.

As I have previously stated, most of the first generation pioneers to Utah's Dixie had some kind of skill. They were sent here to raise cotton but they were also sent here to build and support communities. Many were chosen to come here because of their support skills.

The second generation such as the Chadburn children and others who grew up on the streams in western Washington County lived on subsistence agriculture, supplemented with peddling fruit, dairying, mining etc. Most had limited schooling and were very isolated. As result, there developed a rather closed society with a rather limited gene pool. People were not only separated by physical barriers but cultural and genetic isolation as well. There developed a cultural separation that limited the gene pool to some extent for the second, third and fourth generations. This system functioned until the great depression of the 1930's and World War II began to break it up.

This situation caused specific language and speech patterns, marriage choices, social class identifications based on family

name, wealth or schooling or lack of it.

As families grew too large to survive on the land and wealth of the older generations, the children had to move or adopt new life styles to survive. Many migrated to Wayne, Garfield, Piute and Emery counties attracted by land opportunities or mining. Others went to Delta, Bunkerville, Mesquite and Moapa Valley.

Many of the more educated and affluent sent their children away to school where they learned the skills that made possible their many contributions to the world, the nation and the state. Others did well in business, but most stayed with the land, hoping to eke out a living as their parents had done.

To illustrate the variants in the characteristics of the local culture, I would like to read several paragraphs from the local literature:

"The number of children ranging from seven to twelve, these children all double cousins, pretty well dominated both school and social life of the village for a number of years."

"One day a group of us were talking about a person, We didn't think amounted to much, that had just got married and we couldn't imagine anyone being dumb enough to marry such a person. So an So, piped up and said "We must remember there has never been a rag so dirty that you couldn't find a bush to hang it on."

"A man married into a family that the whole town though was inferior. His Grandmother said "Well, if he burns his own seat he'll have to sit on the blisters."

There are many examples of social distance within the culture. The use of words differed with the various groups that used them:

"Hold this wrench, Carlyle, while I think."

Is the person fat or fleshy or heavy?

"You talk like a Dutchman."

"There is no need to do that, are they?"

Is a person schooled or isn't he?

Family problems resulted in close relationships being threatened. Give examples.

I would like to conclude this section by relating some of the stories the Chadburn boys used to tell which will illustrate some of the cultural patterns that I have tried to point out.

The native Indian population like several other groups

inhabiting Utah's Dixie were somewhat isolated from the mainstream culture. Some of the stories are inter-related. I will tell them as I have sorted them out over the years.

Fred said while his grandparents (Lloyd) were living in Washington in a log cabin his grandfather had been gone all day and his grandmother was preparing an evening meal. She had baked two loaves of bread in the process and was setting up to serve when an Indian walked into the cabin and demanded some bread. She offered him one of the two loaves, but the Indian insisted on both. She told him no, she had to feed her husband. The Indian became surly and threatened to cut her head off. About that time his grandfather (Robert Lloyd) came in and kicked the Indian out of the door and told him that was all of the bread he was going to get. The Indian left yelling, "me kill you, me kill you."

Sometime later the Lloyds were going to Pine Valley by way of Santa Clara. At that time the road went up the Santa Clara to Central and across to the old campground and up the South side of the stream. As they approached Chicken Springs, Mrs. Lloyd happened to look back and saw the Indian following in and out of the trees. She told her husband and he told her not to look back and handed the reins to her. As they rounded a sharp turn in the road, he jumped out of the wagon with his shotgun. She kept on going and shortly heard a shot, a few minutes later Lloyd jumped back into the wagon and took the reins. He never said a word about the Indian.

Shortly after Henry Chadburn went to work for Jeffrey, he was cutting hay with a scythe. A group of Indians came by and let their horses into his corn field. Henry approached Waterman, the chief, in an effort to get them out. Waterman pulled out a large knife and began to sharpen it on a rock. Henry ask him what he was going to do with the knife and the Indian backed him up against the fence with it. Henry was able to pull a picket loose and hit the Indian over the head so hard it knocked him out. He told the other Indians to take their horses and leave or he would do the same to them. He then carried some water from a near-by ditch and poured it on Waterman's face which brought him around in a hurry. The Indians thought he had been brought back from the dead and didn't loose any time getting away. Waterman stayed on the ranch until he died. He gave his cache to Robert, Henry's oldest son. His treasure consisted of a horse, saddle, a set of silver ware, six butcher knives, four hammers, some files and several sacks of pinenuts that the squirrels had gotten.

An Indian named Garrio came to the "Old Chadburn Ranch" one day with a group of Indians. He was in a surly mood and threatened to cut Henry's throat. Henry was using a rope for some domestic purpose at the time and whirled the rope around Garrio's neck and pulled him off from the horse he was riding. Henry quickly threw the rope over a limb near-by and stretched the Indian out and let him down again. As the Indian hit the ground he made another threat and Henry quickly raised him up

again until his tongue came out of his mouth. Henry slowly let him down at the same time asking if he could be a good Indian. The other Indians left in a hurry. Garrio indicated that he was grateful that his life had been spared and he would be a good Indian in the future. He stayed around the ranch for several years. One morning Henry went out to feed the animals and heard groans and hiccups. Garrio was lying in a wash with no clothes on. Henry ask why he was lying there with no clothes. The Indian replied that he was sick and going to die. Henry took him inside and fed him a good meal. He recovered. Sometime later he left the ranch to go to Gunlock. His naked body was found at the Stinger farm about half way between Veyo and Gunlock. The wash has since been known as Garrio Wash.

This talk was given by Heber Jones in two parts on November 28, 1995 and February 27, 1996 to the local Historical Society. St. George, Utah. Two other parts with titles of "General Steam" and "Castle Cliff" were included.

Old Chadburni Ranch



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