

**HARMONY  
FORT HARMONY  
NEW HARMONY  
AND SURROUNDING AREA**

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As early as December, 1847 Parley P. Pratt and a company of fifty men, with necessary teams and equipment, came to explore southern Utah. The object of the exploration was to examine the country and ascertain its facilities to sustain life.

The company arrived at "Little Salt Lake," later called "Parowan." -- Explanation: out north of the town of "Parowan" and "Summit" in the valley below, is a white lake bed. When the saints first came into the valley, water from Parowan Canyon and Summit Creek drained into the valley, forming a lake. The white formation was caused by alkali. Many people used the alkali as a substitute for salt. Whatever caused the white formation, it did resemble a little Salt Lake. The outlet would be what is now known as the "Parowan Gap". There are Indian markings on the walls of the rocks in this area.

At Parowan the company divided. One part stayed to find locations for towns, and also to look for timber. The remainder traveled farther south to the south rim of the "Great Basin". -- A little bit about the Great Basin: In prehistoric times a vast body of water, now referred to as "Lake Bonneville," covered a large portion of Utah. It extended 350 miles from north to south, and in some places was 145 miles wide and 1050 feet deep. Its shore line is distinctly discernable on the mountain slopes fringing the basin. The water drained through the "Red Rock Pass" in what is now south Idaho, its waters flowing down the Portneuf, Snake and Columbia rivers into the Pacific Ocean. Of this large body of water the only parts remaining are the Great Salt Lake, Sevier, and other small bodies lying in the lowest part of the lake bed. This is because they didn't have outlets. The Great Salt Lake became the Dead Sea of the western hemisphere. In the southern Utah area, "Quichapa Lake" is one of those low spots, and water is stranded there in the springtime of a good water year. The south rim of the Great Basin would be west and north of the present town of Kanarraville.

Parley P. Pratt and company went as far south as the Virgin River, then on down the river to where the present city of St. George is located. They didn't find much land that was suitable for farming. If a settlement were to survive in those days you would need two things, farm land and water. They found little to recommend. The Indians were undersized and poverty stricken. They sold their children to Spaniards and Mexicans, and sometimes even sold their wives. On their way back they stopped at Ash Creek and rode their horses out on the "Black Ridge". Looking south from there Parley P. Pratt made this remark: "This is as far south as we will go. For now this will be the southernmost settlement. We will leave that country (pointing south) to the rattlesnakes and tarantulas." He concluded, there was enough land and water here (Ash Creek) to sustain a community.

On this trip they found timber for lumber, coal for fuel and to smelt the iron ore to build tools, plows, wagons, etc.

In the year 1852 John D. Lee was sent to build a settlement on the first water south of the rim of the Great Basin. Parowan had been settled as had Cedar City by this time.

On December 8, 1852 George A. Smith wrote to the Deseret News:

"On the first water south of the rim of the great basin, in Washington County, John D. Lee, Elisha Groves and Company are building a fort on Ash Creek called Harmony. Fifteen men are capable of bearing arms. Fifty one loads of lumber have been taken there from Parowan and six teams are constantly employed building the fort. One of the first rooms built was a school house. The point is well selected for military purposes and commands

the springs and about 160 acres of farm land on the creek and about 20 miles of grazing ground. It is 20 miles north of the Rio Virgin, which is inaccessible to teams until a road can be built at considerable expense."

This winter (1852-1853), seems to have been a severe one for this southern region. The snow several times falling to a depth of two feet. In September of this year, a destructive flood caused much damage to property in Iron County. Orson Pratt with several others from Cedar City visited the new settlement but did not like the location. There wasn't enough land to sustain the new colony. Also they had trouble holding the water in their canal. The dam across the creek kept washing out. The colony had grown so the 160 acres of land wasn't enough. There was plenty of land to graze the cattle and other livestock but not enough land that they could get water on to raise food for the people.

Saturday, the next morning, the men of the colony got horses and rode over the valley to give Orson Pratt an opportunity to locate a townsite. They rode over the ridge to the south and looked into what is now known as "Dixie". Then they inspected Harmony, Ash, and Kanarra Creeks. With the aid of his engineering instruments, Pratt located a site where the two streams would supply water for a larger tract of land. The place was known as Fort Harmony. The grass was plentiful and the night came on, so they camped there. The next morning was Sunday and before breaking camp, Orson Pratt assembled the men. -- This was in the spring of 1854, one year after the settlement of Harmony on Ash Creek. Ditches would have to be built to get the water on the land. A five mile ditch would be built from Ash Creek south of the present town of New harmony. It (New Harmony) being the third settlement of Harmony. The meeting at the Fort Harmony site was presided over by Orson Pratt. After he and others expressed themselves, John D. Lee was called to speak. "Bro. Lee let us hear from you about our work." Brother Lee arose--

"Brethren, we are called upon again to found a new settlement in these valleys of Zion. It is our mission to subdue the earth and to reclaim its waste places. This is a beautiful valley with good rich soil and an excellent climate. It is much earlier than the settlements of Cedar and Parowan. The scenery about us is magnificent and inspiring, and these mountains will be our fortresses of protection and defense against our enemies. This will be the southernmost settlement of the Saints. We have come over the Basin, but this great ridge to the south forms a natural barrier in the way of further southern advances. We will never go over that ridge. It will be the southern boundary of Zion and we will build here the southern outpost of the Saints. May the Lord help us to build it strong and well. Amen."

A year from this meeting the fort was being built. The walls of the fort were 200 X 200 feet square. The houses on the east were one story and the walls were 10 feet high. On the west the houses were two story and the wall was sixteen feet high. The walls were three feet thick. In the center of the fort a well was dug, which was one hundred feet deep. It supplied their culinary water.

It should be noted that all of the Saints didn't leave the first settlement at this time. Those farms had to be worked until the water could be brought to the Fort Harmony site. The Indians were also a problem at this time. The Fort was built to protect the inhabitants. However, Brigham Young had said: "It is better to feed them than to fight them."

May 6, 1854 the fort was under construction. The walls were made of adobe clay brick. One would take it to mean that water was mixed with clay, put in forms and left to dry. It is uncertain how the exact making of the brick took place. However the art of making the adobe brick was a mastered art by these pioneers. History tells of homes in Paragonah, six miles north of Parowan, being built of adobe made of pink colored clay.

It should be noted at this time "HOW" John D. Lee was called to help settle southern Utah. He had been in this area three years now. One settlement was built

and another ready to be built; Harmony on Ash Creek, and Fort Harmony 4 miles to the north.

#### FROM THE PULPIT -- SALT LAKE CITY, UTAH

After Brigham Young finished reading his annual report on December 2, 1850, other business was quickly disposed of and the meeting adjourned. John D. Lee listened with a glow of pride to the summary of the year's activities. It warmed his heart to hear that the new public bath houses were finished and in use, that the Council House, which would be a credit to any city, also was practically completed.

The Saints in Zion were the best people on earth, of that he was sure. But there were rogues among them who had to be dealt with, either by the whipping post, by public humiliation, at the election polls, or by means more drastic. If it was necessary to emasculate a man who was corrupting the morals of the community, it would serve as a warning to others that such things would not be tolerated here. And it would guarantee the offender should be harmless thereafter. Public courts had their place, but differences settled between brethren at bishops courts or before the High Council were not determined by legal technicalities, but by the broad principles of human rights. So the president did well to tell the world that in Zion there was no need of civil courts.

There was the mention of opening up the iron industry in the southern part of the state where Parley P. Pratt and his group had relocated the rich veins of iron ore with coal deposits nearby that Jefferson Hunt had found on his return trip from California. The Deseret News of July 27th had carried an article asking for volunteers to that area urging men of skill and experience to move south some three hundred miles to help work these mines and to set up an outpost of Zion at the little Salt Lake, (Parowan). Lee had read the article carefully and hoped people would respond to the call, but didn't think it meant him. He was kept busy here, meeting regularly with the Council, acting on various committees, trading with California emigrants and working at the new home.

As other members visited briefly and left the building, Lee lingered over his minutes expecting a word or two with Brother Brigham, either by friendly exchange or assignment. He would not think of leaving the meeting, walking away to his own business without first speaking to President Young. "John", brother Brigham said without any preliminaries as he put his hand on Lee's shoulder, "When I talked about making the settlement in the south, I meant you. If we are to establish an iron industry there, we must have a solid base of farming to help support it. We need men like you to produce food for the miners and mill workers. You know our policy with regards to members of the Council taking the lead in forming new settlements. The Kingdom cannot grow without men like you." Completely taken back for an instant, Lee could find nothing to say. He had never refused an assignment. He had never questioned a call. But this was different. "I don't see how I can possibly leave now," he protested. Then growing bolder he blurted out. "The whole idea is repugnant to me. If I could pay as much as two thousand dollars in money or goods, if I could furnish and fit out a family to take my place, I would, rather than go. My house is just up to the square, I was bending every effort to get the roof on before the snow comes. Some of my family are not well. If I could even get the house covered and secure..." "Be of good cheer, Brother John," Brigham interrupted. "George A. has especially asked for you. He said he would feel safer with you along, and I would feel safer to know you were along. Leave your city lot in my care. I will sell it to settle your bill with Livingston and Kinkead. You said it was about six hundred dollars didn't you? The lot would be worth that much. Accept this mission and you will be prospered and blessed beyond your fondest dreams." To that there was no answer. He would go, of course.

As he mounted his horse to ride back to the farm, Lee looked at his surroundings with new eyes. He had come to love this place sheltered as it was by the mountains. The city was rapidly becoming large and great, houses were being built everywhere, emigrants were gathering from foreign lands.

Lee rode slowly, considering what this move would mean. He would leave the decision to Aggatha as to which wives should go, knowing that she would be right. She encouraged him to accept the call, insisting that she could manage some way. Relieved, Lee wrote: "Let the writer here remark the tender regard, kind liberal and affectionate feelings manifested on the part of Mrs. Lee toward her husband with regard to this mission."

Lee made careful preparations, for while they had to travel through the summer to the Salt Lake Valley, they must now be prepared for very cold weather. And the memory of the months on the plains of Iowa made him determined not to repeat that suffering. He reinforced every wagon bed with an extra layer of lumber to use in building his house when he arrived. He distributed the load to the best advantage. He waterproofed and painted his wagon covers and arranged blankets behind the seats to shut out the cold.

There were only two buggies to go in the train, his and Brother George A. Smith's. Each of these were fitted with a small stove, the pipe of which passed through a tin reinforcement in the top of the cover. His contained also a wooden box with a hinged lid, the top to be used as a writing desk. His writing materials, a candle, and the record books were in a tin box just beneath.

Looking over the list of names of those called, Lee was pleased to see the names of some old friends. One was John Steele with his wife Catherine and two children. The man who had refused to leave his family at Santa Fe was now bringing them on this winter journey, his wife driving one wagon. In Nauvoo John Steele had shown his courage in defense of the city. And in Salt Lake City he had spoken boldly in justification of the Battalion boys, and he was one of the few who did not panic at the near disaster of the crickets. Lee was glad to have this man along, and later would be even more grateful for his integrity and support.

Another was Zachariah Decker, twenty two, now married to Nancy Bean, and a father of a young son. Also on the list was Bishop Elisha H. Groves; Charles W. Dalton who would become his son-in-law; William H. Dame, thirty one, tall big boned; gangling Nephi Johnson, seventeen; George Wood; Joseph Horne, who was to be the gardener and also he would be later in the first cotton experiments. Going too, were the Lewis brothers: Tarleton, James, and Phillip, all of whom had known the prophet and had lived through the days of persecution and trial. Surely, thought Lee, this was a select company. Then it would take people well grounded in the faith to accept such an assignment. Others would apostatize first. Each man had fitted out his own wagon and got on the road by December 11th with the understanding that they would gather at Fort Provo forty miles out. There they would organize and perhaps secure additional supplies or needed articles.

Of his own outfit Lee wrote:

"On Wednesday 1850 Dec. 11th John D. Lee started for Iron County, with 2 wagons, 4 yoke of cattle and 3 yoke of cows and heifers also one carriage and 2 horses and of his family Mary and Livina wives, 2 teamsters, Hyrum Woolsey and Paul Roys a Frenchman. Took 400 lbs of flour to each person and some more making about 2200 lbs flour, 100 lbs groceries, one barrel pork, one of crout, pickles, peas, dried fruit ets.."

They traveled slowly, taking three days to go the forty miles to Fort Provo. There on Dec. 15th, they had their first general meeting around the camp fire, with their president, George A. Smith, addressing them from the running gears of an old wagon. Then they organized according to the conventional Mormon pattern into 50 groups of wagons, each with a captain and each subdivided into five groups of ten wagons under another captain. Elisha H. Groves was made trouble shooter to settle differences between the brethren. John D. Lee was clerk and recorder of the first fifty, and Simon Baker of the second.

They had hoped to recruit at least twelve men at Provo but they were not able to get a single one to go. At Hobble Creek settlement, now Springville, Aaron Johnson and thirty-five other men had built a fort which provided some shelter and a few

supplies. At this point they decided that George A. Smith, John D. Lee, and Henry Lunt would ride ahead in Lee's buggy to Peteetneet, now Payson, where James Pace was in charge of another settlement. Lee's wives would follow in George A. Smith's buggy. The roads were so swampy that the wagons took four days to cover the ground which the buggies had passed over in one.

To add to the difficulties, it turned cold on the second morning, and for the next two days snow fell steadily. In the meantime, Lee and his family were at the Pace home enjoying good food and warmth, writing the reports, petitions, letters and a history of their journey to this point. In addition they made a complete inventory of the contents of every wagon and of all the people and livestock as well as provisions, tools and materials for building. Lunt's report was very detailed, while Lee presented only a summary. Where Lunt gave every name, Lee said the company totaled 167 of whom 119 were men, 30 were women and 18 were children.

Their path lay across mountains, where for days they must travel in snow, sometimes more than a foot deep. The men, heavily bundled, would have to walk most of the time while the women and children sat wrapped in blankets, their feet at hot rocks or improvised stoves.

According to Lee's summary, the company consisted of 101 wagons and carriages, drawn by 368 oxen and 12 mules with 100 horses extra and 44 saddles for riding them. The livestock consisted of 146 milch cows and 20 head of beef cattle, with 3/4 of a butchered animal yet unconsumed. The personnel of the company totaled 119 men over 14 years of age, 30 women, and 18 children under 14, a total of 167. They carried along also 121 chickens, 14 dogs, and 18 cats.

Their military equipment consisted of 19 swords, 112 guns, 52 pistols, and 1 cannon, with 1001 rounds of ammunition. Their farming and building tools included 57 plows, 3 pit saws, 4 crosscut saws, 137 axes, 45 common scythes and 72 scythes with cradles, 45 sickles, 110 spades and shovels, 98 weeding hoes, 3 1/2 sets of blacksmith tools, 9 1/2 sets of carpenter tools, and one mill apparatus, evidently for a flour mill.

For constructing their homes they had 190 pounds of nails, 436 lights of glass, and 55 stoves to go in them.

Food supplies and seeds included 54 bushels of seed potatoes, which were all frozen before they arrived at the place, 1269 pounds of barley, 2163 pounds of oats, 3486 of corn, 35,370 of wheat, 1,228 of groceries and 46,922 of flour.

One can see why the wagons were so heavily loaded. After leaving Fort Peteetneet (Payson), there was no other settlement between them and their destination, which was to settle a town near little Salt Lake (Parowan), some one hundred sixty miles south, with band after band of Indians between here and there.

From this point they had to make their own road, for the Spanish Trail, poorly marked in summer, was now erased by the snow. Had not Jefferson Hunt and his sandwalking train of last summer been forced to abandon most of their wagons in favor of pack trains? After the many troubles to this point, what wonder that their hearts should quail before what lay ahead? Their course lay across mountains where for days they must travel in snow, sometimes more than a foot deep.

On Christmas eve they reached Chicken Creek, just south of the present town of Levan. All day they had traveled in snow, and in the evening they waited while Brother Horne scouted to see if he could mark out a new road on higher ground. He failed to locate any better, so they spent all of Christmas day getting the wagons across this one creek. Polly, Lavina and Zelpha Smith cooked their evening meal together after which they and their husbands gathered around the little stove and listened to President Smith read aloud from the Narrative of Capt. Blakely 2 Mexican Ladies their two brothers and the treachery of Capt. Goren etc. Thus they were transported from the cold and snow to a land of true romance.

The journey was hardest on the animals. Day by day they wasted, their hides drawing a little more tightly over their bones. On the morning after Christmas they found that President Smith's yoke of oxen had been driven off. After an all day

search, Henry Lunt's company brought them in, both wounded, one fatally. With the oxen they brought an Indian and his brother, a boy about 12 years old.

John D. Lee wrote in some detail of President Smith's reaction. Here were his oxen, the faithful team that had brought his family across the plains from Winter Quarters, with Indian arrows sticking in their hides. When one fell, the President kneeled beside it, talking to it as to a fallen comrade, offering it a handful of grain and some melted snow to drink. When he could see that there was no hope for its recovery he told a man to shoot it, and walked away so he would not have to witness the killing. Surely he would mete out a just punishment to the wretches who had done this.

He ordered the Indians brought to his tent but when he saw what a sorry lot they were he offered them bread. Finally he gave the dead ox to the older Indian in exchange for the boy, promising to feed and clothe him. The child was given to Adam Empey, who at once put a buckskin shirt on his back and tightened it with a belt around the waist.

The following week was even more difficult because they had to cross a high mountain range. The ground was too frozen to shovel, the snow was slippery, so they were often forced to move one wagon at a time with from four to six men to keep it from tipping over. The rear axle of Bro Love's wagon broke, so they must abandon it and redistribute its load into already overloaded ones. When Brother Wood's wheel collapsed, they rigged up a sled runner out of a plow beam and dragged it the four miles to camp. Thus moving only two to four miles a day they came to Meadow Creek in Millard County, on New Years day. There they decided to stop while the wagons were repaired.

With the snow now getting as much as two feet deep, the cattle had difficulty to exist, much less have strength to pull the wagons. It was decided to abandon any attempt to keep an orderly position, but to allow the horse teams and the stronger ox teams to move on as fast as they could that they might find less snow and more feed. President Smith and Lee remained behind with the last wagons to be sure no one might be left in trouble. After a grueling day getting over Beaver Mountain they came to Buckhorn Flat. The sage here was thick and luxuriant but there was no timber or grass.

Keep in mind that the main part of the company were miles ahead. These were the weaker and slower sections and more prone to Indian attacks than those who were ahead. Perhaps while the stock rested and waited, they should get out the arms and inspect them. Edson Whipple was placed in charge of a bit of review drill according to military form. He had the boys march and counter march, and then fire a volley. This was great sport! Why not fire the cannon just once to celebrate their arrival over the mountains? Why not indeed? They were so earnest and eager that the President gave his consent and ordered John D. Lee to take charge. The men lined up and divided up into six sections and marched to the rear of the cannon. At the signal, Brother Bastain fired the cannon, then all the rifles were fired - discharged.

At the camp six miles ahead the sound of the guns caused great consternation. Had President Smith and his few wagons been attacked by Indians? In about an hour two horsemen came as an express to learn of the trouble and others were sent to report the meaning of the shots. Even the head camp heard the sound, though they were fifteen miles away and twenty men started back to the rescue. They were met by horsemen, as messengers from the camps, to reassure them.

When the last of the wagons reached the lead group, they found that most favored that spot for the town. It was decided that President Smith, Captain Hunt, John D. Lee and others look for another spot. While they were gone argument after argument lead to personal insinuations, and insulting words were spoken. John Steele, unhappy about the situation and seeking solitude, returned to his wagon. His bed was all made up and everything about it clean and quiet, so he lay down on his stomach and raising on his elbows looked out through the back cover to the west. Suddenly his mind was illumined and it seemed to him that this was the place God meant for the town, right

here where the leaders had asked them to stop. He arose quickly, returned to the crowd and spoke with such fervor and eloquence that he convinced them that this was really the right place.

When the others returned they found the company satisfied with their first selection. This point settled they named January 17 as election day when every man cast his ballot for the ticket that had been previously selected. This followed by a public dinner served on clean, white tablecloths spread in the center of buffalo robes. After grace was said they enjoyed the fresh roast beef, the biscuits, sweets, and dried apple pie, and drank a toast in tea instead of liquor, to the inhabitants of the new county.

As soon as the food was cleared away, the dance began and continued until the watchman called the hour of ten. With the full moon and the four fires and the exercise of the dance, who could be cold?

The town was here, though the land was not surveyed nor the fort laid out. When the mail left next morning about 100 letters went with it, to announce the arrival and tell of the journey.

This would be January 17, 1851, less than two years before the town of Harmony on Ash Creek was started. Parowan would be built, also Cedar City before December 8, 1852, the date the first settlement of Harmony was started.

It should be noted here that the Saints used the winter months to seek out and build new settlements. The summer months and the growing season and harvesting time took all help to grow and take care of crops, to sustain them through the winters. Another thing was worthy of notation and spoke well of President Young. He wished to build and populate and control all water and land adjoining before someone came into the territory and crowded the Saints out.

Along with the farming industry, came the iron industry, lumber, coal, cotton, even silk, dairy, sheep, cattle, to name a few.

It could be added here at this time, it was by way of the Old Spanish Trail that the first white man set foot in the Great Basin. The earliest people who came to the west came by water. Lewis and Clark up the Mississippi River, and the Missouri, all the way to Montana, and further. The Missouri River's headwaters is the Gallatin, Jefferson and the Madison which starts in southwestern Montana and flows north to Great Falls then easterly picking up the Yellowstone River and others until it flows into the Mississippi.

Other explorers came by the Ohio. Another explorer by the name of John Wesley Powell went down the Colorado in 1869. At Green River, Wyoming he launched four tiny rowboats and headed down river. This was May 24, 1869. He and nine others were to go down river to start one of the greatest "white water" expeditions of the unknown rapids through the gorges of the Green and Colorado rivers. Major Powell had only one arm. Despite his handicap he devoted a good share of his post war life chartering, mapping and exploring untraversed rivers. On August 30th of that year Powell, with three of the boats and five of the men emerged from the Grand Canyon water depths. Four of the men deserted, three of the four were killed by the Shivwitts Indians. The present Lake Powell in northern Arizona and southern Utah was named after this great explorer.

It should be mentioned at this time that other great explorers came to the area. Father Silvester Velez De Escalante and eight others left Santa Fe, July 29, 1776. They went north through northern New Mexico then up through western Colorado. The expedition went far enough north following the Old Spanish Trail - or should we say marking the trail - when they turned west they came to what is known as Provo. Then south down through Utah. When the Saints first came south to settle southern Utah, they followed this Old Spanish Trail at times. As they came down through the state, the trail bore southwest. It was and is, distinctly marked some 20 miles west of Cedar City. The Spaniards were attempting to get to Monterey. Beaten and starved, they turned back and on the return passed through what is now Cedar City. They were the first known white men to set foot in the Great Basin. It was August 12, 1776

when they passed through Cedar City. They didn't go north from here, but south and came to the Colorado River and crossed at what is known as the "Crossing of the Fathers" which now is inundated by waters of Lake Powell's "Padre Bay". But on its shores, the spectacular sandstone shafts of Gunsight Butte and Dominguez Butte with the monolithic island of Padres Butte in its middle, remain to mark the location of the historic adventure and the "Crossing of the Fathers", more than 2 hundred years ago.

It might be well to note that the "Castillo De San Marcos", the oldest masonry fort in the United States, was begun by the Spanish in 1672. The "Old Spanish Trail" originated there. It is located at St. Augustine, Florida, near the west shore of the Atlantic Ocean. From there to Cedar City is more than 25 hundred miles. Quite a long trail, wouldn't you say? If you add to this another 400 miles up north and back down through the state, you would have near 3,000 miles of the Old Spanish Trail to the Cedar City area.

By March 1, 1853 John D. Lee was able to write to Brigham Young: "Our fort and corral is snugly enclosed, and our dwelling houses comfortably finished off, with the exception of Father Chamberlain's. I have built six houses for my family besides helping on every other building in the fort." Presumably the six houses mentioned by Lee were separate rooms built in a row along the wall of the fort. Each of the rooms was probably occupied by one of Lee's wives and her child or children.

In the spring of 1854 a company of twenty-five young men were sent into southern Utah and northern Arizona as missionaries to the Indians. Garland Hurt, the Indian agent, wrote about these young men:

"They were indeed young, with twelve of them under thirty and the oldest of the group forty-six. Five were still in their teens, at least eight were unmarried. They were rude, perhaps wild, in the sense that they were good horsemen; men who knew the out-of-doors and who were hardy and resourceful. Most of all, they were so devoted to the Church that they would accept this assignment. For the mission to which they were called, they were well prepared."

Their first duty was to raise food, not only to supply themselves but to share with the Indians. They had come in ten wagons with some extra horses and cattle, with tools and seed. They were to move south to the last settlement and set up their headquarters. John D. Lee had in his use all the tillable land on Ash Creek. So they pulled some four miles northwest and selected a likely site on higher ground. At once they started to clear land and build a ditch. Taking, one would presume, water out of the wash (last wash west of the now existing freeway). The Kanarra Creek drained into this wash as did Spring Creek. This water was later used by the residents of Fort Harmony, that wasn't yet started. Fencing came after the seed was in the ground. Keep in mind that cattle and other livestock grazed this land. The dam could be put in when there was a channel prepared to carry the water.

They had organized before they left Salt Lake City with Rufus C. Allen, President; David Lewis, first Counselor; Lieutenant Samuel F. Attwood, second Lieutenant; and Thomas D. Brown clerk and recorder. They had met some Indians on the way and paid toll for passing over their land. This is how the toll was paid: The Indians would spread a blanket on the ground. Those who would pass over their land would put a toll on the blanket; food, clothing, knives etc., until the Indians were satisfied and allowed them to pass on. Guns were what they wanted most, but it was forbidden to give guns to the Indians."

Their experiences are preserved through the pen of the recorder Thomas D. Brown, lately of London, England. That he had some education is shown by his occasional use of a Latin phrase, his vivid description of the land, and his occasional verse. He was not prepared for the rigors of frontier life. He could not use a grubbing hoe very effectively and did not like to wash out his sox and underwear. But he did keep an accurate and vivid record.

On May 19th, a horseman came to tell the missionaries that President Young had

arrived at the home of John D. Lee at Ash Creek. A meeting would be held there at early candle light in a clearing prepared for that purpose. Since the President traveled with a group of 82 men, 14 women, and 5 children, traveling in 34 carriages and 95 horses, there would be many more visitors than missionaries in the audience.

John D. Lee sat with the authorities facing the audience who were seated on logs or rocks or squatted on the ground. From his position he could study the faces in the firelight. Some of these men he felt surely would remain permanently in the south. Some of them he had known since his entry into the Church. There was Robert Ritchie, who had lived through the violent times in Missouri and who had befriended him after he was driven from Far West. There was David Lewis, who had walked away unscathed from the massacre at Haun's Mill, a six foot giant who weighed two hundred pounds and was all muscle. He had not changed much in the last ten years, Lee thought. His skin was clear, his blue eyes clear, steady and alert, his whole bearing full of vitality and moral fortitude. He had always insisted that he did not run from the Blacksmith shop where most of the people were mortally wounded and a few waited in mortal terror of the death which soon came. He walked out at an even gait and was not hit, though the bullets fell around him as hail, and five shots went through his clothes, three through his pantaloons and two through his coat. Lee could not know that after he had his call to this mission, David Lewis wrote the account of the massacre at Haun's Mill in all its horrible detail. Nor could he foresee that in just fifteen months he would be buried in Parowan. Tonight he stood out in the group as a natural born leader, and a man superior among his fellowmen.

Another who caught his attention was a lanky boy six feet two Lee would guess, as he folded his long legs and sat down. With hair and eyes as black as any Indian, this lad carried himself with an easy confident air, as if he had no fear of God, man nor the devil. Lee had to remember a while to place him. He had grown so out of reason. Then he knew, Thales Haskell, who lived with his mother in the house of his sister Irene and her husband Francis Pomeroy. Pomeroy could speak Spanish, so he could do all the talking for the authorities in Salt Lake when the Mexican train came in. Charles C. Rich had taken him along to make the purchase of the ranch at San Bernardino. At Winter Quarters they had lived across the street from the store in one of the better cabins. Pomeroy had come into the valley with the pioneers, and his family had followed with Brother Pratt. No doubt that is why Thales had been called with this group. Back in the shadows was Jacob Hamblin, already dubbed by the historian as "a quiet man" for he had settled disputes among the brethren on the road, and since their arrival. Lee could not guess, seeing him there in the twilight, how closely their lives would be bound together in the future.

Lorenzo Roundy he had known at Nauvoo and Winter Quarters. And Elnathan Eldridge, and John Lott though only a boy at the time, had been part of the military group that defended Nauvoo. But the one he was most suspicious of was the historian, Thomas D. Brown. He was older than most of them, well into his middle forties, a Scotchman whom seemed to see things with a different eye than most. He had not gone through the persecutions in Missouri and Nauvoo. He had never seen the Prophet or known first hand the magnetism of his personality. "That man will apostatize," Lee said in his heart that night, even before the discussion began. Later he repeated the statement to some of his friends, and they asked him: "Do you say that in the name of the Lord as a prophecy?" "I do," Lee answered.

But now Brother Brigham was telling them that they should organize themselves more efficiently. Instantly someone called out: "I nominate John D. Lee." "I second it," another said quickly. Now it was this same Thomas D. Brown who got to his feet. "If it is not out of place," he said, "I would like to state that it is the opinion of the missionaries, and my own feelings, that we would prefer another president to Brother Lee. I would nominate Patriarch Elisha H. Groves." President Young was a little taken back. "What do you say brother Allen?" he asked, turning to the youthful president. "The feeling of the Company is not to have Brother Lee as president," he answered firmly. "They would prefer to keep their present company

organization". The undercurrent of "Yes, that's right," made it evident that he expressed their unanimous opinion. "Keep your present organization then," Brigham Young told them. "Let John D. Lee preside over this settlement and the stake, when there shall be enough people to form a stake."

He went on to instruct the missionaries in their duties, outlining a course of action somewhat different from the one he had taken at Summer Quarters and during the first year in Salt Lake City. He told the missionaries that: "You are sent not to farm, to build nice houses and fence fine fields, not to help white men, but to save the Red ones. Learn their language, and this you can do more effectively by living among them, as well as by writing out a list of words. Go with them where they go. Live with them, and when they rest let them live with you. Feed them, clothe them, and teach as you can and being thus with them all the time, you will soon be able to teach them in their own language. They are our brethren; we must seek after them, commit their language, get their understanding, and when they go off in parties you go with them.

John D. Lee, listening, did not feel hurt that he was not in charge of the Indian Mission now, for he did intend to build nice houses, and fence and maintain a fine farm, and collect flocks and herds about him that he might sit under his own vine and fig tree according to his own earlier promises.

Parley P. Pratt was even more explicit in his instructions. He had been the first missionary to the Indians, having been sent out by the prophet himself. Now he admonished the young men before him to:

"Give them a shirt and pants, and petticoats. Say not 'be ye fed and clothed.' Language neither feeds their stomachs nor covers their nakedness, nor can words convince them of your friendship. Feed, clothe, and instruct them, and in a year they will more than repay you for your outlay. Teach them habits of cleanliness and industry and many generations shall not pass away until they shall become a white and delightful people. Win their hearts, their affections, teach them, baptize them, wash, cleanse, and clothe them. I should always have clean garments and clothe everyone I should baptize. This wrestling, jumping and gamboling in their presence sets them a bad example, of idleness. Get their good will by manifesting yours...."

Lee, listening, remembered that this was still a primitive land. Many hardships the Saints had endured, and many more trials and tribulations were to come before this area was subdued and the people could live in peace. He looked around and liked what he saw, especially the land, the mountains. He looked forward to the work that building up this southern Utah area would take. Many would yet give their lives before it was accomplished.

President Young the next day went upon the broad tableland and selected a site for the real "Fort Harmony" and marked it off two hundred feet square, with gates to the north and south and a well or cistern in the center. Detailed plans would come later, he said, but for now they were to build a strong adobe wall on the two sides that would serve as a back wall for the homes. There could be some two story places with bedrooms upstairs. Since they were quite comfortable where they were for the season, the work on the new fort could go on during the slack season in farming. But they should push it with all the speed they could without neglecting the crops. Late in the afternoon as Lee rode with the President, Heber C. Kimball, and others, over the broad flat, and from an elevation looked back at the jutting red bluffs glowing in the late sun, he said to himself, "This is my home, my permanent home of which I was told soon after I joined the Church. How I hated to leave my place at Far West! Then at Nauvoo, I hoped I had found it. Never again until I reached 'Cottonwood' did I have a feeling that I could put down roots. But now I know. This is home."

After the return of Brigham Young and his company, Lee devoted his time to the building of the large new Fort and the breaking up of the land for crops. His holdings on Ash Creek he would leave to the Indians. All summer he directed the group, moving a family at a time as the rooms were finished, until by Feb. 1855 all

the inhabitants were living at the new colony site. That did not mean that the fort was finished. More than a year later they were still trying to complete some of the works.

Keep in mind that they had to lay the foundation first. This was done by placing rocks which had to be selected for their size and shape or made—chiseled and cut—to uniform size. Remember or recall that the walls were 3 feet thick on the first floor and 2 feet thick on the upper floor. It would take thousands and thousands and more thousands of adobe brick to build a fort this size. They would need to be made before this could be started. While some were laying the rock foundation, others would be making brick.

Also the fields at Harmony would need to be worked, kept planted in season, and a five mile ditch would need to be built from the upper Ash Creek (lower Joe Lee) to help water land at the fort. Water could not be put in this ditch until the fields were abandoned at Harmony on Ash Creek. Another thing, the missionaries to the Indians were using the water from Kanarra Creek and Spring Creek to water their crops. On May 26, 1854, the first water was turned into the new ditch. Peter Shirts was given the responsibility and the praise for managing the location and work on the ditch. He divided the land into two acre plats for which the missionaries drew lots. By February 1855 the canal (ditch) from North Ash Creek had not been completed. The colony was still farming on the lower site and would use the lower Ash Creek water.

Keep in mind that Ash Creek has plenty of water in it during the spring and early summer. But when the high water was gone, they depended on the Sawyer Spring and other small springs that were too far away to get the full benefit to water crops. The crops would need to be put in early and mature before all the high water was gone and the other water failed. However one would take it, most of the years it never dried up completely.

Many legends came to us of the traffic in Indian children. Several people of Parowan had purchased Indian children. John Smith paid wheat and beef for a little girl, Janet. Christopher J. Arthur bought a young boy, Samuel, a bright willing child who became a constant companion to Arthur's son, who was about his age. One tells how Ann Chatterly Mac Farlane, a bride of a few months, was sewing carpet rags one day when an Indian mother burst into her house, thrust an 18 month old baby boy at her and fled in mortal terror out the back door. Knowing that the mother must be closely pursued, and at a loss herself as to where she could hide the child, Ann picked up her ample petticoats and put him underneath, motioning at the same time with a finger to her lips and a soft "Sh-Sh-Sh". She stood, holding her apron full of cut carpet rags before her when three young braves broke into the room. One spoke some English: "Where papoose?" he asked. "Papoose here, show where." "No sabe," Ann looked him straight in the eye and shook her head. Instantly one was on his knees under the bed, while another lifted the lid on a trunk. The half attic over the bed, the bottom of the cupboard, the wood box and the stove all were searched while Ann stood calmly, or moved a few steps to keep out of their way. She could feel the baby's two arms tight around her leg. As quiet as a quail, he waited out his fate. Soon the leader began to talk in a loud voice and to brandish his club. Still Ann did not flinch, but walking to the door, she pointed to the willows along the creek, in the direction opposite to the one in which the mother had gone. Not until the next night, after the Walker band had moved on, did the Indian mother return for her baby. The Walker band was from the tribe of "Chief Walker" of the Utah Utes, one of the most powerful tribes in Utah. And one who dealt in the sale of Indian children, who were sometimes stolen from other tribes.

About the time George Albert Smith and John D. Lee reached the Parowan site on 15 January 1851, a group of Indians were camped nearby on their regular trip south to Mexico with children for sale or trade. Walker and his brother, Sanpitch, did a lucrative business at the exchange of children for horses, sometimes purchasing them from the poorer tribes of the south where every winter meant near starvation. Sometimes they raided the camps and carried off the children by force. Now they had a

boy for sale to the settlers of Parowan. He was a scrawny, starved little fellow whose black eyes looked out from the mat of hair like those of a trapped animal. He was tied to a bush by a rope of yucca fibers, where he waited for his food of bones and leftovers. As John D. Lee saw the shivering bit of humanity, he felt that someone should rescue him from that miserable condition. Pointing to the child, he asked "How much"? The chief pretended not to understand, but turned and spoke to another Indian who answered, "Gun, two guns." "No sell em gun," countered Lee. "Sell shutcup, sell beef." The Indian relayed the message and then turned back. "Got gun, kill deer, kill much rabbit." Lee knew the counsel against selling the Indians ammunition and guns, but he felt that he could not live with himself if he did nothing for this miserable child. "I talk to my big chief," he said. "Purty soon come back." "You'd better get him if you can," George A. said. "I heard Dan Jones tell how they offered him a two year old child, and after they had bargained a while and he didn't want to meet their price, the Indian became angry, grasped the child by the feet and in a instant had hit his head against the wagon wheel hard enough to kill it. Then threw the body at him. "Take him for nothing, then!" he said. "If you have shown an interest and started to bargain, you'd better pay the price they ask." Lee gave a rifle, some powder, lead and caps and the Indian untied the boy, who realized all the time he was being bargained for and ran at once to clutch his new father around the legs. Lee squatted on his heels, pushed back the mat of hair and looked into the black eyes. "You Lemual." "Me," pointing to himself, "Father Lee." He repeated the names again, pointing Lemual, "Father Lee." At the tent the child shrank from going in to face the women, so Lee stopped him just outside and motioned for him to stay there—stand still. "Look you girls, give me a hand," he said coming in. "I've brought home about the sorriest bit of humanity you ever saw. But I'm sure he's overrun with lice. One of you hand me the scissors, and look around for something to put on him, and the other get the little tub and some warm water."

At sight of the scissors, the child began to shiver and tremble, but Lee spoke to him reassuringly and holding his head steady, began to cut. It wasn't exactly an expert haircut, but soon nearly all the hair was off and lying on the ground. In another instant the rags that were fastened on one shoulder were off too, and hair and rags in a quick wad put under the black tub where Polly had the wash water ready for morning. Then inside the tent and beside the small heater, he soaped the shaven head, and with a washcloth scrubbed the skinny little body. Finally, dried and wrapped in a piece of blanket, the child was ready to drink a bowl of hot gruel. But what to dress him in? It wouldn't take long to make him something, Lavina said. "But there's not a thing that I can think of to put on him now. He'd be lost in any of your clothes, and I can't imagine giving him any of mine," said Polly. Looking around, Lee saw a fifty-pound mush sack that was almost empty. He poured its contents into a pan, turned it wrong side out, shook it hard until the meal was out of it. "Now watch me make him a shirt," he said. Folding the sack, he cut off the two sewed corners and then cut an arch out of the middle fold. One quick pull and the child's head was through the hole; a little maneuvering and his hands were through the sides so that he stood like an awkward cut-out doll. Polly and Lavina looked at each other and smiled. Lee kept saying "Good, bueno," but he didn't feel satisfied until he had tied a short rope around the waist. Now clean, warm and fed, the child rolled up in an old quilt and lay on the ground near the stove. By morning they had made him a shirt from the bottom of a heavy work shirt and a pair of pants from the little worn backs of a pair of Lee's pants. Later a buckskin jacket protected him from the cold. They enjoyed seeing him eat. They taught him the names of the utensils about the house. Soon he became a sort of pet for them, responding remarkably to their kindness and food. It should be mentioned here the importance of keeping records. John D. Lee kept a diary faithfully. Thomas D. Brown, clerk and recorder, writer of the Indian Mission, kept an excellent account of the "Indian Mission" from April 14, 1854 to May 20, 1855. There were daily entries during that time, but entries after that are only summarized, to 1857. Appended to the journal are three letters to Brigham Young and one from

him.

John D. Lee's diaries start soon after his joining the Church. We owe much to men like these. From their recordings and others, we have learned about the movements of the Church. From those who have searched out these and other histories from the archives and other places, books have been written—many of them. To name a few: Juanita Brooks, A Mormon Chronicle from the diaries of John D. Lee. John Dole Lee, by "Brooks". Journal of Rachel Andora Woolsey Lee 1856-1860 copied by the University - BYU - 1970. Black Ridge, extracts from Peter Shirt's diary, by Morris A. Shirts. And many others. Thomas D. Brown was an educated man. He was an excellent record keeper. To these mentioned, and all others who have searched out and written about the Mormon history, we all owe a debt of gratitude.

Southern Utah Mission: P. P. Pratt President

	Age of Missionaries
1. P. P. Pratt	--
2. T. D. Brown	46
3. Ira Hatch	18
4. Rufus C. Allen	26
5. Isaac C. Riddle	24
6. Wm. Henefer	30
7. Augustus P. Hardy	23
8. Samuel F. Atwood	29
9. Robert M. Dickson	46
10. Hyrum Burgess	17
11. David Lewis	40
12. Lorenzo Roundy	34
13. Jacob Hamblin	35
14. Elnathan Eldridge	42
15. Robert Ritchie	47
16. Samuel Knight	21
17. Thales H. Haskell	20
18. Amos G. Thornton	21
19. Richard Robison	23
20. Sylvanus Collett	--
21. Prime Colman	--
22. Stephen Mott	--
23. Benj. Knell	19
24. John Lott	26
25. John Murdock Jun.	27

Monday 10 April 1854 sixteen of these Brethren were set apart to this mission this evening in the Council House under the hands of Orson Hyde, P.P. Pratt, W. Woodruff, Lorenzo Snow, E. T. Benson, Erastus Snow, of the Twelve.

T. D. Brown was appointed clerk and recorder.

Rufus C. Allen, as Captain.

David Lewis, as First Lieutenant.

Samuel F. Atwood, as Second Lieutenant.

Agreed to start Thurs. 13 April by order of Pres. Pratt.

T. D. Brown; clerk

On February 2, 1851 a worshipping service was held at the new town site of "Little Salt Lake" - Parowan. The sacrament was blessed and passed to all in the audience.

John D. Lee was called to speak. He spoke of his weakness of sometime losing his temper and speaking on an impulse harsh words that he later regretted. He hoped that his brethren would forgive him wherein he had erred or hurt their feelings, for he had only one desire and that was to do right and to help build up the kingdom. Altogether it was a sort of confession and a different attitude than he had often assumed.

Lee's journal ended abruptly on March 1st with the notation that the records would be kept by James Lewis whom he himself had nominated earlier for that office.

John D. Lee left June 4, 1851, to go to Salt Lake taking the wagons and oxen and his riding horse, leaving the buggy and horse team there. Polly and Lovina were among friends, their babies were both well, Lemuel could care for the chores about the place. He himself must get his families together, since this was to be his home.

John D. Lee reached Salt Lake City on July 1st in time to profit by the summer emigration to the gold fields. Now he would trade for money or for items he could take with him to his new home or exchange with local citizens. Horses, oxen or cattle were better than cash, and the weary and footsore could soon be restored by plenty of feed. His whole summer plan was to sell his farm, his hay, finished house, and such items as he could not transport.

In the general conference on October 6th, 1851, his name was among those on a list which was read from the stand for appointments to new missions. After an eloquent plea for settlers to volunteer to go south, George A. Smith proposed that John D. Lee establish a settlement at the junction of the Santa Clara and the Rio Virgin where grapes, cotton, figs, and dates could be raised. Anson Call, who was not satisfied at Parowan, was asked to spearhead another colony in San Pete County. Lee was pleased at this public recognition. To be singled out as the father of a new community seemed a honor worthy of his abilities. He urged his neighbors and friends to join his party, but most of them were getting so well established that they were reluctant to leave the city.

Within a few days he was on his way with a company of nineteen wagons. On October 26th the train was overtaken by Brigham Young and his party en route to Fillmore to lay out a city and start building a State Capitol there. This idea of the seat of government in the geographical center of the state pleased Lee very much. Now he would not be so isolated, he told himself, but actually much nearer the legislature than his friends in the north.

When he gave the parting hand to his "adopted father," he thought that he would go at once to the site of his new adventure. But he had not taken into consideration other plans. Brother George A. Smith had gone south ahead of him with orders to begin a town near the iron and coal. The development of the iron industry would be important to the whole Church. Brother Smith and thirty-five men, with Henry Lunt as their leader, was already on the site. To complicate matters further, William H. Dame had been sent back the other direction to Paragonah (the Indian name for Red Creek) to build a settlement there. He had twenty men with him, and their calling was to operate a tannery for all the southern section and to produce leather for export north.

As soon as he reached Parowan, Lee wrote: "We made the journey in three weeks to the day, without the loss of a single animal." This was about half the time it took the year before so he had some right to boast. But he had brought with him only seventeen men, expecting that some of them already in the south would join him. His letter closed in a vein quite characteristic of him:

I am now as I have always been in your hands and in the hands of the Lord, ready according to the best of my skill and abilities to do for the best. I have no hesitance in saying that I believe that I shall be able to accomplish whatever you in your wisdom may require at my hands, the God in whom I trust being my helper .... I was once a proud spirited man, but shame, experience and reproach has softened my feathers. Should you feel to send me a word of instruction, it will be graciously and cordially received. With feelings of

reverence, I subscribe myself your son and brother in the seal of the covenant forever.

John D. Lee

Another thing worthy of report, and pertinent to the settling of Harmony, should be mentioned here: John D. Lee had been instructed not to go and settle "Dixie" at this time, but to wait until the settlements of Parowan and Cedar were more established. As winter came on and his families were all settled and comfortable, he became restless with inactivity and tired of being cooped up in crowded, small cabins with so many women and children. Then too, he wanted to see this land below the rim of the basin, and perhaps locate in advance the site of his new settlement. Some of the young men of the fort (Parowan), were also eager for activity and adventure, and wanted to go. Among them John Steele, Chapman Duncan, Charles Y. Webb, Lorenzo and William Barton, J. and Miles Anderson, B. Jones, Zadoc Judd, R.H. Gillespie, and J. H. Dunton. They left on January 27, 1852 with four wagons, thirteen horses, and provisions for fifteen days. They made Lee their Captain and traveled south keeping careful log of distances traveled, and the nature of the land and streams. Had very little trouble until they got to the Black Ridge. It is not clear how far over the ridge they got the wagons, or if they went down Ash Creek. The water in the creek would be at its lowest at this time of year. Snow more than likely covered some of the rocks. History tells of their abandoning the wagons before reaching what is now "Pintura" and going on by foot and horseback.

When they stood in the warm southern valley in February and found the grass growing in the scrub brush, and the cottonwoods bursting into leaf, he wrote that "it was like a fire shut in my bones."

Back in Parowan in late February they all cooperated to "pitch a crop," working together on the big fields and leaving the garden spots largely to the women.

When the work was all done, the late fall of 1852, John D. Lee did not go back to Santa Clara Creek and the Rio Virgin to build a settlement. Remember the "Black Ridge"? The trail over it was not conducive to wagons. What few had gone over that way were in shambles. Besides, there were more obstacles in the way. More rocks, deep gullies, sand, to name a few. At this time it was better to go around by Mountain Meadows to Santa Clara. -- (more on that later.)

We go now back to 1854 and "Fort Harmony" and how the Indian Mission was faring-- completing the fort, getting water in ditches to water the land, how the acreage was divided etc.

The missionary group was somewhat divided in their loyalty. In the first place, they were ordered to plow and plant that they might have food both for themselves and their Indian friends. In the second place, they were told to go and live among the natives. They tried diligently to do both. They worked desperately to get their crops in the ground and then they set out to do missionary work. One group went as far south as Las Vegas to explore the country and to establish friendly relations with the tribes there. Another remained on the "Tonaquint" - or Santa Clara Creek. Here they learned some Indian words and tried to teach the natives a few English names. They prayed and preached and sang, though they realized that their audience had little comprehension of their message, other than the general idea that these men were their friends (heap tickaboo), and that they had come to help them raise wheat and many cattle, so that they would not be hungry when the cold moons came.

Some natives were baptized, and each received a new shirt as he came up out of the water. When the rite became popular, some asked that it be repeated so that they might get another new shirt. The recorder left many vivid accounts of these natives as they were upon this first meeting with the white man, one of which needs to be noted:

From Thomas D. Brown Journal

"We went over to their wickiups after our supper and found their women grinding seeds by the light of the moon. And they were also boiling a large pot full of pottage in a conical dish made of clay and sand, thin and hard. This mess seemed of a darkish grey in color with little chunks of bacon in it. We tasted the flour which the women were making from the seeds of grass by rubbing them between two rocks. It tasted much like buckwheat flour or bean meal. What we fancied to be pieces of bacon I have been told, were bunches of matted "ants". One of the brethren tasted this food and said these clusters tasted very oily but knew not the cause. This porridge the female stirred with a large spoon or ladle, like the water gourds of the states, made from the horn of a mountain sheep. With this the mess was divided on wicker baskets, flat in shape, of wood turned dishes, about 1 quart to each - the elders served first - this was soon cleaned out by bending the forefinger of the right hand innards around the point of the thumb for a spoon. The same dish handed back and filled and passed around. They supped this up greedily and with the head of a roasted porcupine, brains and bones, added to an entire roasted sand lark, seemed, added to what we gave them, to about satisfy. Then like hogs with little or no covering they huddled together in the sand. Oh! how Ephriam has fallen.

After prayer, we too were soon asleep on our buffalo robes - not far from our friends . . .

After a few days, all of the party returned to Fort Harmony except Jacob Hamblin and William Henefer, who were to remain and continue the work. Everywhere they saw squalor, filth and barbarism. They witnessed a wedding in which the braves fought for a young squaw until they almost tore her apart, literally, each trying to drag her to his own tepee. They saw the old and sick abandoned. They saw children sold into slavery to Sanpitch, brother to Chief Walker."

The recorder also told in detail of the antics of the Indian Medicine Man in curing the sick, and their custom of healing one by causing another to suffer. For example, When Chief Walker, the "Hawk of the Mountains", became ill, he ordered two Piede children killed in order to alleviate his pain. At his death in mid January 1855, his tribe killed two Pah-Ute squaws, three children, and twenty horses to accompany him to the Happy Hunting Ground and buried a twelve year old boy in the same mound with him to act as a special guide and valet to the old chief.

This from the pen of Thomas D. Brown:

"Thursday, 4 May 1854, I arose early, felt better and am now preparing to take my share of labor, and attend to my other duties. Brother John Murdock was also sick from cold. He and I were invited to have some warm tea by John D. Lee. Two of his wives are here. He has 7 in all. We moved up to new farm about [?] miles north of this, surveyed 3 acres on the north west corner, near the intended site of the new fort, and 20 acres near the road further east, and continued till near sun down. 5 more wagons joined us from the more northern settlements. Some wheat put into the ground.

Friday, May 5: four men from the old fort, and 3 from our company started to level and mark off the course of the water ditch. Our 5 ploughs were still kept going and in the afternoon I took the place of a man at the plough, he being sent off to burn coal, that we might have some repairs done by Bro. Warde, blacksmith to our ploughs and carriages. A heavy thunderstorm, lightning and rain this evening and mostly during the night.

Saturday, 6 May: Planted about the 1/8 of a acre near the new fort of garden fixings. A heavy south wind, most of our company ploughing and sowing wheat. 2 of our company and 3 from the old fort still leveling.

Sunday, 7 May: The wind has subsided - the sunshine and the beauties of nature, - the glory of God is apparent. Our company are all well. Bros. Allen, Lewis, Atwood and Brown walked down to the old fort, and soon after, the families there met us and in the open air we sang "Redeemer of Israel". Brother Lee spoke of the time having come to visit the remnants of Israel of our mission - of our being united - of aspiring spirits and the necessity of putting such down. We are to help one another, and help him, inasmuch as he is set apart to lead us at present - and let him that is greatest be as a little child. Brother R. C. Allen spoke of our separation from the world; of our attending to our prayers and having the spirit of the Lord; that we might do our duties to the Indians, and teach them to feed and clothe themselves. Brother D. Lewis spoke next of the restoring of confidence was the theme his mind dwelt on. To restore is to bring back what we have lost. The breaking of covenants too common among Mormons - men have sometimes been honest in their promises but have failed to perform. The enemy has no doubt aided in this. Keep your promises sacred. Union is the offspring of confidence. Self as it exists in the housefly bands will produce similar results. S. F. Atwood is like Bro. Allen, being sick almost, declined to speak. T. D. Brown spoke of the mission, its probable results if we conduct ourselves wisely, of feeding, cleaning, and clothing the Indians, teaching them to labor and to walk up to the blessings, procured for them by their fathers. R. C. Allen exhorted them to speak to them as little children, not to seek to build ourselves up, but the kingdom of God. We were sent to be the Indians friend. Bro. Wm. Young spoke, and Bro Alfred Hadden prophesied that Bro. Brown should have thousands of these Lamanites around him for these mountains were full of them. Bro. Easton and Ingram testified of their willingness to co-operate in this good cause. We need more provisions to do good among the Indians, and the Lord is giving us rain, and it will be a fruitful season. Bro. Anderson came to do the Lamanites good, and having put his wheat in at Parowan, he will cease skinning in trade; it is a Gentile practice and ought to be stopped and discontinued among Saints. Peter Shirts is one with us. J. Hamblin, rejoiced in the mission. Here our mission seems small, so was the Gospel first. Recounted some Indian movements at Tooele, speak good of all and not evil. I left a good living at home, cheerfully to do good to the Lamanites. 21 men present, 11 women, good spirit prevailing and prayers of faith ascending. Bro. Isaac Riddle spoke. J. D. Lee, "The Indians here are few and their visits are few: they are scarce, we have had 500 of them taught, baptized and blessed them, and healed them. They look upon me as their captain, and Bros. Groves and Dalton as their benefactors. They who feed them are their fathers and owners and have the benefit of their labors. Ordained one of them and sent him on a mission to California to tell all his brethren we were come to do them good. These missionaries are the best of men, I could not choose better. Spoke of marriage among the Indians - when a young woman is marriageable a circle is formed, she walks around and they commence a fisticuff fight. The one who holds out longest gets her to wife. Order should reign rain among us and not confusion. Authority seekers should be put down. At sundown we met at camp and every missionary spoke, and testified of the union and the good spirit of the Lord among us, more or less felt by all. A united determination to obey council, from headquarters and from our officers."

From Thomas D. Brown's Journal:

Brigham Young's plan for the New Fort Harmony taken from the Thomas D. Brown Journal of the "Southern Indian Mission":

"Let the length of each side of the square be 200 feet. The outer wall 3 feet thick and form the back wall or outside of your building 10 feet high. Let your inner wall be 18 inches, and your partition walls 1 foot thick, rooms 15 feet square, the under rooms will form your kitchen and cellars, etc. Let your windows be inside and none on the outside wall of this story. Build another story above this, 9 to 12 feet high -- your outer walls a foot thick and your inner walls as before. Have windows in this both sides in the outer wall. Let the window sills be so high that shot from the outside would pass over the heads of the residents - the inside of the windows to be the usual height. Adobe to be in size 12 X 6 X 4 inches. The upper rooms to be your lodging rooms, etc. And you can throw two or three together into one for meeting and school rooms. Water to be brought through an arched culvert of rock work. Your foundations to be of rock and have a covered pool in the center of your square built around it of rock, and build a well, angular points of your rock inwards. From the bottom of your pool have a slice out of which you can draw water for your potties or water closets which should be on the sides of your gates, two or four rooms each side. Let your gateway be on the lower, say the south, side of the square. Have a portico or porch on the inner side all around, say 6 feet from your wall supported on pillars and from this let your stairs run up to your lodging rooms. Have your firewood outside and carry it in, cut proper lengths for the day or work. Your corral of picket, to be outside also on the lower side and near the gate. You may build your corral 1st or after, just as you have a mind to. At present all is peace and when this is built I shall then say we have a good fort in this territory."

Now this fort had two walls, (double), with a space in between. The outside wall 3 feet thick and the inner wall 18 inches thick. You can see why Brigham Young was pleased when it was completed. If it hadn't been for the earthquake and the torrential rains of the early 1860's it would have stood for scores of years.

Some of the first homes of New Harmony (after the log ones) were built out of adobe. And some were still standing sixty, seventy, years later. There is at least one home lined with adobe between the studs, and on the inside, that is still in use today (1991).

It would be well to note here that not enough has been said about "Chief Walker" of the "Utahs" - Ute. He was a most powerful chief and had earned the name "Hawk of the Mountains." All his tactics were not the best. His traffic and sale of Indian children, plundering, etc., yet he was most influential over other tribes. He had also pledged his allegiance to Brigham Young who now could breathe a little easier with this mighty Indian chief on his side.

How did he become to be known as the Hawk? Not because the name sounded good. However that could have had some bearing. But he got it more than likely the same way a young brave receives his feathers that he wears on his head dress, and or, hangs by a strip of buckskin from his hunting bow. A name given to an Indian comes from the "characteristics" of that person. Now a hawk sits on a lofty crag or tall tree. Its falcon eyes seeing everything that moves - a "bird of prey", ready to pounce on something for food, or if it be an enemy to maim or kill. It soars high in the sky ever looking, always ready to strike when the greatest advantage is his.

Chief Walker lived some 8 years after the Saints came into the "Utah Valleys." He was either a friend or a deadly foe. If a Indian gives you his word, he usually keeps it, if you keep yours. One can see the wisdom of Brigham Young when he said to the Indian Missionaries, "Win their friendship by showing yours. Feed them, clothe

them, show your affections, and you will win theirs. It is better to feed them than to fight them" - This he said to all Saints.

Of the first missionaries who went to Santa Clara, Jacob Hamblin, Thales Haskill, and William Henefer stayed there some 3-4 weeks. Of all the missionaries, one stands out as the most dedicated and who lived among the Indians, came to know them and speak their language. History tells us that he took an Indian maiden to wife. He became known as the "Buckskin Apostle" who dedicated his life's work to the cause. This man was Jacob Hamblin. Even though there is little said about the taking of Indian wives, other of the early settlers did also.

Jacob Hamblin spent very little time at Fort Harmony. The Indian Mission Headquarters was there, but there was disharmony between Pres. Rufus Allen and Jacob Hamblin. Bro. Hamblin would take too much on himself as to how the Indian Mission should be. He didn't consult President Allen on some matters and was called to task about it. At times Jacob Hamblin would consult with Brigham Young. One would recall what Brigham Young said about going with the Indians when they went off in bands? About teaching them, getting to know their habits, their language, clothe them, feed them etc. Now Jacob Hamblin did these things more than any other.

Do not get the wrong impression, the Indian Mission was a very big undertaking and many of the missionaries and others who were not of the set apart missionaries, helped the cause along with food, clothing, utensils, tools, etc. All pioneers of the "settling of the southern Utah" did their part.

The fort at Santa Clara was built (started) in December of 1855 and completed early in 1856 with the help of four stone masons and others.

On December 16th, Jacob Hamblin started a long ride to Fort Harmony. He needed counsel with President Allen and the Brethren.

This from the book Jacob Hamblin - pages 236-237:

It was a strangely hostile Allen who greeted Jacob. A meeting was immediately called. In addition to President Allen and his Council, it was attended by "Apostle Lorenzo Snow" who was touring the Southern colonies. Jacob soon found he was on trial.

"I am very much dissatisfied with your conduct as a missionary, Brother Hamblin" President Allen declared.

Stunned, Jacob looked about the table at the brethren's faces. They had withdrawn from him behind their worried masks.

"In what manner am I offending?" Jacob asked.

"Is it true you have started on a mission to the Moquis Nation?"

"It is true."

"By whose authority?"

"They are town Indians - civilized. There is great work to be done among them."

"You seem to forget, Brother Hamblin, that I'm in charge of this mission. That I and my Council will name the fields of labor, and dispatch the missionaries."

"I talked the matter over with President Young this fall", Jacob said.

"He agreed as to the necessity of opening this field."

"Did he name you to open it?" President Allen asked.

"No"

"Then you have shown disrespect for authority, you've acted very unwisely. Your field of labor is on the Santa Clara. You will remain there until this mission deems fit to call you elsewhere".

Jacob grew hot with anger. President Allen's attitude, he felt spiteful. In it he saw nothing of the humility so necessary to the work. "My field of labor is to preach the gospel to the Lamanites", he said; "To do all in my power to lift these people up from degradation to salvation and self respect.

I have done that to the best of my ability."

"By whose authority did you presume to bring families into your mission station? They tell me you now have a town growing on the Tonaquint!"

"President Young gave me permission to bring my family and other families south."

"I don't believe it," Bro. Allen declared.

"Seems hard for you to believe anything," Jacob answered.

"You've acted wrongly, Brother Hamblin. This is a mission like any other mission in America, Europe, or the Isles of the sea. When you serve a mission you leave your families at home. That is the policy of the Church". President Allen looked about him at the other brethren. If it is right for Jacob to have his family it is just as right for all of you elders in the mission to share the same privilege."

Nods of approval came from the circle.

"President Young gave me permission", Jacob doggedly replied.

"I don't believe it," Bro. Allen repeated. "He gave me express orders that no families--"

"Just a minute brethren," Apostle Snow broke in, "Nothing is solved in the heat of temper. And both of you brethren could be right".

"What do you suggest?"

"It's Brother Hamblin's contention that he was acting in good faith. That President Young himself gave permission for him to move families to the Santa Clara. Why don't you find out what Brother Brigham has to say about it."

"But I'm President of this mission", Allen protested. Matters pertaining to this mission should be cleared through this council".

"True", said Apostle Snow, "but Brother Brigham is President of the Church. Since he's apparently involved, lets give him a chance to justify his stand."

Later they found that all families of missionaries who would care to have their families with them, were free to do so.

With ten missionaries assigned to the Tonaquint, the four masons from Cedar City, and unpredictable help of the Indians, the fort became a quick reality. In three weeks from the time the first stone was quarried from the north hills, the fort stood--one hundred feet square, twelve feet high, and with walls two feet thick.

Houses were built adjoining the inside walls, with parapet space on their roofs for riflemen to stand in full protection in time of trouble. Jacob was proud of his imposing monument to the cooperative endeavor; he also hoped no guns would ever at any time be turned against the Lamanites.

We find from the journal of Thomas D. Brown that the water from "Ash Creek" was turned into the canal for the use of both the missionaries and residents of "Fort Harmony". June 1, 1855 - this was the fifth stream in use. Everyone happy about this, it was much needed.

There were killing frosts that year as late as June 6th. The journal goes on to indicate that our beans, squash, melons, etc., destroyed by frost. Replanted some beans potatoes, and corn.

The main canal was 8 feet wide and 2 feet deep. They had quite a bit of trouble holding that much water in the ditches. The banks were loose and kept breaking. It was a constant problem until they had time to settle and the banks and dams didn't wash out.

Fort Harmony Survey  
Farms

<u>Name:</u>	<u>Lot</u>	<u>Block</u>	<u>Size</u>	<u>Acres</u>	<u>Ref:</u>	<u>Date:</u>
Atwood, Samuel	39	2	40 X 40	10	A-142	02/16/55
Atwood, Samuel	42	2	40 X 40	10	A-142	02/16/55
Barney, Henry	52	2	40 X 40	10	A-146	02/16/55
Barney, Henry	53	2	40 X 40	10	A-146	02/16/55
Blackburn, Lihu	12	2	40 X 40	10	B-6	02/16/55
Blackburn, Lihu	51	2	40 X 40	10	B-6	02/16/55
Brown, Thomas D.	35	2	40 X 40	10	A-141	02/16/55
Carter, Ruben	45	2	40 X 40	10	B-4	02/16/55
Carter, Ruben	47	2	40 X 40	10	B-4	02/16/55
Davis, John R.	63	2	40 X 40	10	A-145	02/16/55
Dalton, Chas. R.	26	2	40 X 40	10	B-3	02/16/55
Dalton, Chas. R.	27	2	40 X 40	10	B-3	02/16/55
Groves, Elisha H.	29	2	40 X 40	10	A-143	02/16/55
Groves, Elisha H.	30	2	40 X 40	10	A-143	02/16/55
Hadden, Alford S.	54	2	40 X 40	10	B-4	02/16/55
Ingraham, Alexander	11	2	40 X 40	10	A-146	02/16/55
Knell, Benjamin and	36	2	40 X 40	10	B-2	02/16/55
Coleman, Prime Knight, Samuel	62	2	40 X 40	10	A-141	02/16/55
Morse, Gilbert	6	2	40 X 40	10	A-143	02/16/55
Lee, John D.	13	2	40 X 40	10	B-2	02/16/55
Lee, John D.	19	2	40 X 40	10	B-2	02/28/55
Lee, John D.	20	2	40 X 40	10	B-2	02/16/55
Lee, John D.	21	2	40 X 40	10	B-2	02/16/55
Lee, John D.	22	2	40 X 40	10	B-2	02/16/55
Littlefield, Waldo	28	2	40 X 40	10	B-25	03/24/55
Morse, Gilbert	7	2	40 X 40	10	A-143	02/16/55
Powel, Thomas A.	34	2	40 X 40	10	B-19	03/24/55
Powell, James L.	50	2	40 X 40	10	B-3	02/16/55
Richey, Robert	37	2	40 X 40	10	A-142	02/16/55
Riddle, Issac and	44	2	40 X 40	10	A-141	02/16/55
Allen, Rufus C. Robinson, Richard and	43	2	40 X 40	10	B-2	02/16/55
Thornton, Amos Roundy, Lorenzo W.	38	2	40 X 40	10	A-142	02/16/55
Shirts, George	24	2	40 X 40	10	A-143	02/16/55
Shirts, George	25	2	40 X 40	10	B-154	09/01/55
Shirts, Peter	(*)		40 X 40	10	B-2	03/06/55
Shirts, Peter	9	2	40 X 40	10	A-141	02/16/55
Shirts, Peter	(**)	2	40 X 40	10	B-25	03/06/55
Shirts, Peter	10	2	40 X 40	10	A-143	02/16/55
Wardell, John	8	2	40 X 40	10	B-6	03/03/55
Young, William	5	2	40 X 40	10	B-5	02/06/55
Young, Willis	61	2	40 X 40	10	B-5	02/06/55

Fort Harmony Survey

Garden Spots

<u>Name:</u>	<u>Lot</u>	<u>Block</u>	<u>Size</u>	<u>Acres</u>	<u>Ref:</u>	<u>Date:</u>
Atwood, Samuel	13	3	4 X 40	1	A-142	02/16/55
Atwood, Samuel	14	3	4 X 40	1	A-142	02/16/55
Barney, Henry	23	3	4 X 40	1	A-146	02/16/55
Blackburn, Lihu	21	3	4 X 40	1	B-6	02/16/55
Brown, Thomas D.	9	3	4 X 40	1	A-141	02/16/55
Carter, Ruben	18	3	4 X 40	1	B-4	02/16/55
Carter, Ruben	19	3	4 X 40	1	B-4	02/16/55
Dalton, Charles W	4	3	4 X 40	1	B-3	02/16/55
Davis, William R.	29	3	4 X 40	1	A-146	02/16/55
Groves, Elisha	5	3	4 X 40	1	B-3	02/16/55
Hadden, Alford S.	24	3	4 X 40	1	B-4	02/16/55
Powel, James L.	20	3	4 X 40	1	B-3	02/16/55
Groves, Elisha H.	6	3	4 X 40	1	A-143	02/16/55
Knell, Benjamin and Coleman, Prime	16	3	4 X 40	1	A-142	02/16/55
Richie, Robert	11	3	4 X 40	1	A-142	02/16/55
Riddle, Issac and Allen, Rufus C.	16	3	4 X 40	1	A-141	02/16/55
Robinson, Richard	15	3	4 X 40	1	A-141	02/23/55
Roundy, Lorenzo W.	12	3	4 X 40	1	A-141	02/16/55
Shirts, George	2	3	4 X 40	1	A-143	02/16/55
Young, Willis	26	3	4 X 40	1	B-5	02/16/55

On Jan. 1, 1856 five Indian Agencies were formed in the Territory, and John D. Lee was placed in charge of the one in the southern area, the Iron County Agency. He was to receive a fixed salary of fifty dollars a month, and was to represent the government in distributing tools, seeds, and supplies and helping the natives in their farming attempts. While not in competition with the missionaries, he did now have an extra power for he was "The Indian Farmer" representing the Great White Father in Washington.

On January 4, 1856 the citizens of Washington County sent a petition signed by thirty-two men--the total male population, asking for an autonomous county government, with the County Seat at Fort Harmony. The petition was granted and the government set up on February 7, with John D. Lee as Probate Judge, Clerk and Assessor.

The first business of the court was to try a case against Enos, an Indian, upon a complaint signed by Robert M. Dickson, who stated that Enos had killed and carried off two sheep and some flour. The sheriff, Charles W. Dalton, was ordered to take Enos into custody and to summon "twelve judicious men, residents of said county", to serve as jurors.

The court went through the legal procedures. The meeting was duly called to order by the crier, the case stated, and a defense provided for the Indian. The defendant claimed a jury but objected to Rufus C. Allen's serving. After another had taken his place, the court proceeded to call the witnesses, two Indians, who both swore upon an oath that Enos had committed the crime of which he was accused. The two attorneys each questioned the witnesses and tried to impress them with the need of giving true testimony.

Through all of it, Enos sat expressionless and stolid, understanding enough of the proceedings to be concerned with what his punishment might be. The jury was finally delivered over to the bailiff with instructions to put them in a private room where they should have no conversation with anyone during their deliberations.

The court had convened at 10 A.M., and the verdict was not brought in until 4 P.M. The jury found the accused guilty and sentenced him to three months of hard labor, during which time he was to wear a ball and chain.

In 1854 President Young had talked to the people upon the Law of Consecration, and urged them out of loyalty to the Church to deed all their property to it. Thomas D. Brown, himself not in sympathy with the principle, mentioned that "Consecration a bugbear," and "the people do not like it". Still he made out twelve deeds of transfer under the law of consecration on blanks provided by the Church.

Now Lee began entering upon the pages of the County record similar deeds. Typical is that of one of the Indian Missionaries, Richard Robinson and his wife Elizabeth, who far, and in consideration of the good will which we have to the church of Jesus Christ of L.D. Saints, give and convey unto Brigham Young, Trustee in Trust for said church, his heirs and successor in office and assigns all our claims to the ownership of the following described property to wit...after which, they listed and evaluated the one underground room, corrals, horses, calves, sheep, swine, brewing apparatus on a small scale, one fouling piece, kitchen furniture and wearing apparel, totaling \$855.00 in value.

Since fewer than a third of the members of the Church ever signed such deeds, and since not one of those who did sign was actually required to give up any property, this whole project was just another test of loyalty.

There had been some talk in the north of a general movement of reformation in the Church, but the vigorous call to repentance, to cleansing, and soul-searching, which would lead to rebaptism and a renewal of covenants did not begin until mid July. Actually it had been in action in the southern settlements several months earlier. For example, on April 28, Rachel Lee wrote in her minutes of the morning meeting, of blessing four Indian children recently purchased. In the afternoon, they were visited by Isaac C. Haight, Stake President, and his two counselors, John M. Higbee and Elias Morris. After a meeting in which several men confessed to slothfulness and neglect of duty, Isaac C. Haight baptized the following: Bishop W. R. Davis, Henry Barney, Amos G. Thornton, Elisha Groves, Rufus C. Allen, John D. Lee, William Young, Lorenzo W. Roundy and Charles W. Dalton. These were confirmed in the evening meeting, according to Rachel's account.

All those that were baptized spoke their feelings and resolution to be better men henceforth. When Bro. Roundy spoke he felt truly penitent before the Lord and floods of tears gushed from every eye. "I do here bear witness that never since Harmony has been settled has there been such feelings of penitence and contrition and joy and thankfulness to God for his mercies and loving kindness towards us through all our wickedness, and hardness of heart that have existed in this place one toward another. Yea, everyone melted down in a flood of tears and thankful to their God and Savior for giving us a chance before it was to late for us to repent, of our ways."

Many of the brethren spoke and all rejoiced together. Pres. Haight and council rejoiced exceedingly and spoke their satisfaction to see the true penitence of the Brethren in the course of the reformation and said that this was not a revival like had been sometimes of short duration but it would continue until the dividing line would be drawn between the righteous and wicked and the great struggle would commence between the two kingdoms. - Benediction by Pres. Haight.

December 8, 1856

The fourth session of the Washington County Court (Probate Judge Lee presiding) appointed Peter Shirts as County Road Commissioner. Was given \$300.00 to build a road which came to be known as the "Peter's Leap". This road went southwest from Fort Harmony, following the ridge which came to be known as the "Hogs Back" - It was a gentle slope and went by "Sawyers Spring" and on south and west near the Pine Valley Mountain some 6 miles from the fort until it came to a high rocky ledge on the north side of a wide canyon. Those helping Peter on the road remarked "Well Peter, how do you cross this? Peter just smiled and said "Leap it." From then it was called

"Peter's Leap" and the creek was called "Leap Creek".

Peter Shirts went back to the County for more money, some \$50.00 more for powder to blast a dugway from the ledge to the bottom of the creek. He was denied the money and was relieved of his position as County Road Commissioner, (because he had spent the amount appropriated by the Court for road purposes), and ordained that the ordinance passed on the first of December appointing Peter Shirts to the Office of County Road Commissioner hereby is repealed and the office of County Road Commissioner is vacated. The road was not vacated however, and eventually the dugway was blasted out and the road completed on to Anderson Junction and Grapevine Spring, to Leeds, and on to Washington and St. George. This road was the second of two that were built from Fort Harmony to Dixie. It was passable, but not for heavy loaded wagons. Those still went around the mountain north of Fort Harmony by Quichapa Lake, the Iron Mountains, Old Iron Town, to Mountain Meadows and south to Santa Clara. If you had a group of heavy loaded wagons, this route still was the safest and best even though it took twice as long. It came to be known as the "California Road" and followed the Old Spanish Trail.

In April 1857 at General Conference, it was decided that a company should go south to raise cotton. Twenty eight families were sent. The Samuel Adair party arrived on April 15th. The Robert Dockery Covington Party arrived on the 5th of May. Covington was a former cotton plantation supervisor from North Carolina. His party was mostly from Texas, Tennessee, and Virginia. The company from Texas said they would kill Peter Shirts - the road was so bad!

At this point, let us stop and think what the valley from Cedar City to the Black Ridge looked like when the Saints first came to the valley. - No fences, grass knee deep to a horse, the valley over 20 miles long and 5 miles wide in places. Water in the creek at what came to be Walker Fort, 6 miles south of Cedar City. Coming south from Cedar City as you came around the end of a low hill, you could see Quichapa Lake off to the west in the low part of the valley, which valley drained to the north. Five miles further down the valley Kanarra Creek, and Spring Creek, drained out into the valley. Lush meadows here, with cedar ridges on the west and on the north end of the Kolob fingers, to the east. From there to the Black Ridge, grass was belly deep to a cow. It is no wonder that Thomas D. Brown said it was the best grazing land he had seen since he landed in New York. Brother Brown was lately from England and originally from Scotland where it is green, green, green, - as is most of the British Isles. History tells us that even the washes were smaller in those days. The width and depth of the washes increased at the time Fort Harmony washed or melted away. (in 1861 - 1862). All that marred the beauty was the Indian trails through it, as they traveled from summer to winter range, also a few wickiups here and there.

The Indians had very few cattle. They would have horses however. History tells that there were bands of wild horses west in what is now Nevada, and south in Arizona.

Now recall that this was still a territory. The "State of Deseret" extended south into what is now Arizona and New Mexico, through what is now Nevada into California, and north into Idaho.

The Indians lived mostly in the mountains and hills for protection from the Mexicans and Spaniards. Also the game was there, mainly deer. They knew how to manage the deer herd and it grew. They had only bow and arrow, therefore the hilly and wooded areas were the best to hunt.

There would have been wild berries, pine nuts, etc. The Indians were experts in gathering and roasting pine nuts. They taught the "Whites" that art. However the white man never did get to the point where their pine nuts tasted as good as the Indians'.

Now think for a moment what you would do if someone invaded your homeland. They had been here for centuries, now someone wanted it. Brigham Young had the right idea when he said, "Feed them, clothe them, up-lift them, they are our brothers, a part of the remnant of 'Israel'. We are here to teach, and help them have a better life."

Somewhere one has heard the quote from the Church Headquarters: "If one third of

the Lamanites could be converted to the Gospel, the Millennium could be ushered in". Then stop and think what a "tall order" that is. Many countries in South America are 90% Indians, or have Indian blood.

More from Thomas D. Brown's Journal:

"Wednesday June 7, 1854

Eight of our company, R. C. Allen, T. D. Brown, Lorenzo Roundy, W. Henefer, J. Hamblin, A. P. Hardy, A. G. Thornton, Thales Haskell and Hyrum Evens (interpreter), - this morning at 10, left our camp to prosecute our mission among the Indians south, proposing first to visit Toquer, one of their chiefs. As we passed slowly along on horseback we came in sight of:

An Indian burial

Now it is said that they bury their dead after the white mans pattern, as much as they can, but formerly they are supposed to have hid the body among the rocks, where, no doubt the hungry wolves found them. By others it is supposed they burned their dead. When they inter a body they bury all of it, the blanket, or rabbit mantilla, bows and arrow, or gun if they have one.

We did not approach the assembled crowd, but supposed there were mormons there as well as Indians, and that a grave was being filled up (from their circular form). The name of the Indian was "Pierre", we saw him a few days before and discovered that consumption dried up his vitals and had worn him to a skeleton form. We then pronounced his death near. He is said to have been hurt while fighting for a wife, or to obtain one, his second, (his first being still alive, which some say is customary here). The strongest and boldest warrior being the most successful. When he lay dying his only bed was the dusty earth. I could not help reflecting "to dust we must return". --Alas! Poor Indians, how near the soil they have been! At birth dropped into the dust, creeping lying, running in it with no other table--thy workbench--thy gambling table, thy theater--pulpit--stage--bed of joy--sorrow, and death. With apparent sympathy thou are surrounded by thy wives, children and friends, though at a little distance in sad and mournful silence -- the head of the dying one resting on the roots of a brushhook, his feet drawn up to his back, his legs and feet wasted away, except at the joints; "return to dust". Why poor, dark degraded Lamanites thou never went far out of it! What are their hopes? DREAMEST thou of bright and sunny days, of fields illimitable as now thy native wilds are, but filled with herds and flocks of mountain sheep, of deer, of elk, of herds of cattle whose numbers still increase, though thou forever huntest there, and liv'st among them, or hearest thou the roar of merriment that "essh"-time past- thou didst enjoy when mingling in the war dance, or yet the still wilder war whoop, or the shouts of victory at scalping time, or is all with thee a dreary wast of darkness? An eternal night?

We reached Harmony Old Corral at noon, and then moved on across Ash Creek on new untrodden ground. We had ----- an aged Indian for our guide, and another Indian, Dick, soon joined us for the first four miles until we again struck Ash Creek. We had a long rocky bench or rolling hill then descended around same, by a long steep rocky hill, thence for some miles on a good level bottom of Ash Creek, then over other rolling ridges of sand and rocky boulders alternately till at near sundown 16 miles from our old Corral and 20 miles from our camp we reached Toker's wickiups. Our Indian guides had gone before to tell them and three young braves came out to meet us. After passing over some rough, rocky hills and large boulders we came to see the smoke of:

### Chief Toquer's Wickiups

Chief Toquer's wickiups (3 of them) were composed of long branches of willows, cottonwood, and stalks of corn. The willows were stuck in the ground slantingly so that they met at the top. The leaves of these and a neighboring ash tree, was all the shelter from the wind or rain.

### The Chief's picture

Toker is a small broad old man 50 years of age. Broad bald forehead, rather flat nose and darker in color than most other Indians -- a beard long and thin, pulled out some of it for a time, but continued not as most Indians do, more like a Negro than other Indians, but still the hair left on his head is not the short wooly curly hair of a Negro, but the long, straight black hair of Israel's race. His children are more comely than he.

He received us cordially, and when told that R. C. Allen was our captain, the two big men embraced each other very affectionately, more like refined French and people of civilized Europe than the rude Indians, and hardened rough ones of the new-born "West". They seemed like brothers that had met after a long separation by dividing oceans. We believe the warm kiss of eastern climes would have ended their intense embrace, but for the maiden blushes - the modesty or coolness of our youthful captain. Cap. Toker then very courteously led us to our suite of apartments in the great mansion of our common parent, in the sandy bottoms about 30 yards north of their 3 wickiups, warning us to keep our horses off his grape vines, some 5 or 6 bunches of which intertwined their tendrils with the tall bunch grass.

After turning out our horses to but a scanty picking among the rocks, we untied our wallets, and drew forth some raw bacon, bread and cheese. Now being surrounded by some 15 Indians looking as hungry as we felt we were after our long ride, we all sat down on the sandy carpet and partook about equally. Much talk ensued and most of it little understood by us. They have small stripes of corn, squash, potatoes, all scratched in with their hands, for miles along Ash Creek and seem very industrious. Night was coming on so we spread our buffalo robes on the ground and were soon asleep not far from our friends, who were huddled close together on the sand with very little to cover themselves.

### The Road

Can a road be made southward by this route to San Diego and California? We think it can but as some 8 miles are over hilly and rocky ground the expense will be great. The other 8 miles are over heavy sand hills and some good bottoms on Ash Creek and Rio Virgin. There are some dry, deep gullies or creeks, but from the number and size of the boulders that are abrasions or washings from the mountains, we suppose that in early spring these must be filled with water from the melting snow of the mountains which are here are some 5 miles off and appear covered with good timber. Now the snow is mostly off these. - 2 or 3 bridges probably required.

We are now near 37 degrees latitude -- the boundary line in Utah Territory and lower California -- or Mexico. The road would have to pass here, near the Ash Creek, between the two great chains of mountains that nearly meet here, one called the Wasatch Chain on the maps. --the creek passes between them, deep chasms, small Ash and Cottonwood are found on this Creek.

### The Scenery

What abrupt terminations are these to the two chains of mountains east and west, like leaping off places at the world's end! But see over Ash Creek to the east, what table lands are these, broken off so abruptly? By some

floods of water? What lofty spires, what turrets, what bastions! What outworks to some elevated forts! What battlements are these? What inaccessible ramparts!? From these no doubt are often heard Heaven's artillery cannonading! What guards patrol these elevated walls? Are these the boundaries of the Northern Rio Virgin? They are.

Thursday June 8th: - Ash Creek roared, the wind whistled during the night, and some of us were insensible of either, but chilly, we arose at 5 A.M. The Indians too were up. They again partook with us. We took our horses off to better feed, east by south of this creek about 1 1/2 miles to another creek and small bottom of better grass. The Indians are all off planting some corn seed we gave them, - their women grinding a kind of grass seed into flour - two of our men off hunting, the rest guarding our horses and seeing the Indians farm; I alone guarding our luggage and waiting here I composed the following:

"MISSIONARIES SONG"

The Spirit Loquitor

1. Stop! Stop! Some spirit whispers, who are you? when you come? Why tread this ground long sacred? Have you no other home? The ashes of our fathers sleep here- untrod-- Are you in search of paltry gold, or servants of Shenowab? Tell, tell, pray quickly tell? Are you in search of paltry gold? or servants of Shenowab?

THE MISSIONARIES SPEAK

2. Our fathers came from "Kolob", a long, long, time ago, and we the sons of royal sires are also here below. In search of Shenowab Children, a noble royal race, The sons of Joseph - Ephraim, are they in this place? Tell, tell, pray quickly do. Or must we go for Israels race to chile and peru?

\* Shenowab -- God, -- the Great Spirit

Thursday, 22 June - wrote the following letter:

To Gov. Young  
Southern Indian Mission  
Headquarters, Harmony  
22 June, 1854

Dear Sir

I lay before you a few more facts relating to the Pahute or Piede Indians - the rivers, Santa Clara and Rio Virgin - the mountains and roads in this southern country.

Eight of us, have completed our plowing, sowing, and early irrigation, started southward two weeks ago, and 20 miles south, on Ash Creek or upper Rio Virgin, came to chief Toker's camp. We found him grubbing and burning trees and clearing away rubbish from 3 acres at Ash Creek. Some corn 2 feet up, beans, potatoes, squash, watermelons, but no wheat, an irrigating canal

cut round the base of the mountains about 1/2 mile in length, land sandy and light. Farther down we found some 5 acres of better soil that formerly had borne a good crop of corn, deserted I suppose for the want of implements. Here we found only 1 hoe and 1 hatchet to many laborers there work being done mostly by a stick or paddle in size and appearance like our axe handle. We found other wickiups and Indians farther down the Santa Clara equally destitute of cattle, plows, spades, and almost naked. 25 miles farther south we struck the Santa Clara. Here there is some good land cultivated, some deserted, and some unbroken, and some 3 wickiups well peopled all actively employed. Here were about 5 acres of good wheat partially ripe, also corn, beans, farther advanced. Here and farther up the Santa Clara we found abundance of gooseberries, black, white, and red currants ripe. About 7 miles up this river we found a central point more extensively peopled and farmed, the finest wheat I have seen in these valleys, and much farther forward than here or farther north.

We traveled among these mountains and found men literally in caves, holes and dens of the earth, as well as in the almost inaccessible mountains. We traveled the Santa Clara from its mouth to its source, about 40 miles, saw about 200 Indians, lived with them and strove hard to increase our knowledge of their language. On the upper portion of the Santa Clara we met Col. Reese's train of goods, and learned that a good field lies before us on the muddy among the same tribe some 90 miles farther south and west. Brother P. P. Pratt and a brother from here visited them. As with us, some have desired baptism which was not refused, though at present salvation to them will be increase of tools, sustenance during the whole year, and farming implements that may produce food. They are very industrious and simple as children. They own but few guns and horses, and many of them in trying to hold a gun would put it to the left shoulder with the trigger upwards! It would be hard to drive them away from the small but fertile valleys of the Santa Clara. They rejoiced much to hear that the big captain had told Walker to quit stealing their Squaws and children, and that we should write to the Big Captain for ploughs, spades, and probably we might come and help them next year. They seemed to love us much and regretted our leaving them. We left 2 of our company among them and today 5 more have started out from this place to join them.

There are two roads that present themselves to us from this southward, say to San Bernardino. First, that direct south from Coal Creek through Harmony to the Rio Virgin, 7 miles of this is very rocky and hilly, and would take much to make it, but would considerably lessen the distance. This route is desirable. The other route that at present going westward from Coal Creek over the mountains and then again returning over the same train of mountains to the Santa Clara and Rio Virgin. This carries travellers at present to far eastward. It is supposed a road more westerly towards the muddy and Vega can be got avoiding the mountains of the Santa Clara and Sandy Rio Virgin. Though we are at liberty to do all we can, perhaps it is out of our sphere and beyond our circle to explore this route as far as the muddy?

We have finished one fourth part of the corral, which is 20 rods square, have made the better half of the irrigating canal, and propose finishing a fourth part of the fort and claiming a fourth part of the land. This is according to Pres. Smith's advice from Parowan. Bro Lee has said we should have only 2 1/2 acres of land each man. How will this be? We are pretty well united and the good spirit prevails. Our crops are late and this climate colder than that south being near the rim of the basin. I enclose a song for the news if worthy."

T. D. Brown, Recorder for the mission

We learn from the notation in John D. Lee's diary. Date Sept. 18th, 1858. Here in part is what it said:

"On the night of the 18th I was notified to appear before Bishop Davies to answer the charge of being accused of marrying an Indian girl to H. Barney, contrary to the order of the priesthood. I appeared and answered to the complaint. I told them that I did make a "sham marriage" of the affair but did it for good and that too by the Bishop's council. The bishop said that he was aware of that, but his pres. ordered him to disfellowship the parties until they should appear before the High Council. Accordingly the Bishop alone disfellowshipped me and Barney, but did not call on his Council nor the branch to sustain him. He merely did this to satisfy Pres. Haight, not that he considered it legal or just. They were all opposed to the proceedings and would not take the sacrament until the matter was settled. I asked the Bishop was there any way of making satisfaction. He replied no, but without being disfellowshipped first. I replied that I considered the treatment unjust, that I was not disfellowshipped for doing a crime, but merely to gratify an ambitious man who used the thing as a pretext to crush and cripple me in doing good and that I would inform President Young of the whole affair, which I did.

G. SL. City, Nov. 19th 1858

To the authorities at Cedar City and Harmony

Dear Brethren

I have taken pains to inquire into the matter of Bros. Lee and Barney at Harmony about marrying an Indian girl. It appears the parties were all honest in their intentions and if the brethren at that place had not made such a regular pow-wow over it, there would not have been any harm done, or at least all might have been made right. If Bro Barney or any other good man wishes to take an Indian girl for a wife, he should first gain her affections and take pains to instruct her, and then have her sealed to him by the proper authority, the same precisely as a white woman. There is a right and wrong way to do it, and if the Brethren have suffered for their folly, it is alright if you can therefore learn wisdom. I learned that Bro. Lee and Barney have been restored to fellowship which is alright, and I trust that here after there will not be so much ado as the chorus of an old song has it all about nothing at all.

I remain ever your Bro. in Christ  
Brigham Young

The Saints worked oxen (cattle), horses and mules. Two oxen yoked together to pull a wagon, plow, etc. would be called a "yoke of oxen". Two horses doing the same work would be a "team of horses." Two mules harnessed and hitched to a wagon would be called a "span of mules."

The oxen were slower and more steady, had a split hoof, so would be more surefooted. They were as big or bigger than a horse and could pull as much or more. The mules were usually smaller but for their weight, could on occasion, out pull most teams or yokes that were the same weight.

It usually took a man with a "iron hand" to handle the oxen. They usually walked by their side and by word of voice or a flick of a whip, could give them signals. Teams of horses or spans of mules could be handled by the younger men or women, and most of the time they were. Horses and mules could be driven from a seat in a wagon or buggy. Some of the gaited horses--good walkers, pacers, and trotters--were the ones used on the buggies and carriages that were built for faster travel.

If a boy or girl were 14 years or under, they were called children; if they were 15 or more they would be considered men and women. Many girls 15 were getting married, the boys maybe two or three years older. However they took their places in society and did the work of adults at 15 or older. The young men working beside the men and the girls taking their place along side of the women.

In pioneer times everyone worked the soil, first and foremost (everyone) regardless of their station in life. Their very lives depended on it. They all really lived "by the sweat of thy brow, wilt thou eat thy bread all the days of your life".

Doctors, lawyers, masons, carpenters, gun smiths, wheelwrights, house wives, midwives, what ever your occupation, you were first a tiller of the soil. Everyone learned to work at a very early age. If there were exceptions to this rule, those not laboring at a early age never became the skilled pioneer or laborer. The "gospel of work" is true.

From the journals of Jacob Hamblin, compiled by Paul Bailey, we learn of the movements of the Saints in the southern Utah territory:

Jacob Hamblin's fall assignment by Elder Allen was a preaching and exploring journey into the little known mountain country east of Harmony (Fort Harmony). In charge of the trip was David Lewis, whose companions besides Jacob, were Peter Shirts, Samuel Atwood, and Augustus P. Hardy. They left horse-back from Fort Harmony on the fifteenth of Oct. 1854.

In his journal Jacob wrote thus of the Indians encountered: "As the Utah Indians had practiced stealing the Piede children, the Piede Indians on this trip were very much afraid of us - being armed and on horseback. Since the "Utahs" generally went armed and on horseback to steal Piede children, it was with difficulty that we could get a chance to speak to them." But the Brethren were persistent at winning friendships. One night, in the mountains, they made a camp with a dozen Piedades talking with them through the medium of the two friendly indians brought from Harmony. Convinced at last that the Mormons had no intention of making slaves of their children, the poverty stricken and shiftless Piedades immediately shed all sign of hostility and suspicion.

Jacob, whose quiet blue eyes were studying all things pertaining to his calling, was impressed by the heaps of fragmental pottery upon which mounds the Piedades now built their fire. None of the savage clans yet encountered showed any signs of pottery making. Holding a decorative piece of the ancient ware in his hand, he asked the now friendly Piedades for explanation of the riddle. "Moquis (Hopi's) once had lived on this land", he was told. "Long time ago Piedades fought Moquis, drove them over the big waters." Many of the Piedades once lived east of the Colorado, he was informed, but the land had become "bad" and they had died out.

In their journey from canyon to canyon, they found petrified trees, outcroppings of iron and lead ores - and more Indians. But they did not find the elusive Fish Lake. Once, at dusk, they held meeting with a group of Indians on the very top of a mountain. "We had a very good talk with them," Jacob wrote in his journal. We gave them all the shirts, cups, and knives we could spare. They gave us pine nuts."

By the first week in November the brethren were hopelessly lost, winter was upon them, and David Lewis had proven himself useless and inept at guiding them to Fish Lake. For days the men had grumbled. Now they were in open rebellion. "We've been wandering in these mountains long enough," Peter Shirts said disgustedly, and swinging into his saddle. "I'm hunting my own way to the lake." With his desertion a meeting was called. By vote of the Brethren, David Lewis was disposed as leader and Jacob installed in his place.

In one hard day's travel Jacob and the little party were on the pine clad shores of Fish Lake (Navajo). An hour after they were camped, Brother Shirts arrived. Winter had dealt harshly with him. His rebellion vanished into contrite and humble joy at sight of his companions.

From the lake they headed straight over the mountain to Parowan. The Saints of this tiny settlement received them with open arms and the warmest sort of hospitality. "I felt truly thankful to my Heavenly Father," Jacob wrote in his journal, "That His preserving care had been over us and brought us safely through the mountains."

They were in Cedar City the next day. In this village center of Utah's infant iron industry, they rested a day for the Sabbath. "Brother Lewis, Atwood, and myself, preached on the gathering of the Lamanites," Jacob recorded.

Again as they traveled southward, they were confronted with slave traffic among the tribes. A roving band of Utes descending one evening upon the camp of the Brethren, offered as trade a six year old boy, apparently stolen from some other tribe. Thought of the lad being driven across mountains and deserts, flailed on by the merciless procurers who dealt in humanity as they would chattel, to become, if he lived, forever property of some abusive Mexican or Navajo, was a thought sickening to Jacob. One of the first obligations of the Saints, he felt, was to put a stop to this barbaric practice. To save the boy, Jacob parted with his spare gun, a blanket and half of his ammunition. It was a hard bargain. The Brethren thought it a foolish one. "More you buy, the more they'll sell," warned Peter Shirts. "It's a business they have been working at for a hundred years."

Though Jacob was considerably poorer when the Utes departed, he felt the uplifting warmth of a deed well done. Next day he sent the boy to Rachel's brother, Zadok Judd, who lived in Parowan, and the little group of brethren continued on toward the Santa Clara where they intended to establish a permanent mission base.

On the twelfth of December they camped amid the cottonwood and scarlet buttes of this valley, the home of the "Tonaquints." Here they planned their outpost. Back behind the "Black Ridge" they had left the harsh sting of winter. Here they found no snow, the air was caressingly warm, and the nights deep and spiritually quickening with beauty. Their visit before had been in late spring, and had not revealed this choice and startling winter climate. It was a happy discovery.

The Santa Clara, or Tots-qui-toa, as the Tonaquints called it, they found, was a mud-and-willow choked stream, flowing sluggishly through stately cottonwood groves in a southeasterly direction to the Rio Virgin into which it emptied. It was a goodly land Jacob felt, and auspicious setting for the great experiment.

With arrival of President Rufus C. Allen and Hyrum Burgess from Fort Harmony, a site was chosen for the settlement, and the brethren went at the work of cutting house logs with a will. By the middle of December the first cabin was built, several others partially completed, and the Indians for miles around had arrived to hear the Mormon preachings and watch with almost stupid languor the white men's industrious efforts to get themselves housed for winter.

But when Chief Sanpitch and his Utah braves arrived, the tempo changed. Utahs had come to buy children for Mexican slave traffic, and the surly chief looked with hostile eye upon the Mormon activity along the Santa Clara. "Sanpitch rather abruptly asked what we intended to do there," Jacob wrote in his journal. "He said we must not build houses. He said Walker (the big chief) wanted we should keep away from there. He said the snakes had been killing Utahs at Provo and that the Mormons were glad of it." We told him that our chief sent us there, and we should stay until he told us to leave. "As for the Mormons at Provo, they had been good to the Utahs and gave them presents. The Utahs in turn had been mean, and if some of the Utahs were killed, it would teach the others a lesson." "The old chief smiled," Jacob wrote, "and said go ahead, it is alright, I only wanted to know if you were brave."

And so with the odd and unpredictable goodness which Jacob had discerned so often in the Indian character, Sanpitch's hunting party not only showed themselves friends, but lent help at lifting cabins for the brethren on the Santa Clara. The time was opportune for Jacob to have many long and earnest talks with Sanpitch. "He had some correct ideas of the Great Work in the Last Days among the Lamanites, and of the Son of God," Jacob wrote in his Journal.

But the Ute chieftain had come to buy slaves from the Tonaquints, and neither logic nor scripture could deter him. Miserable, helpless, Jacob watched Sanpitch barter with the Squaws for their girl children - the poor or widowed squaws relinquishing possession simply because they had no means of feeding them. Worse, was to witness a Tonaquint brave surrender a daughter from its weeping mother in exchange for a gun or a horse. When Sanpitch was gone, Jacob wrote of it. "I felt heartsick to see them dragged from their homes to become slaves to the Gentiles. I saw the necessity of the Elders doing all they could to ameliorate the condition of this miserable people. I feel that thus far I have done all I could, and still feel determined to do so. I have suffered many privations since I started this mission. Sometimes I have slept on the scorching sand of the desert, at other times on the snow-capped mountains. Mother earth was my bed, the canopy of leaves my covering ... I have many times had my feelings hurt to see the cold indifference with which they have been treated on some of the southern settlers, but I have been greatly blessed of the Lord. He has always heard my prayers in times of trouble..."

Jacob spent Christmas in Parowan, but not for any social reason. A bride of a Tonaquint brave had been stolen from her wickiup by another party of Utes in search of slaves. Heartbroken, the young husband had appealed to Jacob. Since Walker, supreme Ute chief, had made winter camp near Parowan, Jacob, accompanied by Thales Haskell and Augustus Hardy, hurried there, determined not only to recover the bride, but boldly to ask Walker to cease the inhumane traffic.

At Cedar an overnight stop was made at the home of Brother James Haslem. Next day they were in the tent of Walker. Jacob quickly knew he was talking to no ordinary Chief. Walker (Wakara) was a name before which lesser chiefs groveled and trembled. His guidance was not so much of a tribe, but of a tightly knit empire, with many sub-chiefs like Sandpitch and Ammon paying tribute. Here was a man who made banditry, murder and slave traffic an established and profitable business. Here was a man whom Mormons must either convert to their ways, or fight to the death. Here was a man over six feet tall, who towered over Jacob Hamblin, and whose insolence matched his stature.

Walker even refused to discuss abandonment of the slave traffic, which Utes had practiced long before arrival of the Mormons. As to the Tonaquint bride, he denied his braves had any part in taking her.

Discouraged, but unwilling to abandon the quest, Jacob went on to Parowan and shared with Rachel's brother, Zadok K. Judd, and his family their Christmas celebration and hearty dinner. Zadok's wife, Minerva, he found to be a good and kindly woman. Besides her own brood, she now was mothering three Indian children - one of whom was the six year old boy Jacob had previously bought. Surrounded once more by the good magic of family life, Jacob longed for his own hearthside - for Rachel, and the growing family which was his. But he had been called to serve. To Indian Missionaries, that meant to suffer. A day later he was back at Walker's tent.

"Know nothing about squaw," Walker growlingly repeated. Jacob's calm blue eyes looked stubbornly into the face of the tall and mighty chief. "Good Spirit tells me you lie," he said quietly. "It is not good to lie." For a moment Walker stared insolently back at Jacob. Then slowly his stern face relaxed. "It is not good to lie," he agreed. "You great man - like Brigham. I see it. Great man of truth."

"And you are Hawk of the Mountains, Chief of much power." Walker drew himself up with fresh dignity when Jacob acknowledged the title the Chief insisted he be known by among the tribes. "You are also a man of truth," Jacob continued. "You were baptized a Mormonee. Prayed over once - and made an Elder. Do you remember all these things? Do you remember the good talks with Brigham?"

"You not afraid," Walker said. "You talk straight - like Brigham."

Though he knew of Walker's conversion and ordination, Jacob knew also that the spiritual halo had scarcely touched the greasy braids of the troublesome chief. And Church connections carried little weight in the face of expediency or tribal gain. But somehow Jacob had faith in efficacy of the gospel, even on a heathen. He watched

the Chief's face hopefully.

"Then let us talk like brothers," Jacob said. "Let us talk like men of truth".

"We smoke," the great chief agreed.

Over the amenities of the pipe, Jacob at last learned about the squaw. Piedades had stolen her from the Tonaquints. Piedades had sold her to Walker's Utes. Utes had sold her to the Mexicans and they had taken her far across the Colorado.

And that was the slave traffic, and Walker had no intention of abandoning it. To bring Lamanites to the stature of the promise would be a task that would try the souls of men.

Discouraged, Jacob searched out his two companions, together they traveled on to Fort Harmony.

Back in Harmony the brethren had solemn talk. It was decided until the time when moral forces for good could induce both Utes and Paiutes to give up the traffic in human slaves, the missionaries, at Church expense, should buy up all children offered, and endeavor to find decent homes for them among the families of the Saints.

Governor Young was informed by letter of this situation and the decision, and was asked to use all his good offices with Chief Walker, and all lesser chiefs of the valleys, to discourage any further practice of the traffic.

While at Fort Harmony, and ill with a cold, Jacob attended the wedding of the oldest son of Peter Shirts. This first real social affair within the lonely mission was attended by most of the Saints from the Iron County project in Parowan and Cedar City. Next day Jacob's cold had traveled downward to his chest and for ten days he was wretchedly ill and bedfast. Dr. Priddy Meeks came from Parowan, dosed him well with Lobelia and Cayenne Pepper, and the brethren administered to him with assurance of speedy recovery.

While bedfast Jacob could not but contrast the Saints' procedure in sickness with the Indian manner of healing. He remembered well his first visit among Chief Tutsegavits' people, on the Tonaquint. Brother William Henefer had been with him, and together they had visited the lodge from whence emanated the queer noises. There they found the native medicine man, his head adorned with eagle's feathers, strangely going through his rounds to save the life of a sick squaw. His arrows had been spiked to the earth at the lodge's entrance, his medicine bow was conspicuously laid out for the spirits to see. All night long the paint-daubed priest austere walked back and forth, madly waving his arms, and yelling hideous noises at top of his voice. Occasionally he'd varied the performances by entering the lodge, and placing his lips to the woman's mouth had exorcised the evil spirits to come forth and cease their torment. When this failed, the sick woman had been carried from the lodge, and like Albert's mother, abandoned on the desert to die.

It was when face-to-face with death the woman had demonstrated her faith when Jacob and William had visited her at dawn. She mentioned the Mormon belief in "Poggie," which to the natives of the Tonaquint meant administering to the sick. So Jacob and William had laid hands on the squaw's head, and in the manner of their calling, had asked God to act in her behalf.

That she had returned to her own fireside, as though from the dead, had been proof to Jacob, God loved and was mindful of his dark-skinned children as any more fortunate in color or station. As the healing power of the priesthood, he had not the slightest doubt.

The new year of 1855 was ushered into Fort harmony with all its problems and all its promise. On the eleventh of January, Jacob and Ira Hatch started the long ride back to Santa Clara. Jacob still felt weak and shaky from his illness, but a new year had rolled itself into being, and mountainous labours awaited them on the Tonaquint. News that the missionaries were to purchase slave children from the Utes had spread itself among all the southern villages so long prey to the evil. Upon arrival at the Santa Clara, Jacob found a runner from Tutsegavits awaiting him. To learn what troubled the mind of the Chief, he immediately left Ira at the Fort, and pushed on with the runner to Tutsegavit's village up the Tonaquint.

At the lodge the old chief solemnly extended his hand. Together they squat. "I no talk," Tutsegavits mumbled. Jacob nodded. For many minutes they sat on their hams in silence.

"I'm sick and sore," the chief growled, finally. Jacob nodded, and they sat again in silence.

"One of my daughters died last summer."

"That I know of," Jacob said. "I mourn in my heart for you."

"The other daughter I sell last week to Utahs."

"Why?"

"Sanpitch say sell or he kill all Indians on Tonaquint, and burn their lodges, and take their squaws." Tutsegavits stared dismally at Jacob.

"I sell," he said, "but now I am glad Jacob come back. Mormonees build village on Tots-qua-que-toa, then Utahs stay away."

"We're going to build a big village. Tutsegavits your people must move to the village, and learn to build white men's houses. There your squaws and your children will be safe. There you will hear the words of the Lord."

"I have heard of it," the chief said.

"I shall see Sanpitch about your daughter," Jacob promised.

"You are Indian's friend, you great man Jacob," the chief said, "We come to your village. We listen to your word of Lord."

"You are wise in that, Chief Tutsegavits."

"Tonight Jacob stay in our village. Big fight for squaw."

"Fight?"

"Two men claim her. Today I make the time for fight."

From the lips of Tutsegavits Jacob learned of the affair. The squaw and her husband had come to visit in this, her village. Her present husband had stolen her the year before, and her former husband had, before the chief, promptly claimed her. In the custom of his people, Tutsegavits had decreed the two men settle their dispute in combat.

Lines already were forming when Jacob and Tutsegavits reached the spot named for the contest. Each contestant had brought his allies, and the atmosphere was grim and tense. Over a hundred warriors, naked, and with their long oily hair tied back, faced each other for battle. At first appearance, Jacob expected a general melee, but quickly he saw that certain rules governed the bout. The young and frightened squaw was led out, and placed near the chief for safekeeping. Then the two husbands stepped to the head of the line. Promptly they commenced to bruising and battering one another unmercifully.

To Jacob, accustomed to the American style of fighting, it was an odd sight to see the braves go at one another with open hands - with gouges, slaps and finger pulling a permissible and accepted part of the affray.

When one of the claimants was battered to a quivering heap on the ground, one of his friends promptly took his place, and the fight went on with renewed fury. Soon these were down and a new pair were cruelly at one another. Into the dark hours of the night the thing went on. By the time the line's end was reached, the men were a bloody sight, and the place noisy with lusty cries of battle. One of the braves next grabbed the squaw, and a tug of war ensued which tore the brides cotton dress to shreds. A moment later she was trampled underfoot, and the men had abandoned all rules of conduct and were mixing in promiscuously. That was a signal for the squaws themselves to take hand. And Jacob saw, with horror, they were doing it in their own unique way. Grabbing up their willow seed baskets, the hysterical women started heaping them with red coals from the fire, and in savage abandon, showering them over heads and shoulders of the naked braves.

"You must stop it," Jacob said to Tutsegavits. The chief shook his head. "It is our way."

Jacob eyed the chief with disgust. Stepping forward into the scene of wild battle, he shouted, "STOP!"

Fighting ceased. Bruised warriors looked incredulously at the Mormon white man. Then, in an instant, one of the braves was at Jacob's side pointing happily. "My brother," he howled. "My brother he come."

By the firelight, and under the mask of blood and dust, Jacob recognized the warrior. A month ago he'd baptized him into the Church of Jesus Christ of Latter-Day Saints. "Yes I am your brother," he acknowledged.

"You hear?" the man howled. "Now he fight!"

"No," Jacob said. "I stop the fight."

"Afraid?" snarled one.

"You think I'm afraid?"

"Yes."

The war was on again but this time verbally. In despair Jacob saw what had happened. To their childlike minds he'd declared kinship with a fighter, and by their peculiar rules, he now must defend that kinship or forever be branded a coward. He turned to walk back to the squatting chief. Instantly came howls of "Coward" and "Squaw."

It was a moment of decision. To the Indian mind, a man of peace must never be wanting in courage. To lose caste was to lose influence. Jacob whirled. In anger he glared at his accusers.

"You do not talk that way to Jacob," he said.

"Then fight!"

For answer Jacob strode to the prostrate and bleeding squaw. He lifted her to her feet. "Form your lines," he shouted. "Let any man dispute me."

Those who were able quickly formed their lines. Squaws dumped the hot embers from their baskets and stood back in awe. Jacob, still weak from illness, wondered vaguely at the outcome. But it was no moment to hesitate. Taking the squaw by the hand, he started slowly down the lines. One Indian disputed Jacob's passage. With one mighty blow of his doubled fist, Jacob felled him. The savage started to rise. Jacob toed him in the buttocks with his boot. Howls of disapproval marked it as breach of combat rules, but no other braves felt inclined to challenge him. He reached the end of the line. And he knew the significance of it. Since the disputations were settled, the squaw was now his. As victor, he led his prize back to Tutsegavits. "That was not good," the chief growled. "To kick is to fight like horse. You pay one box of matches to him." The chief pointed to the warrior, now painfully rising to his feet.

"But what about this squaw?" Jacob asked.

"She is yours."

"But I do not want her."

"Then why you fight?"

Jacob thought for a moment. "To give her back to the man she wants." But Jacob was already leading the squaw across the fireside to the husband who brought her to the village. From the respectful looks of the other squaws, from the silence of the bruised men, Jacob knew he'd saved the prestige of the white man this night. A moment later he had turned the squaw back to the man she desired, and Jacob turned to Tutsegavits.

"You want that I should write good about you to the Great Mormon Chief?" he asked.

"Yes, that is right," Tutsegavits eagerly replied.

"Then you must have no more squaw fights."

"But it is the way!"

"There's a better way."

"I do not know," the chief said dismally.

"When I write, I write truth," Jacob said. "When I talk, I talk truth. It would be bad talk to tell all you have done here to the Great Chief - unless you try to stop it. He would not want you that you should have fights over squaws." "It could be so," said Tutsegavits.

While Jacob slept, Tutsegavits and the principal men of the Village counseled over the words he'd uttered. Next morning the chief called Jacob to his lodge.

"We are ashamed," he said humbly. "Throw away all that you have seen."

"Then no more squaw fights?"

"No more."

"You are good man. I shall help you and your people," Jacob promised.

"You wanta preach word of Lord here today?" Jacob smiled and nodded.

A little bit about the building of corrals and fences: These were built one of two ways. The picket fence, or the pole fence. The pickets were the most plentiful. Pickets were cut from the limbs of big cedar trees--the bigger end buried in the ground in a slanting and criss-cross manner. The picket fence was called "Rip-Gut". Think for a moment what the top of the pickets looked like. Now if a cow were to jump over these and get caught with hind feet on one side and front feet on the other, or more than likely, the critter would only have two feet on the ground. What would happen to its under carriage? Hence, "Rip-Gut".

A corral would be built out of large cedar posts, with the larger size end buried in the ground, standing close together in a circular pattern, depending on the size of corral needed. The opening or gate would be made out of poles, either cottonwood, pine, oak, etc. These poles would be called bars. Have you heard the expression, "Katie bar the door?" Now this bar was put on the inside of a door to a dwelling as a lock to intruders. To a gate made of poles, you would say, "Let down the bars," or "put up the bars."

It would take weeks and months to build a cedar post corral, and years to fence your farm with pickets. The pole fence was the quickest to build, provided you had the poles. Poles or logs were used to build houses also. The mountains were full of quaking aspen and pine--these two were the best for poles. However it was harder to get them. The mountains were rough and inaccessible.

The cottonwood grew along the creeks, as did the willow. The oak grew mostly in the low foothills; however some grew in the valley.

One could cut cedar post and poles anywhere free on public land. However if an Indian claimed the land, you would have to pay a toll. If it were a white man who owned or claimed the land, you would have to have his permission.

There were very few garden spots fenced, let alone farms, at Fort Harmony. The livestock were left to roam, and everyone's herd ran together. There was plenty of feed farther out away from the farms and gardens. However the livestock had to be kept away from those during the growing season.

As the years went by, the herds grew--horses, oxen, cattle, sheep, etc. The Indians didn't molest or steal them, except very few times. These were brought to trial in the County Courts and punished.

During the heavy snows of winter the stock moved over the Black Ridge. History tells of John D. Lee missing some of his cattle. Trailed them over the "Peters Leap" area in the snow. After finding them and seeing the green grass and how well they were doing, went back and drove others that were weak and hungry over the Black Ridge.

The grass in the valley was in abundance most of the year. However when the snow covered it, the herds were moved to where the browse and other feed was. The Saints were blessed with all the natural resources it took to survive and live. If they didn't already know how to use them, they soon learned. As Brigham mentioned on more than one occasion, "We will need to become self-sustaining and not have to depend on anybody or anyone. We have everything we need right here in this Territory."

Of the Indian missionaries who helped settle Pinto, Pine Valley and Santa Clara, some stayed in the area to live; others left after a few years. In the book, Under Dixie Sun, we find when the first settlers came. In December 1854 Jacob Hamblin with Ira Hatch, Samuel Knight, Thales Haskell, A. P. Hardy and William Henefer went down

the Rio Virgin and settled Santa Clara. In the summer of 1855 Isaac Riddle, Jehu Blackburn and Robert Richey left Fort Harmony and settled Pine Valley. Also with them were Charles Dalton and Lorenzo Roundy.

The missionaries had a few head of cattle that they cared for carefully so that they might increase their available food supply. These cattle had to be herded on the open range, and in that country that was no minor job. They turned to the north in the higher country in search of new feed grounds. Wherever a green spot appeared, the men took up squatters rights.

In the summer of 1855 it would seem that Jacob Hamblin's brother, "Gunlock Bill," and Isaac Riddle were caring for the mission cattle. They might have been moving them from winter to summer range when one cow strayed away and could not be found. Isaac, like other good shepherds, left the herd to go in search of the lost one. He evidently slept in his saddle blankets or arose very early to follow her tracks, for he trailed her up the creek higher and higher into the hills. Suddenly topping a hill, he stopped and gazed in silent awe at the scene spread out before him. It was Sunday morning, and the sun was just sending her ray over peaks and cliffs, like God's finger pointing the way. To use Isaac's own words, he said, "There, stretching before me, was the most beautiful sight I had ever beheld on God's green earth." Huge pines grew down to the floor of the valley which was carpeted with dew drenched grass waving as high as a horse's knees. Quaking aspen bordered the creek on either side of the full length of the valley. A grove of giant pines stretching their arms up to reach the sunlight filled the gulch below. Another grove covered the hill to the north; still another spot came to be known as "Riddle Grove." Later it was cut out for saw timber and the native cottonwoods and the balm of Gilliads grew up in its place. Giant pines and quaking aspen grew along each creek bed from where they left the foot of the mountains until they joined the main creek. The only sign of life in the whole valley was the lost cow peacefully grazing out in the virgin meadow, blissfully unconscious that she was making history and that scores of children, yet unborn, were to rise up and call her blessed, for as a result they were to spend their childhood in that child's paradise. Riddle says that he rode out after her and he found trails through the grass made by deer, and the grass was so tall that it drenched his stirrups with dew as he rode through it.

Isaac just sat for a time I'm sure, for he never lived so long that he did not enjoy repeating the story. And he always claimed that even though he had been in many states of the Union, he had never seen anything to compare with the sight that summer morning. I'm sure that if Isaac could have skipped over three quarters of a century that Sunday morning and read Harrison R. Merrill's book of poems, he would have said: "Oh God, let this be heaven."

Now if in some pre-existent world I had been offered the opportunity of being Columbus, Balboa, or Isaac, I have the feeling that I would have chosen Isaac.

Here is that poem by H. R. Merrill:

#### LET THIS BE HEAVEN

Oh God, let this be heaven.  
I do not ask for golden streets  
Or long for Jasper walls,  
Nor do I sigh for pearly shores  
Where twilight never falls.  
Just leave me here besides these peaks  
In this rough western land,  
I love this dear old world of thine  
Dear God, you understand.

Oh God, let this be heaven.  
I do not crave white stainless robes  
I'll keep these marked by toil,  
Instead of straight and narrow walks  
I love trails soft with soil,  
I have been healed by crystal streams  
But these from snow-crowned peaks,  
Where dawn burns incense to the day  
and paints the sky in streaks.

Dear God, let this be heaven.  
I do not ask for angel's wings  
Just leave that old peak there,  
and let me climb 'till comes the night  
I want no golden stair.  
Then when I say my last adieu  
and all farewells are given,  
Just leave my spirit here somewhere  
Oh, God, let this be heaven.

Isaac Riddle had discovered "PINE VALLEY"

Taken from the book Oh Ye Mountains High - a history of Pine Valley:

"In the fall of 1856 six or eight Indian Missionaries camped on Pinto Creek by a hay stack owned by Brother Gould, who however, was not a permanent settler on the creek, but had come out from Parowan to cut hay. The missionaries, who were in charge of Rufus C. Allen, were on their way from Fort Harmony to Santa Clara. Benjamin Knell, one of the missionaries writes: 'Rufus C. Allen was our president or Captain, and with us most of the time trying to get the Indians to come to our camps that we might let them know we were their friends. A few of the older men would come in but were very shy. From our visit to the Santa Clara we went to Pinto and camped at Gould's haystack in the summer of 1856. Brother Dixon, Richard Robinson, Amos G. Thornton, Prime T. Coleman and David Wilson Tullis were a part of the company. That year we made our homes on the Pinto Creek hauling hay from the mountain meadow for our stock. The winter of 1856-57 was quite mild. Jehu Blackburn and I went on horseback up Pinto Creek to ascertain if we could get a team up the canyon as we wanted to get to Pine Valley from Pinto. We found the pass impassible. We drove two yoke of oxen and a heavy wagon on the trail to the middle fork of Pinto Creek and then climbed the ridge, getting into Pine Valley that night. Heavy freight teams enroute from Los Angeles, California to Salt Lake City would frequently camp on Pinto Creek. The mountains were covered with grass. Jacob Hamblin was appointed our Captain in a short time and he frequently came by to Pinto to give us council.'

Another account says that a meeting was called in the fall of 1856 by Rufus C. Allen who proposed on account of the shortage of water that the settlers at Fort Harmony should take the water out from the Kanarra Creek, and the missionaries take the water from Harmony as this arrangement would give enough water for both parties. John D. Lee was opposed to this plan and the company divided, some going to Santa Clara and others to Pinto. The following brethren went to Pinto: Rufus C. Allen Captain, Samuel F. Atwood, Lorenzo W. Roundy, Richard S. Robinson, Amos G. Thornton, Prime T. Coleman,

Benjamin Knell, Robert Dixon and David W. Tullis. The same fall Nathaniel V. Jones came from Salt Lake City on his way to Las Vegas to work in the lead mines there. He took Samuel F. Atwood and Lorenzo W. Roundy with him. Rufus C. Allen finished the first dug-out on Pinto Creek and two families, Richard S. Robinson and Rufus C. Allen, and a number of the unmarried men spent the winter there - (1856-1857).

1857 Rufus C. Allen presided over the Pinto settlement during the first six months of its existence, during which time meetings were held in private homes. In the spring of 1857, Rufus C. Allen was called back to Salt Lake City and Jacob Hamblin was appointed president of the Indian Mission by President Brigham Young. Brother Hamblin appointed Richard S. Robinson to preside at Pinto. Amos G. Thornton states that after the first two winters (1857-58) and 1858-59) most of the families moved down on the Santa Clara for the winter, moving back to Pinto Creek in the spring.

We now go to the household of Jacob Hamblin on the Santa Clara. Jacob is holding in his hand a letter from President Brigham Young. There had been surprise in it, and irony. He read it again.

"You are hereby appointed to succeed Elder Rufus C. Allen whom I have released as president of the Santa Clara Mission. I wish you to enter upon the duties of your calling immediately. Continue the conciliatory policy toward the Indians, which I have recommended, and seek by words of righteousness to obtain their love and confidence, for they must learn that they have either got to help us, or the United States will kill us both. Omit promises where you are not sure you can fill them, and seek to unite the hearts of the brethren on that mission and let all under your direction be knit together in the holy bonds of love and unity.

We have abundance of news. The government have at last appointed an entire set of officials for this Territory. These gentry are to have a body guard of 2500 of Uncle Sam's Regulars. They are to start from Fort Leavenworth July 15th. General Harney, it is supposed, will command the expedition. Their errand is entirely peaceful. The current report is that they somewhat query whether they will hang me with or without trial. There are about 30 others whom they intend to deal with....

All is peace here and the Lord is eminently blessing labors. Grain is abundant, and our cities are alive with the busy hum of industry. Do not permit the brethren to part with their guns and ammunition, but save them against the hour of need. Seek the spirit of God to direct you, and that he may qualify you for every duty, is the prayer of your fellow laborer in the Gospel of Salvation."

-- From the book Jacob Hamblin.

We go now to Fort Harmony:

From Rachel Lee's journal:     A

"March 2, 1856

About noon Pres. Lee left Fort Harmony for greater Salt Lake City as delegate for Washington County to the general convention held in G.S. L. City for the purpose of consulting the best interest of our mountain territory. He went with the good wishes of all the brethren and he responded by leaving his best wishes and blessing for our prosperity and that we should pray for him while absent that he may be blest with wisdom and understanding to officiate righteously.

March 30, 1856

A meeting was held at the bishop's house, E. H. Groves. The bishop said

he had in his hand a letter addressed to Pres. Lee but he would read it as it concerned all Saints, dated March 2nd 1856.

'To presidents, bishops, and brethren in the Counties of Iron and Washington. I write to you and inform you that persons who can get their endowments, must be those who pray, who pay their tithing from year to year, who live the lives of Saints from day to day, setting good examples before their fellowmen, men and women, boys and girls over sixteen years of age, who are living the lives of Saints, believe in plurality, do not speak evil of the authorities of the church, and possess true integrity towards their friends, can come up after their spring crops are sown, and their case will be attended to.

Brigham Young  
Heber C. Kimball  
J.M. Grant

Send us word ten days before you send your company that we may have rooms vacant for them.

March 25, 1856

Bishop called this meeting by request of Bro. R. Carter wishing to give up the herd which was accepted. Bro. John Blackburn motioned that we herd in turns that we have 4 capt's, general one from each line viz on south line H. Barney, on west line Rufus C. Allen, on north line Isaac Riddle, and on the east Wm. Young, each person to herd according to the number of cattle he possessed. The motion was put and carried unanimously. On this day Col. H. Dame from Red Creek and T. D. Brown surveyors determined the boundary line between Iron and Washington Counties which line runs several rods north of Kanarra Creek and gives the water of Kanarra to the inhabitation of Washington Co.

Now a little more on the "reformation" names of those baptized and rebaptized.

Names of those baptized Friday Oct 30th 1856:

<u>Age:</u>	<u>Name:</u>	<u>Baptized by:</u>	<u>Confirmed by:</u>
29	John Rees Davis	Bishop	Bishop
53	Rachel Davis	Bishop	H. Barney
41	Mary Barney	Bishop	Bishop
12	Mary Ann Williams	Bishop	J. D. Lee
14	George Williams	Bishop	H. Barney
8	Alma Barney	Bishop	R. C. Allen
8	Rose Ann Barney (Indian)	Bishop	J. D. Lee
49	Lucy Groves	Bishop	R. C. Allen
16	Samuel Elisha Groves	Bishop	R. C. Allen
14	Patience S. Groves	Bishop	Bishop
8	Lucy Maria Groves	Bishop	Bishop
	Lovienia Hoopes Allen	N. Barney	R. C. Allen
42	Aggatha Ann Lee	N. Barney	J. D. Lee
28	Rachel Lee	N. Barney	J. D. Lee
14	Mary Adeline Lee	N. Barney	R. C. Allen
16	John Alma Lee	N. Barney	J. D. Lee
12	Joseph Hyrum Lee	N. Barney	J. D. Lee
8	Willard John Lee	N. Barney	Bishop
27	Juliett Dolton	H. Barney	H. Barney
23	Elizebeth Dolton	H. Barney	R. C. Allen

Names of those baptized Friday Oct 30th 1856 (cont.)

<u>Age:</u>	<u>Name:</u>	<u>Baptized by:</u>	<u>Confirmed by:</u>
19	Sarah Jane Dolton	H. Barney	H. Barney
	George Dolton (Indian)	H. Barney	H. Barney
46	Leah Young	H. Barney	Bishop
17	Rachel Dirinda Young	H. Barney	H. Barney
12	Harriett Elizabeth Young	H. Barney	H. Barney

Prayer meeting was held and on Thursday evening and a good spirit existed and several brethren spoke in the warmth of the spirit their determination to press forward, the bishop gave some council and then dismissed.

This evening after confirmation they made a few appropriate remarks relative to those baptized and said for them to beware of the evil one for his temptations would be greater than ever.

November 6, 1856

<u>Name:</u>	<u>Baptized by:</u>	<u>Confirmed by:</u>
Waldo Littlefield	H. Barney	Bishop
Mary Littlefield	H. Barney	J. D. Lee
Sidney John Lee	H. Barney	Bishop
David Oscar Lee	H. Barney	J. D. Lee
Sarah (Indian)	H. Barney	J. D. Lee
George Shirts	H. Barney	Bishop
Elizabeth Shirts	H. Barney	E. H. Groves
Margarett Shirts	H. Barney	J. D. Lee
Darius Shirts	H. Barney	J. D. Lee
James G. Davi	H. Barney	H. Barney
Polly Davies	H. Barney	H. Barney
Don Carlos Shirts	H. Barney	H. Barney
Lemuel Lee (Indian)	H. Barney	H. Barney

Keep in mind that the "Reformation" was not just for the Saints in the southern region. It was church wide. However it was close to 300 miles to Salt Lake City and the Church Headquarters, and as one would need to travel in groups for safety, it would take 3 weeks to travel each way.

Another thing that was important was the need for tools, farming equipment, housewares, clothing, bedding, and many other items. The wagons would be loaded heavily. There was not that much money among the Saints. As they traveled, they would trade along the way. Hence very little money changed hands.

The Church was fully organized in the Southern Regions. However there were those who were not honest in their dealings with their fellowmen.

Church meetings were held each Sunday and on other days and at times as needed. From Rachel Lee's Journal we learn of these meetings.

Saturday Feb. 14, 1857

This evening Pres. Haight and Stake Council, with their wives, arrived from Cedar City to visit us. At candle light a meeting was convened. Elder Higbe, first addressed us on the "Reformation" and showed the awful condition all were in, ere the "Reformation" commenced among this people. But yet there was a chance for Salvation inasmuch as we would leave our evil habits and ways, and make restitution to those we have injured, and fix a resolution

to lead a righteous life henceforth. Pres. Haight then arose and said that what Elder Higbe had said sunk with deep weight in his mind, and that the situation of this people had weighted the First Presidency almost to the grave, and that Pres. Young felt once to go forth among the people with his knapsack on his back, but Pres. Grant volunteered and the undertaking was so great that it crushed him to his grave, and that his death had been the salvation of this people. And if the reformation would not take root among the people, damnation was the doom of this people inevitably. Ben. by the Bishop.

Sun. morning 9 A.M. 15th

Singing, prayer by W. Littlefield, singing again. President Haight arose and said that he was happy to meet again and there was a good spirit in the Saints attending so punctual. He took for his text "I am a vine and ye are the branches and my Father is the husbandman" -- But said he, the new translation is "and my Father is the Root, I am the vine and ye are the branches". He then showed plainly how we were to abide in the vine. That it was by keeping the order of the Priesthood, by obedience to those who preside over us in the kingdom of God, and said that disobedience had been the evil among this people and said if this people will now repent, and turn to the Lord, that the Lord will receive them into favor again. He then explained how the marriage relations ought to be entered into, thus: -- any good man that is worthy has to ask the parents of the woman first. Also his President, then ask the girl or woman herself. Again if a man desires a 2nd or 3rd wife he must first get permission from Pres. Brigham Young, then proceed and ask the parents, then the woman herself. This is the legal way and only honorable way. And again he said there is no woman having received her endowments can marry a man that has not received his endowments. But a man that has received endowments may marry a woman that has not received her endowments, thus the matter was plainly set forth. He also said that the Gentile custom of sparkification was done away so the passions may not be aroused and undue advantage taken of the chastity of the Daughters of Zion by these pernicious habits.

Elder Higbe then arose and said that what we had heard was truths of heaven, and if never a word would be spoken again enough had been said this morning by Pres. Haight to set every man on the right track.

Then he exhorted the Saints to make restitution and abide in the Vine as the President said in order to receive the proper nourishment. He said he felt well and that a good spirit prevailed in our midst. With many such sayings he exhorted and evoked the blessings of the Lord to continue among us.

After some refreshment at the Bishop's, they then returned to Cedar with their families at about half past one o'clock, Sunday afternoon, well satisfied with their visit and all the brethren felt to rejoice from their visit.

It should be noted that at this point and time, about the approaching "United States Army". Twenty-five hundred strong. Known as the Johnston's Army.

Without going into detail, it should be brought to mind that at the time Joseph and Hyrum Smith, John Taylor and Willard Richards were in the Carthage Jail awaiting trial, an appeal was made to then President of the U.S. "President Polk", that these men had done no wrong and to use his influence and office to get them freed. Word came back stating: "Your cause is just, but I'm sorry I can do nothing about it." How many times had the Saints had to leave their homes with those words ringing in their ears? -- "Your cause is just but I can do nothing about it". Now would they have to flee again?

The Saints had been in the Salt Lake Valley for ten years now. Recall what

Brigham Young said: "Give us ten years in these valleys and we will be able to take care of ourselves." The Saints first came into the Salt lake Valley July 24, 1847. It is now 1857.

Word came that the United States Government meant to replace Brigham as Governor; what else were they planning to do? Why would they need 2500 soldiers if their policy was friendly? Were they going to drive the Saints out and take over the City and Territory? These and other questions were unanswered. What did the Governor do about it? He started to prepare for the worst and hope for the best.

"We will not be driven out. We will defend what is ours, and we will do it without firing a shot. We have a plentiful food supply. We will empty our granaries and hide the contents in the mountains, along with other commodities we will need for a long drawn out fight. Prepare to leave your homes on a moment's notice. We will be ready when they get here. Stop selling food stuffs to wagon trains. Save them for the day we will need them. It is better for horses and mules to go without grain than people. The animals can get along on grass better than humans can. When we are prepared to leave our homes and need to flee to the mountains, we will leave enough people here in the city to 'set fire to it' rather than let the army take it over. Be ready to take along with you all your valuables. Do not leave anything for them that will make them stronger than they are. If and when we flee to the mountains we will have the 'strength of the hills' to protect us. We understand they have 700 cattle, and wagon after wagon load of provisions. We will prey on the cattle and wagons and other livestock. We will have the Indians to help us, and we will defeat them without us firing a shot."

#### Planting of crops:

This about how the seed was sown: The term sown was a way of telling in general terms how the seed was planted. If it was grain seed, alfalfa, clover, grass etc., you would by hand throw the seed in front of you, in a swinging motion. In later years this method was called "broad casting." The seed would then need to be covered with a little dirt. This was done by raking by hand, or pulling a "harrow" with a team of horses, mules, or oxen. Again general terms, a harrow could be made many ways. Using a wood frame and wooden spikes, or teeth some 6 inches through a beam—also iron spikes.

Now the Mormons had excellent wheelwrights and blacksmiths who could repair or rebuild a complete wagon or prairie schooner. Surely they could build a harrow. They would also need the harrow to break up the clods after plowing. Another method to break up the clods was what is known as a "slab." A long pole or a piece of 4 X 12 X 12-14 of lumber. This also could be pulled by a team of horses, a span of mules or a yoke of oxen. With a man riding (standing up) his weight helping to hold the "slab" down, it was an effective way of smoothing ground.

Now grain or grass seed would sprout without covering, if it was wet enough. However the wind could blow the seed away or the birds could eat it, even other small animals. A surer way would be to harrow the seed in, make your rows and water immediately.

The wheat was the main crop "bread stuff" were made from. After all, bread is the staff of life. Any seed, garden or field, would need to be kept from year to year. You would trade or share seed with each other. The same would be of "yeast" to rise the bread dough. One made the yeast from a "start" received from one's neighbor. You kept it in a jar and never used it all, kept it going by adding ingredients: namely boiled potatoes, water, with some of the crushed potatoes in it, and adding sugar to help the fermenting process.

A wagon was equipped with "bows," high enough that one could walk around in—standing up. Some of these were quite long and the running gears, wheels, and frame were heavy built. These wagons were called "Prairie Schooners." When equipped and

covered, loaded with all the things one would need on a long journey, would be a place to sleep, a port in a storm and were heavy loaded. It would take several yokes of oxen to pull most of them.

#### Fourth of July

Holidays were celebrated whenever possible, and dancing was done on a regular basis--sometimes nightly. The music came mostly from the fiddle (violin), however the guitar and banjo were also used at times.

It should be noted here that one "Fourth of July" was held on July 5th, as the 4th was a Sunday.

We get the following from the diaries of John D. Lee compiled by Juanita Brooks, A Mormon Chronicle, Vol. 1, page 171, dated Monday June 28th, 1858:

"The saints met and made arrangements to celebrate the 4th of July at this city. Jno. R. Davis, N. C. Tinny and myself were appointed a committee of arrangements to get up a public dinner and social party for the occasion. Of this committee I was chosen chairman and also marshal of the day.

Tue., 29th

I built a kiln to dry malt for beer for the 4th. I had 6 bushels of wheat malted, others donated also, enough to make 300 gals. I also was busily engaged with 12 hands painting, papering and fitting up my mansion to receive the company consisting of the Priesthood Brass Band, Choir, and C. of this Stake of Zion, numbering between 4 & 500 persons besides the citizens of this place.

Wed., 30th

The committee drew up the following (ss) program of the 4th of July, 1858, at Harmony Wash. Co. Deseret.

1st, at day break, the National Flag will be unfurled by the Juvenile Guards simultaneously with firing of musketry by Capt. A. G. Ingrams Co. (But in consequence of neglect of duty on the part Capt. A. G. Ingrams, he was dropped from taking a part on day and Capt. Don C. Shirts & Co. was chosen to act in his stead).

#### Order of Procession:

- 1st The brass band in front.
- 2nd Prest. I. C. Haight & Council.
- 3rd The bishops of the stake and Council.
- 4th Patriarch E. H. Groves & chaplin Richard Woolsey.
- 5th High Council of the stake.
- 6th High Priests and Seventies.
- 7th Visitors & citizens generally.
- 8th The procession when formed will march around within the fort 3 times (commanded by the marshal) and then be seated in the Social Hall at 30 m. to 11 A.M.

- 
- 1st Singing by the choir.
  - 2nd Prayer by the chaplin R. Woolsey.
  - 3rd Singing by the Choir.
  - 4th Oration by the Hon. E. Morris of Cedar City.
  - 5th Music by the brass band.

- 6th Regular toasts read by the committee.
- 7th Sentimental speeches.
- 8th The services of the service of the forenoon be closed at 1/2 past 12 noon.

---

Public dinner at the Hon. J. D. Lee Family Hall.

Order of Evening:

The evening entertainment and recreation will commence at 4 P.M. The Star Spangle Banner by the band. The whole will be interspersed with comic pieces, songs & C., as the freedom of the priesthood may direct.

Committee of Arrangements:

J. D. Lee  
 Jno. R. Davis  
 N. C. Tenny  
 Marshal of the day J. D. Lee  
 Decorating Committee, M.J. Shelton & D.  
 R. Shirts  
 Reporter, M. J. Shelton

Thurs. July 1st, 1858.

I sold 2 cows & calves to Bro. Meecham of Cedar City for \$75.00 part in groceries, balance in cash. Accordingly Aggatha, my first wife, took a carriage and went to Cedar for the groceries, 40 lbs, consisting of coffee, sugar, tea, rice & raisins. This evening Bro. Jos. Horn of Heberville called on me for some beef to sustain Prest. B. Young's Co. at that place. I accordingly butchered a fine 3 year old heifer for their relief. This day & night I built the furnace for the boiler for the beer operations.

Sat. 2nd.

I butchered a beef, weighed over 800 lbs.

Sun. 4th.

I butchered another fine ox & 2 goats besides a heifer that I had butchered previous, making in all about 2000 lbs. for the occasion over the 1/2 of which was cooked and served up by my family. This day and night was a busy time for us.

Monday July 5th

At day break I was aroused from slumber by the firing of guns, beating of drums & c. By sunrise the escort consisting of 12 men were mounted & at 7 the escort was at the Co. line & at 30 m. to 8 pres. Haight's escort came up and joined my escort. We received Pres. Haight & Suite in military order, forming in 2 lines, open order. Received with a salute, which they returned, and when the entire co. had passed through, we counter marched & took our places in front. On reaching the fort the company was welcomed by a salute from the cannon under the command of M. J. Shelton. The co. & escort formed a grand & sublime appearance, being about 400 in no. After serenading around the fort with marshal music and the Stars and Stripes floating in the breeze,

halted at my mansion. The band placed themselves on the upper gallery & saluted the citizens with lively music from the brass instruments. After which the beer passed around, & then some 400 persons took breakfast at my Family Hall at my expense. At 9 the escort was formed & marched & seated in the Hall according to the order of the program. The forenoon's entertainment closed at 1 P.M. Good order prevailed. At 3 m. to 2 the multitude sat down to dinner in my family hall, some 400 in number. At 4 P.M. dancing commenced. The social hall proved to be too small to entertain the entire multitude. Consequently some 60 couples occupied my upper hall. The company was highly entertained. The evening passed off with dancing, songs, glees & c. At 2 A.M. all retired to rest & at 6 the whole breakfasted. During the celebration some 900 meals were eaten at my house. At 8 the co. from Cedar & Pinta - Pinta - retired - left. All manifested an entire & full satisfaction with their entertainment. The bishop then advised the members of the Fort to lie down & rest till 2 P.M. then dance until satisfied in as much as they had to wait upon their visitors from Cedar and other places. We accordingly obeyed council & kept up the party till 1 m. Pres. Haight on reaching Cedar done likewise.

#### The end of the Southern Indian Mission

Taken in part from Under Dixie Sun and Southern Indian Mission by Juanita Brooks

With the approach of "Johnston's Army" during the summer of 1857, all attention was centered upon the possible war. In a letter dated August 4, Brigham Young appointed Jacob Hamblin as president of the Southern Utah Indian Mission.

However seriously the missionaries had labored, they could see that they had made little headway. The Indians kept many of their barbarous customs, fighting for their squaws, abandoning their poor and old, and continuing to live in filth. They had learned that new clothes accompanied the baptismal service, so some applied annually for baptism in hope of getting another shirt.

Much discouraged, Jacob Hamblin wrote on September 10, 1858, to George A Smith, asking to be allowed to work among the "nobler races" of redskins, meaning the Hopis and Navajos who lived across the Colorado River. At a special conference held at Santa Clara on September 26, it was voted to abandon both the Las Vegas and Muddy Missions, "the cause---is on account of the thieving disposition of the Indians at that place. Some were willing to work but will steal everything they can get their hands on. The chief has no control over them."

Thus in late 1858, the activities of the Southern Indian Missionaries included a trip across the Colorado and into Arizona. At Santa Clara, emigrants were moving from San Bernardino as a result of the threatened war. At one time, Jacob Hamblin reported 50 men as settlers there besides many who rested for some time while passing through. Because of the limited water and land, most of the others moved on after one season.

Now there were definitely more people than the land at Santa Clara would support, so it was decided to turn it over to a Swiss colony to raise fruits and grapes. The Indian Missionaries were called to other parts of the Territory where their services were more needed. Work of converting the Indians was virtually stopped. The settlers found them a burden to feed and a problem to be dealt with. Though they maintained always the attitude of wanting to help improve the conditions of the natives, their own struggle to make a living was such as to take their full time and energy.

So the Southern Indian Mission, as such, passed out of existence, and the natives received little attention until years later when a government reservation was established for them.

The Indian missionaries didn't all leave the area. Some stayed to help settle towns in the southern region and make permanent homes for themselves and families.

Benjamin Knell helped settle Pinto and eventually built a home there and lived out his life. He also went on trips to the Hopis and Navajos with Jacob Hamblin and others.

Isaac C. Riddle helped settle Pinto and Pinevalley 1856-1857. Isaac Riddle Jr. says his folks moved to Pinevalley in 1855, and he was born there December 17, 1857. After the flood in 1865, the Riddle family moved back to Pinto, from there to Beaver for 13 years, then on to Escalante.

Robert Richie helped settle Pinto and Pinevalley. Also took up "Little Pinto," later known as the "Page Ranch."

Jacob Hamblin, Thales H. Haskell, Ira Hatch, Samuel Knight, and Augustus P. Hardy. These Indian missionaries were sent by Mission President Rufus C. Allen to settle permanently on the Santa Clara. They were joined later by others who were not a part of the first Southern Indian Mission.

Others of the first set apart missionaries who helped settle towns were:

Rufus C. Allen - Pinto

William Henefer - Santa Clara

Samuel F. Attwood - Pinto

Robert M. Dickson - Pinto

Hyrum Burgess - Santa Clara

Lorenzo Roundy - Pinto, Pinevalley, Kanarra

Amos G. Thornton - Pinto

Richard Robison - Pinto

Prime Coleman - Pinto

Ira Hatch For a time, William Henefer, age 30, and Ira Hatch, 17, worked together as companions. While Henefer left the mission in 1855, Hatch spent the rest of his life as an Indian missionary. He learned to speak thirteen Indian dialects, including Navajo.

He married an Indian girl, Sarah Spaneshank, daughter of a Navajo chief and Piute woman. She had been raised in the home of Andrew Gibbons, where she was trained in all the household arts. She was his only wife. His family consisted of three sons and one daughter. His wife died 15 years before he did, on 25 November 1927, aged 83 years, at Fruitland, New Mexico. Always he lived on the frontier, moving as he was called to places where tact in Indian relations was needed.

Some of these latter mentioned missionaries settled permanently in the South. Although there is little in dates according to various historians as to when different people came, it is not enough to cause alarm. The main thing is that they were here and helped to settle a community.

#### Journal of the Southern Indian Mission

Edited by Juanita Brooks from the diary of Thomas D. Brown

"1856, in the month of April

I made another visit to my family in Gt. St. L. City, intending to return to my mission & wife same month. Shortly after my arrival Prest. Young informed me I was released from my mission, and as breadstuffs were at this time very scarce, I had better look out for some food for myself and family. I had brought some flour with me, for which I was readily offered \$20 per hundred. I sold some for 10 cents a pound to relieve the hungry, and went down to Provo to procure some fish. Shortly after my return Govr. Young sold me a surveyors compass & leveling apparatus attached and appointed me to level for the bringing out of the water of Weber River for irrigating purposes. As I had been long out of practice, I procured the assistance of Jesse W. Fox. We labored on this work six weeks. My next call was to survey

a 'new city' and farming lands at Fort Supply. To accomplish this I accompanied Prest. Young & company in Oct. when the Prest. was seized in East Canyon about 30 miles from the city, suffered much pain, & chose to return home, sending me onwards on my mission accompanied by John Tobin to attend to the survey before named, also Ft. Bridger Ranche. This occupied me over 1 month, when hearing of the distress of the last companies of this years emigration of handcarts & c. I preferred going with Isaac Bullock out to meet and aid them, and returned with them to this city in Decr. Now I proposed going South, but found I had been called to labor in this place as a city missionary to aid in the great work of 'The Reformation.' I labored in the 2nd & 9th wards, over two months, visiting every house in 18 blocks. Catechizing and instructing as best I could with Heavenly aid.

That it was good policy to remove all our Southern Indian Missionaries from Fort Harmony & from Painters Creek and to concentrate their efforts for the amelioration of the condition of the Indians on the 'Santa Clara' under the superintendency of the patient and industrious Jacob Hamblin who may be truly designed 'the Indians friend,' under his industrious care, I doubt not they will soon be able to raise their own wheat, stock, and other edibles, also cotton.

I am sure we, as a people, undervalue their labors and friendship & keep them at too great a distance. Let us try and draw them a little nearer to us, and treat them more kindly, rewarding & encouraging those whom we must teach to labor, many of whom are ready and willing.

And finally we must enter into alliances with them that cannot soon be broken nor easily dissolved, so soon as this is considered wisdom. Is it not now?

God bless the Lamanites & them that befriend them. Amen.

Thomas D. Brown, Recorder of the South Ind. Missn."

### Conclusion

The record here reproduced, The History of the Southern Indian Mission, is eloquent not only of Thomas D. Brown's ability as a writer, but of his complete loyalty to the Church. The brief summary of his continued activity after he returned to the Salt Lake area is accurate. From the time of his call to the Southern Mission until his visit in Salt Lake City in 1856, he had been completely dedicated. Now he expected to return to the young wife he had left there, if not to remain, at least to move her north. From his various assignments following each other in quick succession, it would seem that he had to write for her father to arrange transportation for her or to bring her north in his own outfit.

We find no record or folklore concerning this; we know only that Mary Lucretia Willis Brown was set up in a home at Kaysville, where her two sons were born. Evidently the children of the first family had no knowledge of this marriage.

By 1859, Thomas D. Brown had become disillusioned and critical. On December 23 of that year he was excommunicated "for apostasy and for writing anonymous letters." On January 9, 1862, he was rebaptized into the Church.

When Thomas D. Brown came to Utah, he was unable to transport all his goods in his store. His diary mentions letters written to one and another person regarding them. In early 1862, with Sarah, he went back to Kanessville and helped Henry W. Miller to close out the business and come west. The record shows that "T. D. Brown and his wife crossed the plains to Utah with the wagon train of Henry W. Miller." A wagon train is usually at least 20 wagons. Whether more or less, this was the final closing out and settlement with Henry W. Miller.

Brown evidently became alienated from the Church again, for his name is signed to the letter of Gentile Merchants offering to leave the state if the Mormons would

settle their outstanding accounts and buy up the stock at cost. This was in 1869.

The rule of the Mormon Church was that even though a woman's husband left the Church, she must remain in; she must take her children and leave him. Though Mary Lucretia hated to do this, she moved back south to her family in 1864, or early 1865. That year on the 10th of October, she was married to Elisha Samuel Groves, who was born September 14, at Far West, Caldwell County, Missouri.

Thomas D. Brown carried on his business in Salt Lake City and opened a branch store in Stockton, which his son James managed. He became part of the group of dissenters of the early 1870's who insisted upon investing in mining stock and became active in the Liberal Party.

He died 20 March 1874 and was buried in the city cemetery.

### Indian Relations

The Indian problem on the Mormon frontier was not nearly so serious as it was on the American frontier generally. In the Virgin River basin there was no case of the Indians destroying any settlement or massacring its inhabitants. There were occasions when murder was committed against individual whites, as well as retaliatory action against the Indians. But in general it must be said that Mormon relations with the Indians were much more peaceful and amiable than those between Gentiles and Indians. The Indians themselves made distinction between Mormons and other whites, referring to the latter as "Merocats."

This distinction was based on the solid foundation of the different treatment the Indians received from each. The Mormon people felt a sense of mission so far as the Indians were concerned. The Indians, as we have learned, were and are considered as the "blood of Israel" and as such were to be converted to the gospel, civilized, and brought to a condition where they would become a "white and delightful people." In a prayer of dedication at the St. George Temple on January 1, 1877, Erastus Snow said among other things:

"Hasten the redemption of the Lamanites and the gathering of Israel from every land to establish Zion and build Jerusalem. Preserve the remnants of Joseph from destruction. Open the eyes and hearts to receive the record of their fathers and thy ministering servants among them. Visit them in dreams and visions. Show them the way of life, and unite them for good over all the land, that they may be able to build Zion, even the New Jerusalem, upon the land of their fathers. Confound their enemies and all who fight against Zion."

In an address on the same occasion, Brigham Young said:

"This house was built here in this place purposely, where it is warm and pleasant in the wintertime and comfortable to work, also for the Lamanites and all those coming from the south and other places to receive their endowments and other blessings."

The old chief of the Indians on the Santa Clara, Tutsegavit, seems to have been very much inclined toward Mormonism, or--rather the Mormons--for he performed missionary service for them among the Apaches and other Indians, being ordained by Brigham Young himself for this work. Tutsegavits was friendly and cooperative right up to the day of his death in July 1871.

A legendary figure for his work among the Indians was Jacob Hamblin, called by J. H. McClintock the "Leather Stocking of the Southwest." From the time he arrived at Old Harmony with the Indian missionaries in 1854 until his death, he was almost constantly engaged in moving among the tribes conciliating them, settling disputes that could easily erupt into war. Teaching them the arts of peace, always trying and with remarkable success, to make of himself in their eyes a man in whom they could trust absolutely. He was infinitely patient with them, fearless of death, and always

convinced that if he dealt justly with them, he would never be harmed. It would be hard indeed to find a man more devoted to a cause than he and certain of his associates, who spent the best years of their lives visiting the Indians in their squalid dwellings, living with them, working and doing their best to bring the Redmen gradually to a better way of life.

One of the reasons why the Indians and Mormons had a more friendly relationship than that existing between them and other whites was the attitude of the Latter-day Saints toward the Indian slave trade. They took steps immediately to break up the traffic between the Mexicans and Chief Walker's band. In 1852, the Territorial Legislature passed a law entitled, "An Act For the Relief of Indian Slaves and Prisoners" under which responsible white people of the Territory of Utah could have apprenticed to them "any Indian prisoner, child, or woman in his possession whether by purchase or otherwise." Under this proviso that such white person should present himself before the selectman or probate judge of the county and show evidence of fitness for assuming such apprenticeship, which was in no case to exceed twenty years.

The people securing Indian children under this law were obligated to clothe, feed, and educate them in a manner in keeping with his own station of life. On many occasions, the Indians sold their children to the Mormons to prevent their falling into the hands of slave traders. There were cases, however, when the Indians were in want or wished something of value and therefore sold their children for these reasons.

Juanita Brooks in her writings listed quite a number of Indian children who were raised in white families. Some of these at various ages left their adoptive white parents, brothers and sisters, and returned to their own people, sensing perhaps that even with their upbringing among whites, they were not quite accepted as equals. In effect, many of them became marginal people, belonging nowhere. Perhaps a happy solution would have been to have the adopted males marry the adopted females; this, however, seemed not to be the result. Those who reached maturity frequently never married because they had no opportunity to marry whites, and having acquired their culture, could not bring themselves to marry members of their own race who knew not the environment to which they themselves had been accustomed. Some of the girls grew up to become women of taste and refinement, making a living by working in the homes of well-to-do whites.

There were a number of interracial marriages involving adopted Indians—some of them turned out surprisingly well. Occasionally there was incompatibility, leading to separation, but on the whole it is probable that such cases were no more numerous proportionally than among white marriages.

One of these, an Indian girl named Janet, was purchased as an infant by Silas Smith of Parowan and raised as a member of the Smith family. Smith died, and his wife married a man named McGregor so Janet became a member of the McGregor home, where she continued to become proficient in the household arts. She had the opportunity to be a plural wife of a white man in Parowan, but much to the surprise of her family, she refused the offer. When criticized by members of her adoptive family for turning down a chance, she finally said she loved Dudley Leavitt and would marry no one but him. Dudley was a relative of Janet's foster mother and always stopped overnight with the family on his annual trips to and from Salt Lake City. Dudley was at this time in the north with a load of fruit. Janet's foster mother reported the Indian girl's choice to Apostle George A. Smith who was visiting in Parowan. When Dudley stopped by on his return, the Church Elder asked him if he would consider marrying Janet. Having already three wives, the last being a girl sixteen and only six months a bride, Dudley hesitated about taking a fourth, and especially an Indian. But George A. Smith said, "If you will take that girl, marry her, give her a home and family and do your duty by her, I promise you in the name of the Lord that you will be blessed." This satisfied Dudley Leavitt, and the marriage was performed without more ado. He loaded Janet's belongings into the wagon and took her home to Dixie. Janet bore him eleven children, three of whom died before maturity. The eight who lived now have several hundred descendants. They have, of course, been absorbed into the white population of many a

city and village in the west.

David Lemmon was a Ute Indian who as a child was first purchased by Hyrum Stevens and later traded to James A. Lemmon for a large black horse. He made a splendid figure of a man, well built, and weighed about two hundred pounds. He learned the violin and played for dances in the towns between Silver Reef and Springdale. He married Caroline Josephine Nelson, a Swedish girl, and to them were born several children. This marriage between a full-blooded Indian and a white girl, the only one of its kind in Southern Utah, was successful. He took his wife and five children to the Saint George Temple and had them sealed to him. Forthwith he learned to read and write, became a zealous student of the Church writings, and was a faithful member. Reputedly he had the gift of healing and was frequently called in by his white neighbors to administer to their sick according to the rights prescribed by the Church. His children and their descendants were accepted as social equals by their associates.

Even in conditions where the interracial marriages may be called successful, there were serious problems of cultural and psychological adjustments, especially with the marriage partners and their children. There was a certain degree of stigma carried by the first generation, but it progressively grew less as the Indian blood was further diluted. By the third and fourth generations, the Indian strain apparently is not noticed and is accepted without question.

From I Was Called to Dixie and  
Dudley Leavitt, Pioneer to Southern Utah by Juanita Brooks

By February 1858, John D. Lee was thinking about moving part of his family to Washington. From his diary, edited by Juanita Brooks, we find

"Frid, 12th of Feb, 1858.

It was suggested by some of the Brethren that a channel could be cut & water from the dam at Washington to irrigate the vally at the junction of the river; consequently I employed Counsellor Pierce to return with me & examine the prospect again, but with no better success then before on accounts of points or spurs of rock shutting into the River. This eveing I bought a lot & 16 acres of land at Washington of W M Halley for which I paid 150\$ in cattle. My intention is to raise cotton."

Some time during that year, 1858, he moved some of his wives to Washington. He had a "hotel" business at Washington and also at Fort Harmony. History tells of him moving his "Queens china" from Fort Harmony by way of the "Peter's Leap" road--at night--to entertain Church leaders, among them, President Brigham Young who was visiting the Saints in the Southern Utah area.

Tuesday, 11th of January 1859, the Legislature Act was approved, changing the county seat of Washington County from Fort Harmony to Washington.

Washington was settled in 1857, and people were sent there to raise cotton. Again from John D. Lee's diary:

"Thurs., 13th

I started to Washington, Riovirgin to plant my cotton & c. I took with me a wagon & 4 horses, Alma, my oldest son & Emma & Mary Ann, my tow (two) youngest wives. Alma & Emma rode on horseback. Mary Ann remained with me in the wagon. In crossing the Spurs of the Iron Mountain my waggon tounge & boalsters broke, yet we bound them up & dark reached the place of destination.

Frid., May 14, 1858.

Commenced clearing of & ploughing my land. Emma & Mary Ann assisted me to clear & plant."

One would take it that about this time was when he started to build homes for some of his wives at Washington.

### Spurs of the Mountain

At the time the Saints first settled in the Harmony valley, "Pinevalley Mountain" as we know it was called "Iron Mountain." The ridges extending east to the "Black Ridge" were called "Spurs" of Iron Mountain, due in part because of the black rocks in the area and the "rugged," steep, and inaccessible "hills" and "deep canyons."

When history speaks of the Spurs of Iron Mountain, it is along the road that "Peter Shirts" started to build from Fort Harmony in 1856, and you cross the Spur at about where the "Peter's Leap" dugway was blasted out to get to the "Leap Creek." This road was the second road to be built over the Black Ridge and best, except for that one place.

People who passed over this area spoke in "awe" of the "beautiful scenery." The "magnificent" Red Cliffs to the east, hidden by the black mountain as you passed over the extreme east of the Black Ridge. The Pinevalley Mountain, the Leap Creek area. One could see--on a clear day--the north end of the Arizona Strip, the Virgin River area, Sand Mountain--southwest of Hurricane. You could see the southeast rim of Pinevalley Mountain. Looking north you could see the Harmony valley, North Mountain, Red Butte. Up the valley, beyond the south rim of the "Great Basin," the site where "Kanarra" would be built.

### Military Training Camp Site

Fort Harmony was designated as the training site of the Iron County Division of the Utah Militia. In 1857 the militia was divided into 13 districts. The southern group consisted of all counties south of Beaver and was known as the Iron County Division. In 1867 during the period of the Black Hawk war, these companies trained at this place under the command of Brigadier General Erastus Snow and Captain James Andrews.

It was the Fort Harmony Camp, but they trained north and east of the present town of New Harmony. The dry field ditch as we know it now was made and used by them at that time so they could have water. The flat was covered with tents, and many men took part in simulated, spirited battles. From John D. Lee's Diary by Juanita Brooks, we find this notation:

"Washington, Thurs., Jay. (Jan.) 19th, 1860.

About 7 m. I started to Harmony. Put in my famos young mare, Belle Ross, it being the 1st time that she was ever harnessed. Worked off as though she had always been used to the harness. Reached Harmony a little after dark. Meeting at my Family Hall. Elder Lunt, Wood, & S. White were preaching. I was also called to speak.

Harmony, Frid. Jay. 20, 1860.

The shock of the earthquake that was felt on the morning of the 15th, Sund., cracked the wall of my barn, also the Fort wall in so much that it had to be thrown down. Many houses were cracked & chimneys thrown down in Cedar, Parowan, Paragoonah & Bever. From the latest advises, the further north the heaviest the shock; at Cove Creek explosions was heard in the direction of Camp Floyd as of distant thunder. About 9 m. Elder Lunt & Wood returned to Cedar. Elder S. White started south in co. with Elder Jno. A. Ray & others from Filmore; explorers sent by Prest. B. Young to look out & explore a waggon rout from the southern settlements to the Colorado River that goods in future may be transported in that direction."

### The End of Fort Harmony

The earthquake did so much damage to the Fort that some walls had to be torn down and rebuilt. Along with this "shocker" and the heavy rains of Dec. 1861- Jan. 1862, Fort Harmony was doomed to destruction.

Before this time, John D. Lee had been in the process of building shelters for his families at the New Harmony site. He had been teaching the Indians to farm there as early as 1857. He knew the streams and springs of water and how they varied in flow from spring to summer, fall and winter. He took up land on what is now the Pace farm. There was and still is a beautiful spring there, known now as "Lawson Spring."

Lee's diary for 1861 ended with the entry of June 14th. At that time, he was at the height of his prosperity, with a "mansion" in the town of Washington made out of stones and was two stories. Two of his wives lived there. He had seven hired hands, who his wives boarded. He had holdings in Toquerville and Fort Harmony.

There are a few entries starting in Dec. 1862. December 22, 1862 Lee was chosen President of the New Harmony Branch of the Mormon Church by a unanimous vote, and the whole community was entertained with a "sumptuous dinner" and party Christmas Day. For some years after, Lee kept a ward record of Fort Harmony and New Harmony Branch in his own hand and thus left for generations an excellent commentary of his community and Church activities.

However, in the book The Diaries of John D. Lee by Juanita Brooks, there are a few entries the last of December 1861 to January 31, 1862. We pick up here an entry dated

"Sunday, Dec. 29, 1861.

Meeting in Prest. J.D. Lee's family hall at 10 AM. Through the week, the storms still raging. Prospects dark and gloomy; the Earth a sea of water and thus closes 1861.

Jany. 1st 1862

begins with a storm. The face of the country is deluged with water.

Sat. Jan. 4, 1862.

Snow about 8 inches deep. Fort Harmony--built, as were the houses, chiefly of adobe brick--is almost decomposed and returned to its native element. Elder Lee and a portion of his family have suffered severely during the storm as they were trying to make shelters at their new location: the water in their underground rooms raised to a depth of 3 feet. Bailing night and day, but unable to keep it out and were at last compelled to abandon them and take the storm in shantys made of planks (wind shifted north.) During the entire storm the wind was south but when it changed the weather became severe. Yet they thought better to suffer than risk being buried alive in Fort Harmony.

Harmony Tues. 7 1862

Snowy through the day.

Thursday, Jany. 9, 1862

Snow 10 inches deep.

Sunday Jan 13, 1862

The storm still raging, spreading a mantle of gloom over Harmony (Fort) the walls of which are constantly crumbling down, rendering the houses actually dangerous altho a short time previous Prest. B. Young said it was the best fort ever built in the Territory; instead of meeting, Prest. Lee summoned another portion of his family to the upper place. About 9 at night a dreadful snow storm on them.

Monday Jany. 14, 1862

The storm most vehemently raging. About 1 p.m. Prest. Lee's barn fell, the side had been washed out several days before and the timbers alone supported it. Several horses, calves, and hogs were in it when it fell but nothing was hurt.

The south side is expected to fall before morning. The Pres. removed the remainder of his family on the west line and spent another night of gloom and darkness: part of the walls constantly falling. This was a time of watching as well as praying, for there was a prospect of being buried in masses of ruins; about midnight a part of the south wall fell with a awful crash. Killed 2 chickens only. At length daylight came. Storm still raging.

Sat. Jan. 19, 1962

Pres. Lee through the kindness of Wm. and Harvey A. Pace, also Geo. M. Sevy, manned 2 wagons with 8 yoke of cattle to each wagon (as the axcletree would in places drag the ground) and removed all the families from the Fort except Sarah C. Lee and family. Her house was considered safe and the only place of refuge where all the familys stayed the night previous: the storm unabateing.

Pres. Lee was 8 days without undressing or putting on dry clothes. The families were removed through the storm, women and children soaking wet. Reports say that the Rio Virgin and Santa Clara Rivers were overflowing the country and doing much damage. The mill of Jacob Hamblin's and city were washed away, orchards and vineyards desolated. The towns of Adventure, Rockville, Grafton and Pocketville were all destroyed. Bishop P. K. Smith of Adventure had his house, cane mill, blacksmith shop. 150 gals. molasses and much of his household and kitchen furniture was down the flood. Bishop N. C. Tenney lost his houses and furniture and lossing a part of his family.

Monday Jany. 27 1862

Cloudy. W. N. Evening, commenced snowing. Through the night, fell 6 inches deep up to

Wen. Jany. 29. 1862

Snow 8 inches.

Thurs. Jany. 30. 1862

Rather mild. Rain through the night reduced the snow to 4 inches.

Friday, Jany. 31 1862

This morning the sun was seen for the first time in 28 1/2 days. At 1 commenced snowing again.

Thurs. Feb 6th, 1862

Snowing about 10 a.m. stacked up. Snow about 10 inches. About 1 W. shifted S.E. to N. Cold and cutting. The President had all his family removed except Caroline. Wagons and teams were all got ready to remove them on the 7th. They would have been removed before had not Sarah Caroline insisted to remain a few days longer to finish up her spinning. Felt there could be no danger as the roof was removed and the rain ceased. Yet the President said that it was not agreeable with his feelings for them to remain there. About dark the mother felt impressed to leave the room. While in the act of making up her bed, leaving the clothes in a chair, took Terressa with her and the two older children, leaving the youngest in. When a few paces from the door, a sudden gust of wind dashed from the N., through (threw) down a single partition wall into the floor and broke through to the lower floor,

killing of the little children, little Geo. A. and Margaret Ann. The other two each was at the feet of the two that was killed. A shocking and sad occurrence--the father and mother had both been warned of it previous."

Like his neighbors, Lee suffered a severe financial setback in the loss of horses, cattle, sheep, and perhaps arable farming lands during the flood. More important even than this material havoc was the degeneracy of family morale which the prolonged exposure, suffering, and crowded living conditions brought about.

But as soon as the weather permitted, Lee set about clearing up the wreckage and making his homes again livable. On March 23, 1862, he was able to report that he opened his house for the 11 o'clock meeting of the New Harmony Church. Services were held regularly for the rest of the year, and the Ward Record contains an occasional entry of a baptism, blessing, or a young man's public apology for quarreling or drinking too freely.

It would be well to note at this time, history tells of the "Great Hall" that John D. Lee built out of lumber at the site of his farm southwest of the present town of New Harmony. Here is where all town functions were held, including church meetings, dances, parties, etc. Some historians claim it was built before Fort Harmony was vacated; however in John D. Lee's diary, it is not mentioned--unless this entry tells of it:

"Sunday, Dec. 29, 1861

Meeting in Prest. J. D. Lee's family hall at 10 a.m. Through the week the storms still raging; prospects dark and gloomy; earth a sea of water and thus closes 1861."

This family hall could be the "Great Hall" mentioned in the History of New Harmony. The hall at Fort Harmony was called by Lee "my mansion."

In March 1863 the people of New Harmony received a request from Church authorities for three complete outfits--wagons, teams, teamsters, and supplies--to undertake a six-month trip to bring a band of impoverished Mormons from Florence, Nebraska to Salt Lake. Each outfit, with two teams to a wagon, was expected to take with it a thousand pounds of flour to feed the emigrants on the return journey. This co-operative undertaking was so typical of Mormon society at that time that the following merits publication:

"Wenesday, March 25, 1863.

This evening Prest. Lee called a meeting for the purpose of making arrangements for the fitting out the teams required of this branch etc. for the plains. Wm. James Harvey & Wilson D. Pace agreed to raise one team, waggon & outfit. Geo. Hill, Geo. W. Sevy, and Lemuel H. Redd agreed to raise another team. Benjamin J. Redd, a young man, volunteered to drive a team across the plains.

M. H. Darrow volunteered to drive a team across the plains. Richard Woolsey turned out the only yoke of oxen he had for the third team. Thomas Woolsey furnished an old wagon cover, one sack and a small keg. T. A. Woolsey furnished one sack. H. Woolsey one sack and helped run out some tar.

John D. Lee 2 whips \$4.

Wm. Woolsey 1 pr. boots \$10 & one homespun shirt.

T. Woolsey 1 pr. jeans pants.

Clarissa Woolsey 1 pr. of pants.

Sister Susan Hill made a mat and pillow & night cap, furnished a plate,

spoon, cup, needles and thread and presented them to Geo. Woolsey as part of his outfit. May she be remembered by all good Saints.

Reubin Woolsey furnished one gallon of molasses and a keg.

Prest. Lee exchanged one yoke of oxen with Thomas Woolsey and bought one yoke from James Powell.

C. Whitmer furnished one yoke of oxen and 2 sacks.

Peter Marker made a flour box.

Prest. Lee also furnished one good Chicago wagon and cover, one pair pants, one do. shoes, three overshirts, and the flour, bacon, molasses, rifle, ammunition & c. to the amount of \$122.50. The three teams from this place were said to be the best and the best rig in Washington County."

A year from this date, dissatisfaction in the community with the president of the branch led the authorities to call a meeting on March 5, 1864, "for the purpose of settling their difficulties resulting in a better state of feeling. Pres. Lee tendered his resignation as president of the branch, which was accepted." James H. Imlay was appointed his successor.

After the resignation of Lee, entries in the Ward Record are few, brief, and irregular. One such entry stated that in "Sept, 1864, Prest. Brigham Young accompanied by many of the Quorum of the Twelve Apostles visited the Saints throughout the South." Though Imlay was the highest town official, Brigham Young and some fifteen carriage loads of his company apparently travelled far across the fields to find accommodations in the Lee household. [We should note here that this incident bears out that Lee's "Great Hall" was on his farm and not in town.]

Although we have no knowledge of his affairs during 1864-1865 and the early part of 1866, Lee probably spent his time between his families in New Harmony and Washington and continued his activities in the Church as he was given opportunity.

The Lee Diary in the Huntington Library for the years 1866-1873 begins with a fragment of an entry, presumably written on May 22, and continues thereafter with few interruptions until June 25, 1873. It is impossible to determine how many of the earlier pages of the diary are missing.

Taken in part from The Diaries of John D. Lee  
Edited by Juanita Brooks  
"A Mormon Chronicle"

### Ditches to Fort Harmony

The headwaters of Ash Creek at the New Harmony site, as we know it now. Namely being "Main Canyon," Commanche Canyon, Pinto Creek, Pace's Canyon, "Joe Lee" Creek, "Lawson Creek."

The Lawson Spring drains down Lawson Creek; it is also fed by water from Main Canyon, by the "Big Pine Tree" and into Lawson Creek. Joe Lee Creek is fed from Pinto Creek, Pace's Canyon, Commanche Canyon, Commanche Spring, Upper Joe Lee. Where these later streams meet Lawson Creek is where the dam was built to take water to Fort Harmony and rightfully so, because at that point most of the permanent water is. All along Joe Lee Creek above and below the dam, water springs up. However, at the dam site is the lowest point water could be taken to Fort Harmony.

Pinto Creek and Pace's Canyon comes from the north and in the spring and early summer usually has plenty of water. On the north side of the present town of New Harmony, another ditch was made to also take water to Fort Harmony. The Main Canyon and Commanche Canyon water could be diverted to this upper ditch. This ditch was some 10 feet south of the present dry field ditch. It isn't certain exactly where it was, but this dam site was the lowest place water from Main Canyon and Commanche Canyon

could be taken to Fort Harmony.

The upper ditch was used only when there was plenty of water, namely early spring to about June 1st to July 1st. All permanent water would be taken to the Fort by way of the lower ditch.

When the lower ditch was being built, a road from Fort Harmony would need to be built and maintained along the route of the ditch. This road was the main way to get to the dam where the lower water was taken to the Fort. John D. Lee mentions taking his wives to the dam to wash clothes. The site is in a meadow with relatively low banks. An ideal place to spread clothes to dry. The wives could stand in water about knee deep if they so desired. A beautiful spot with cat-tails and other reed like plants and willows to also hang clothes to dry.

This road was just south of the present New Harmony town. Was probably the road used when the Saints first came and settled New Harmony. It would be just south of the lower street, where the people settled first. It was several years before any homes were built north of the lower street. For good reason, all the permanent water was there, also many meadows to graze livestock and get water out for gardens and crops.

### The Kanarraville Settlement

As early as 1859, it was decided that Fort Harmony could not support all of its inhabitants. The water from Kanarra Creek and New Harmony creeks was not enough. There was plenty of good grazing for cattle, sheep, goats, horses, mules, oxen. However, the water ditches were too long; much of the water was lost through seepage. There was ample ground with good soil, but more water was needed to raise wheat, corn, and garden stuff.

It was decided that they should move to the heads of those creeks. The Indians were mostly friendly--especially to the Mormons--so the Fort was not needed for protection from them, but was needed for dwellings.

1860 some inhabitants along with people from Cedar City settled Kanarra and used the water there. The site was laid out north of the present town of Kanarraville. The water from Kanarra Creek was taken to this site. Spring Creek would still flow to the Fort Harmony fields. However it would be much less.

It has been said by early settlers that Kanarraville has the most water per capita than any place in the south--It still holds true today.

It was several years later that Kanarraville located at its present site. Due to blowing and drifting sand and dirt, the town was moved closer to the hill and on more stable soil.

### Roads Over the Black Ridge

Taken in part from material received from Morris Shirts  
and I Was Called to Dixie

#### 1850-1856:

There was probably no definite road over the Black Ridge. There was no need for it. The only ones using it were the missionaries and explorers, Jacob Hamblin, Peter Shirts, and others. They more than likely used horses which could negotiate the bottom of Ash Creek in good weather and the rocks on the ridge in bad weather. It was an ill-defined, indiscriminate trail over the east end of the Black Ridge, on the west edge of the deep canyon of Ash Creek. An occasional wagon could be taken over this trail, but at great expense to the wagon. Until the Cotton Mission and the establishment of the Indian Mission Branch in Santa Clara, there was really no demand for a good road over the area.

1856-1863:

During this period of time, there was a great demand for a road over the Black Ridge. New settlements were being made and planned. The most extensive of these was the Cotton and Dixie Missions. It was essential that a way to the market be provided for the cotton which was to be produced. From the fact that so much cotton was sent east via California is a testimony to the "frightfulness" of the roads that were built.

Peter Shirts was appointed to locate a "new road" over the ridge in December 1856 and probably spent most of his resources getting the road down over the north side of "Leap Creek." It is reported by local residents and by stories handed down through the Peter Shirts family that he said it was a good road "except for one bad spot." When he was asked how he proposed to get over it, he said, "Leap it." This came to be called "Peter's Leap" and has been so called by all the early pioneers in this area. It is still called "Peter's Leap" today, and the creek where it is located is called "Leap Creek" and so appears on all maps. This location is the best location for a road over the Black Ridge.

From Old Fort Harmony the road went southwest then turns south, through a lovely spring area called "Sawyers Spring" and follows the base of the mountains which lie west of it to Leap Creek. Except for the last mile, this road is in alluvial sand—gentle slopes not difficult to negotiate at all. The last mile, the road skirts the edge of the hill to avoid the large rocks and boulders. There are several "spurs" of the mountain extending eastward, but the road managed to miss most of the rocks in these by twisting and turning around them.

The "leap" itself is a dugway, blasted out of the black lava ledge on the routes of an old Indian trail. There are ample evidences of this in the "Indian writing" on the rocks of the "leap" and the flint remains of arrowheads in the area. Indians apparently came and camped there to make arrow spikes (points) and then trail through the area.

In the development stages of the "Peter's Leap" road, it probably was necessary to lower wagons down the dugway with ropes. It might have been that some wagons were dissembled and taken down in pieces. The roadbed for the dugway today is nothing but volcanic rock and impassable. It is a supposition that this roadbed was filled with dirt and coarse sand which is abundant in the immediate area, as the evidence of heavy loads being sent over it—lumber, cotton, freight of the Dixie and Cotton Missions—makes it quite clear that it was once in better shape than it appears today. John D. Lee used it extensively as is evidenced from his journal.

The County Court sitting at Fort Harmony as early as 1856 enacted an ordinance which required every person over eighteen years of age to pay a poll tax of two days' labor, or three dollars in cash, or its equivalent to be collected and expended under direction of the County Road Supervisors improving roads. A day's work was defined as ten hours of faithful labor or one hundred fifty cents cash or its equivalent in grain or county orders. The two days' labor proved to be inadequate to serve even the minimal needs. The poll tax was raised in September 1858 to six days' labor levied on all white male persons over sixteen years of age. The court declared the equivalent of a day's labor to be \$2.00 in cash. Anyone holding slaves was liable to pay the same amount for each male servant over sixteen.

The first session of the County Court at Washington, the new county seat, in March 1859 provided for the location of a road from Fort Harmony by way of Washington and Santa Clara that would connect with the California Road just up the creek a few miles from Santa Clara. Meanwhile the Territorial Legislature had appropriated \$250 to construct a road between Fort Harmony and Washington (one wonders just how much road could be built over such rough ground for such an amount), and the court appointed a committee consisting of Robert D. Covington, Harrison Pearce, and Thomas Adair "to direct, apply, and take oversight of the working of said road." By June 1, 1859, the committee had received no bids for the construction of the road.

Keep in mind that the "Peter's Leap" road was being used; also there was a road—

or we should say "trail" because it wasn't much better than a trail—over the east end of the "Black Ridge" on the west side of Ash Creek, south of the present dam.

By common consent, the road from Salt Lake City to the south rim of the Great Basin was of no great difficulty unless the weather made it muddy or snow packed. But when one struck Ash Creek at Old Harmony location (Kelsey's Ranch) the really rough road began. George A. Smith called the route from there to Washington "the most desperate piece of road that I ever traveled in my life, the whole ground being covered for miles with stones, volcanic rock, cobble heads—and in places deep sand." George A. Hicks in his famous song "Once I lived in Cottonwood" tells of his wagon breaking down while on the Black Ridge and his sorry attempts at repairing it. Here is that song:

Once I lived in Cottonwood, and owned a little farm,  
But I was called to Dixie, which did me much alarm,  
To raise the cane and cotton, I right away must go,  
But the reason why they called me, I'm sure I do not know.

I yoked Old Jim and Bolly up, all for to make a start,  
To leave my house and garden, it almost broke my heart.  
We moved along quite slowly, and often looked behind,  
For the sand and rocks of Dixie kept running through my mind.

At length we reached the Black Ridge, where I broke my wagon down.  
I could not find a carpenter so far from any town.  
So with a clumsy cedar pole, I fixed an awkward slide,  
My wagon pulled so heavy then, that Betsy could not ride.

While Betsy was a-walking, I told her to take care,  
When all upon a sudden, she struck a prickly pear.  
Then she began to blubber out, as loud as she could bawl,  
"If I was back in Cottonwood, I would not come at all!"

When we reached the Sandy, we could not move at all;  
For poor Old Jim and Bolly began to puff and loll.  
I whipped and swore a little, but could not make the route,  
For myself, the team, and Betsy, were all of us give out.

Next we got to Washington, where we stayed a little while,  
To see if April showers would make the venture smile.  
But, oh, I was mistaken, and so I went away,  
For the red-hills of November were just the same in May!

I feel so weak and hungry now, there's nothing here to cheer,  
Except prophetic sermons which we may often hear.  
They will hand them out by dozens, and prove them by the Book,  
I'd rather have some roasting ears to stay at home and cook.

I feel so weak and hungry now, I think I'm nearly dead;  
'Tis seven weeks next Sunday, since I have tasted bread.  
Of carrot tops and lucern greens we've had enough to eat,—  
But I'd like to change that diet, off for buckwheat cakes and meat.

I brought this old coat with me, about two years ago,  
And how I'll get another one, I'm sure I do not know.  
May providence protect me against the cold and wet,  
I think myself and Betsy, these times will not forget.

My shirt is dyed with wild dockroot, with greasewood for a set,  
I fear the colors all will fade when once it does get wet.  
They said we could raise madder and indigo so blue;  
But that turned out a humbug, the story was not true.

The hot winds whirl around me, and take my breath;  
I've had the chills and fever, till I'm nearly shook to death.  
"All earthly tribulations are but a moment here;  
And, oh, if I prove faithful, a righteous crown I'll wear."

My wagon's sold for sorghum seed, to make a little bread;  
And poor Old Jim and Bolly long ago are dead.  
There's only me and Betsy left, to hoe the cotton tree;  
May heaven help the Dixieite, wherever he may be!

The jolting rocks subjected the pioneer wagons, animals and human tempers to a terrific strain. There were broken axles, broken wheels and feelies, broken king bolts, broken hounds and run-off tires to try the patience of the traveler, who was forced to resort to his own ingenuity in making repairs that would carry him to the next village, where smiths and carpenters could give relief. The first roads followed the line of least resistance, avoiding where they could, the worst of the rocks and sands, the lava ridges that might be bypassed until dugways could be built up and down the rough slopes. Getting from Ash Creek crossing to the elevations below was a nightmare. The pioneer caravans could not follow the creek because it was congested with immovable boulders. The urgent necessity for better means of reaching the outside world was one of the stiffest burdens borne by the early settlers, who were already faced with problems of survival that demanded all of their labor and ingenuity.

By June 6, 1859 it appeared that there had been some work done, apparently without official sanction. The court turned down a claim for 6 days labor submitted by John D. Lee for working and locating a road to Washington City with wagon and two horses at \$3.00 a day on the grounds that the County Court had made no appropriation and that no allowance had been made to others, equally faithful in working on the same road. The feeling of the court was that these received no pay, John D. Lee should receive none.

Since no bids had been submitted to the committee throughout 1859, it asked to be relieved of its assignment, a request granted by the court. The contract was let soon afterwards to Thomas W. Smith, Samuel Pollock, and N. J. Davis, the supervisors from Washington, Toquerville, and Fort Harmony, respectively; but stipulated a wage of \$2.00 a day for good faithful able bodied men. However, included in their days work (of ten hours a day) remuneration time taken both coming and going to work. In March 1860, Supervisors Smith and Pollock and John D. Lee submitted claims totaling \$297.50 on work done on the road from Old Harmony to Washington. These were approved and paid by the court.

At this session, arrangements were made to spend an appropriation that had been made by the Territorial Legislature to improve the road on the Black Ridge. Supervisor Smith had spent \$225 of the amount appropriated by the time the court sat again in June 1860.

The December term saw the poll tax levy reduced to three days labor, but the age limit was reduced from sixteen to fourteen years. In March 1861, the court provided for the expenditure of \$200, which had been appropriated by the Territorial Legislature to improve the route between Washington and the California road; to this appropriation was made a supplemental addition from county funds.

Not long after St. George was settled, Brigham Young suggested that the people of the Cotton Mission should, by cooperative action, make a road from Old Fort Harmony to

St. George by way of Toquerville. A suggestion from the President being equivalent to a command, the leaders were not long in placing the proposition before the people of the Cotton Mission and different settlements. --September 1862.-- While the people all agreed that the plan was a wise one and they expressed a willingness to pay their share, still none of the communities had taken action in reporting to Presidents Erastus Snow and Orson Pratt how many men each would furnish. The authorities went ahead and assigned a quota for each town: St. George four, Washington and Toquerville each three, Santa Clara and Grafton two, and New Harmony one. These men were to put in about three month's time on the road, and they were to be paid by the people of their wards "in produce of the country." Robert Lloyd of Washington, Charles Stapley of Toquerville, and Daniel McArthur of St. George were appointed as a committee to locate the course of the new road. Starting at Old Harmony on November 27, 1862, the committee accompanied by President Erastus Snow located the road by way of the west side of Ash Creek over the Black Ridge--"Where Else". At the March 1863 Conference, the people voted to raise additional funds needed, and they sustained Isaac Duffin as Superintendent of construction. Even so, things continued unsatisfactory. Brigham Young with several of the general authorities of the Church visited the Cotton Mission during the May Conference, and while in Dixie, he advised that the committee be dissolved and the full responsibility given Supervisor Duffin. This was done, and the road project completed.

Now let us review for a moment.

Road #1--built over the east side of the Black Ridge in 1852--maybe we should call this a trail.

Road #2--built over "Leap Creek" in 1856. This was a good road until the big flood of 1861-1862 which washed it out.

Road #3--now completed over the same route as road #1 in 1863.

Road #4--opened to public in 1869.

We are here to say that road #3 is not satisfactory, and another road must be built.

It was decided by the County and Territorial Legislature to make a new route right down in the canyon on the east side. An appropriation of \$1,000--more than had been appropriated by any other legislative session--was granted by the Territorial Legislature for the construction of this road. There is a report that convicts from the State Prison were used in the construction. Evidence indicates that it was a priority item--both locally and on the state level. It was the first attempt at establishing "sensible grades." Equipment other than picks and shovels was used. The road was built to last and was constantly improved. It was used extensively for freighting produce to the Great Basin market. Shipping this to California rather than Salt Lake City troubled Brigham Young--with this road, and the coming of the railroad, eliminated this economic drain to the Church. The silver from Silver Reef was freighted over this road--200 wagons per day was reported.

"The new road", the "dugway" or "county road" was opened to the public in June 1869. The cost greatly exceeded the appropriation. Erastus Snow went to the Legislature for additional funding. The following describes this action:

This road was opened to the public in June and, though unfinished, affords general satisfaction. The amount expended is \$5,551.09, being \$4,551.09 in excess of appropriation. Most of this sum is due the Assessor and Collectors of Washington County, the labor being largely applied in payment of taxes. Vouchers for the foregoing expenditures, having been examined and approved by the Auditor of Public Accounts, are herewith respectively submitted to the Legislative Assembly.

President Snow went on to state that at least \$5,000 more would be needed to

complete the road. Five days later, the Legislative Assembly placed \$4,551.09 on the Territorial Appropriation Bill to cover the expenses Washington County incurred in building the road.

At the bottom end of the road—at the mouth of Ash Creek—a bridge made of wood was built over Ash Creek and connected with the former road over the Black Ridge at "Snowfield." This area a few miles north of Pintura was taken up for farming. Water from "Leap Creek" was used there.

#### Road #5

With the coming of the automobile soon after 1910, and by 1917 when the first Model T Ford was put into use, both wagons and cars used the "Dugway" Road. Keep in mind that this road, although it was kept in good repair, was "narrow." Only in places could wagons and cars pass with safety, and it was a slow road for the faster moving automobile.

It was inevitable that another faster and better road be built. "Where to build it?" Where else but over the east end of the "Black Ridge" where the first and third roads were.

Contract for this road was to be let to "Whitehead, Winsor, McArthur" and was opened to the public the summer of 1925. The present cement reinforced "concrete" bridge over Ash Creek was opened at this time. People came from all over Southern Utah for the occasion.

A crossing of Ash Creek just east of the bridge was used for construction of the bridge and road and to assemble the crowd on both sides of the creek for the opening ceremonies and to watch both cars and wagons go over the bridge. "The dream of Brigham Young was being fulfilled," and Southern Utah could really come into its own.

#### Names of Persons Who Helped Settle New Harmony

Lees, Paces, Redds, Lawsons, Kelseys, Worthens, Taylors, Mathises, Princes, Imlays, Grants, Schmutzs, Pierces, Sawyers, Woolseys, Bells. These first mentioned families stayed at New Harmony for some time. Some of them and their families stayed permanently. Others who were here in the early stages stayed only for short intervals or came later and stayed here. Some of the ones who stayed were Sidney Goddard, James Russel, Jedidiah Woodard, Robert A. Kurker. Others who helped: Heywoods, Sevys, Jollys, Keels, Hicks, Hills, Darrows, Whitmers, Markers, Bennets, Bryners, Naegles, Monairs, Barlockers, Guymans, Harts, Harrises, Richardsons, Owens.

John D. Lee converted the Redds and the Paces to the gospel while he was on a mission to Tennessee. They, in turn, migrated to Utah.

Taken in part from Redd Family History:

Lemuel Hardison Redd was born in Sneads Ferry, Onslow County, North Carolina on July 31, 1836. The family must have had a good home for that day. His parents were John Hardison Redd and Elizabeth Hancock. His parents were slave owners, and he grew up with colored servants available to do his bidding and help him do his work.

At a very young age, Lemuel was given a servant and bodyguard named Luke, born January 9, 1828, who was the son of Elizabeth Hancock Redd's own maid, a maid which Elizabeth's father Zebedee Hancock had given her. Luke was nearly eight years older than Lemuel and was made responsible for his young master, with a charge to teach him and guard him from all harm. It has been reported that Luke was very apt at all kinds of hand work, and so Lemuel had a good teacher. Consequently, as Lemuel grew up, he had all that a young gentleman of his day should have.

Even after he was given his freedom, Luke stayed with Lemuel or near him for many years. He even went to New Harmony and set up some kind of barber shop and did odd jobs for the townspeople. Luke's mother, Venus, came to New Harmony to see her son

one time. My own mother could remember Venus' visit to the town.

Lemuel was about two years old when his parents left to go to Tennessee. The family at that time consisted of the parents and their children Ann Mariah, Ann Elizabeth, Mary Catherine, Lemuel Hardison, and John Holt, a tiny baby. They moved late in 1838, between August and early December.

Lemuel grew up with three older sisters and two younger brothers, all of them born in North Carolina except Benjamin Jones, the youngest. He was born in Tennessee. Their home in Tennessee apparently was similar to the regular southern homes, with immense high ceilings and large upper porch on at least two sides of the house. I saw houses typical of this type when I was in the south, and I can imagine what it was like.

I remember hearing Grandpa tell of a time when his Pap was away from home, and a neighbor's slave came over and slept in their slave quarters. The neighbor missed his slave and came around to find him with the Redd's slaves. Grandpa said, "How he begged and pleaded and cried for mercy, but they whipped him. They whipped him with a shovel. If Pap had been home, no one would have dared to come prowling around our slave quarters like that." Grandpa said he got up and went out onto the upper porch to listen to them. He may have been about eight years old, for this may have been the time his parents went to Nauvoo in 1844.

He knew little else of his life in Tennessee, but he must have been an active, growing, industrious boy (at least when he wanted to be) because of his later accomplishments.

At the age of fourteen, Lemuel drove an ox team across the plains to Salt Lake City. We don't know how many wagons were in the party, but they must have had a sizeable caravan. With several wagons and much loose stock to be herded, driven, and rounded up in the evenings, there was work for all.

Lemuel H. Redd was baptized June 3, 1852 when he was sixteen years old. They let him wait until he himself wanted to be baptized; they didn't seem to make an issue of being baptized at eight years of age. His brothers John Holt and Benjamin Jones were baptized the same day he was. On that same day, he and John Holt were ordained priests. He was baptized by W. W. Willis and confirmed by Stephen Markham, the presiding elder of Spanish Fork.

On July 24, 1857, word came that the United States was sending an army out to Utah to destroy the Mormons. Lemuel served as a soldier against this army, and he was one of the 2,000 who were organized as a standing army to meet the United States force and to be ready for future emergencies.

### The Call South

The Redds had been back in Spanish Fork six and a half years and had lived the United Order for a little over three years when they were called to go to Southern Utah to settle. They had come to Spanish Fork when the town was just beginning, and for eleven years they had helped build it up into a fair sized town. Now they were being asked to move out of the little home they had built and go to a brand new place, start all over again, and help build another town. There was no questions asked about going, however. They wouldn't think of refusing a call from the prophet.

The Redds took with them all they could haul or drive and went south. They had been over the road before, going to and coming from Las Vegas. It was not so far, though, only about 300 miles and about four weeks of travel. They knew what to take and how to arrange it. Of course, they took everything with them they had made and collected for twelve years. Probably the only things they didn't take were the empty house and the land. By that time, they had four small children: Lemuel, 6; Jane, 4; John, 2; and William, a tiny baby. Grandmother held William on her lap the entire distance. It is as Aunt Alice said of her mother, "She was twice a pioneer." Uncle Ben, as a member of the family now, went along and was a real help. So was Luke, Grandpa's childhood bodyguard and helper. Luke had tended and guarded him from North Carolina to Tennessee, to Spanish Fork and was helping again on the trek south to New

Harmony. He seemed indispensable.

By that time, Grandfather had two sisters, besides his brother, Benjamin. They also received a call to go south. There they all went and found a place to settle in New Harmony. They all raised their families there, and they all died there except Grandfather.

In the fall and winter of 1861-1862, the walls of the old Fort Harmony disintegrated with the heavy rain, and the inhabitants sought other places, one west and one east. Aunt Alice says: when they decided on two places, New Harmony and Kanarra, the settlers here in Fort Harmony cast lots by drawing from a hat the time and place they would be assigned to go. This proved satisfactory all around, and through the years, the two small towns have mingled in a most friendly relationship.

Then came the Redds, Paces, and Sevys the next spring, 1862. The Sevys and Paces got on their way before the Redds and got the choice land along the creek. John D. Lee's claim was at the head of the creek, and the Paces' were below him. The Paces and Sevys were there early enough to help them move.

New Harmony then was in Kane County, was situated about 10 miles northwest of the Black Ridge on the headwaters of Ash Creek. The Record of New Harmony says, "The new settlers were not much inclined to attend meetings. They said they had too much to do. On Sunday the 24th of May 1862, the Paces and Sevys were requested to come to meeting and not work on the Sabbath."

#### How the Settlers Were Situated By 1864

John D. Lee had the upper place across the creek from Lawson Spring. East of him and between Lawson Creek and Joe Lee Creek was Wilson D. Pace. East of W. D. Pace was Harvey A. Pace. Across Joe Lee Creek from him was Samuel Worthen. The Paces had acreage north of John D. Lee, also east of Harvey A. Pace. That later became the property of Lemuel A. Pace, a son of Wilson D. Pace.

It isn't certain where George M. Sevy located. But if he had some of the choice land along the creek, he more than likely took the place north of Joe Lee Creek and south of what became the Lemuel A. Pace farm.

Farther down the creek was choice land four miles downstream from the John D. Lee farm, and there was then and still is now good water rights for that land.

Harvey A. Pace had a home on his farm located south on the lower street. Later Lemuel A. Pace had a home on the north of the street and across from Harvey A. Pace. Also a Co-op Store was located on the L. A. Pace property. John D. Lee lived on his farm about one mile from the street.

The group who came with Lemuel H. Redd probably located further downstream because that is where all the permanent water was. The Comanche Spring is permanent water, but it had to run 2-3 miles down a sandy wash and would sometimes not reach the lower places, after the high water was gone.

#### The Francis Prince Story

Francis Prince was born in Cambridge, England July 31, 1840 to George and Sarah Bowman Prince. Before he was one year old, his parents left for South Africa. Queen Victoria had sent them there to help make colonies. She gave grants of land and money to go there and help settle her territory. Francis had his first birthday on the ocean between these two foreign countries.

While he was still an infant, a Negro war raged in Africa. During this war, an effort was made to kill all boy babies. For days and weeks his frightened mother kept him hidden in dirty clothes under her bed, guarding him constantly, fearing every minute that he might be found and murdered.

His mother was his only teacher, her knee his only schoolroom in that day and country, and never again would he have a chance to go to school for an education. His brothers and sisters were Mary Ann, Richard, William, George and Sophia.

The family was taught the Gospel by three L.D.S. missionaries. They were Elders Jesse Haven, William Walker, and Leonard Smith. George Prince, his wife and family accepted the Gospel and were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints in 1855.

Their land, herds, and home were given in exchange for passage to America. The voyage to the Promised Land began in 1859. Only once did they see land on the three months it took to reach America. The journey wasn't ended there; again they travelled westward to cross the "Great Plains." Francis drove an ox team for Edmund D. Woolsey during summer heat, autumn's chill, and winter's snowstorm and sleet. They arrived in Salt Lake City the spring of 1861, after two long years of continuous travel.

Later the family went to Kaysville. It was there that Francis was called as a member of Lot Smith's company of volunteers—mounted—during the Civil War. The personal touch data of Francis Prince adds to the story. He said they were promised by Brigham Young before they left, if they would live their religion, their lives would be preserved and they would not have to fire a gun. There was never a bullet fired during the three months of service.

Back in Kaysville; the call soon came from Brigham Young for his family and the family of the young lady whom he was courting, Elizabeth Imlay, to help build up Utah's south land in the hot, dry, red rocks town of Middleton.

During the Black Hawk War, Old Black Hawk came to the door of Mrs. Prince and demanded food. She replied she didn't have any. He was enraged and again demanded food, threatening her life with a knife. She backed to the door and reached behind it for the old "shot gun." Quietly she lifted it and aimed it at him. The old chief backed out of the door and ran. It took courage to try such a bluff, as she knew the gun wasn't loaded.

In the spring of 1863, the Imlay family moved to New Harmony. That fall, Francis moved too, probably to be near his girlfriend.

The Indians were a problem, and one had to be on the lookout. Often Francis would tie his horses between his wagon and the house. He had one old horse that would short and jump around if he could smell an Indian. His dread of them served as an alarm if they came near.

December 26, 1864 Francis Prince and Elizabeth Imlay were married in New Harmony by Bishop Allen Taylor. Later this civil marriage was solemnized in the Endowment House in Salt Lake City.

—Taken from The Prince Family History

(A correction here "could" be in order. Allen Taylor was not the Bishop of New Harmony at this time. However, he was there and could have been a Bishop somewhere else. James H. Imlay was the Branch President of New Harmony at this time and was Elizabeth's father. He, more than likely, performed the ceremony, or Allen Taylor was given the authority to do so. SBG)

Their first home was of split logs on the lower street of New Harmony. There was only one dry spot of refuge during a storm, and that was under a rawhide that was stretched over the bed. There was a little trench through the room to drain on the outside during a storm. (The floor was dirt.) There were three other homes later at different places in New Harmony before he built the large red brick home that served them until his death. This home is still in use today and owned by a great-granddaughter, Leah K. Batty. The red brick has been stuccoed and is a gray color. Otherwise, the home is mostly the same. It is located on the corner of "Harmony Drive," one block west of the Post Office.

Francis had extensive acres west and southwest of the house and lot. He was one of those who formed the New Harmony Irrigation Company and had a large share of the stock. He also helped survey the land for the town and adjoining acreage. To this day, on deeds and other land transactions, the "Francis Prince Survey" is mentioned. "He was a father figure" for the community and helped settle disputes and had other

leadership abilities. Even though he was small in stature, he stood out as a "man's man" with tremendous endeavors. His farm, orchards, gardens, flowers, horses, etc. were a "model" which all looked up to.

The population of New Harmony in 1865 was 225 souls, 25 families. The following year 140. Was it caused by the "Black Hawk War?" Surely the ground was here, with ample water to sustain a community much larger. There was free grazing all over the valley, the grass grew abundantly, also the low hills and high mountains. Deer were there to hunt anytime one chose to. Sheep, cattle, goats, horses, chickens, pigs, etc.--all these could be had in abundance. Could it have been some of the less hardy were moving to larger places for protection from the Indians and other reasons??

The cattle were turned on the range together. All stock owners had a brand and ear mark. There would be a roundup in the fall; branding and ear marking in the spring. As soon as they could, everyone fenced their farms and garden spots, fruit orchards, etc. This was no easy task. The fences were mostly made out of pickets from cedar trees. When installed, they were called Rip-Gut.

### Repeating Rifle

The first repeating rifle was used at the close of the "Civil War" 1861. The side that didn't have it said the other side didn't fight fair.

The gun that really won the west was the "Winchester 73." It first came out in 1873, only a few at first. This was a beautiful gun, easy to handle, held 5-7 rounds, was a lever action. It could be fired from the hip or from the shoulder. It could be carried in a scabbard under the fender of a saddle, in easy reach of the rider.

It was so popular that it has been copied, and similar models are still used today. Winchester made a 30-30 cal. longer barreled model that was popular for big game through the years. But the saddle gun--the shorter model--was the most popular. It came in 30 cal. and 32 cal. special. For an all-around gun, it is hard to beat.

### John Lawson

John Lawson took up the ground across the creek from John D. Lee. Had land west of the spring and could get water for this from the creek. Ground east of the spring could be watered from the creek, also the spring. John Lawson more than likely held all ground from the spring to Samuel Worthen on the east and south of the creek.

Even in the early days, the feelings did not run smooth. They had disagreements over water. Even though the spring was on land owned by John Lawson, there were at least 8-10 other land owners that took water from the creek and spring.

The spring was named "Lawson Spring." The creek was called "Lawson Creek." The back of the spring, where John Lawson probably grazed his livestock, was named "Lawson Hill." The creek was fed by water from "Main Canyon" and in the spring and early summer would be booming with water. Land owners all the way down upper Ash Creek and lower Joe Lee Creek would use the water also.

When the water (high water) started to recede, then is when feelings flared. People below thought those above were taking more than their share. When individual turns were up, the dams should be broken and water turned loose. Those below thought the ones above were holding some back.

Here is a little from John D. Lee's journal of July 6, 1867:

"On my way to Cannaraville I met Bishop L. Roundy & Council John Willis & Griffin on their way to New Harmony, having been directed by Prest. E. Snow to sit on the case of John Lawson complaint, & Saml Worthen & others defendant. Bishop Roundy invited me to return with them saying my name would be called in question as I was concerned in the water now in dispute. After a moment's reflection I said, I have submitted this

case in the hands of the Lord. I have been robbed and wronged of my rights in the water by that man Lawson for 3 years. Sooner than quarrel with him now, I believe that I shall see the Salvation of God in this thing without my agency in the matter. So I unloaded my waggon & left Rachel my wife with my daughter Mary till I should return. In reaching the place New Harmony, we learned that Lawson & party had left the meeting house. Bp. Roundy drove to my house, fed their animals & were about to refresh themselves when Lawson entered & said, I had made my calculations for you to dine with me today. Bishop Roundy replied that his dinner & horse feed was all that he expected to make & as brother Lee had asked him first & he would eat with him. Dinner was over, Bishop & all citizens in mass were on the ground to see the Damage that was done to Lawson by the Watermaster Worthin who had removed all obstruction out of the water sect. & let the water flow down to each claimant & would not allow Lawson to dam it up to the injury of others who had equal claims on it.

I will here mention that Bishop Roundy was the right man to Judge in this case, as he had helped make those water ditches & knew how high that stream would bear being raised & C. All returned or repaired to the meeting house. The Bishop organized his court & said to the clerk, J. L. Heywood, that he wanted a starting point. Lawson arose & said that he could give him one. First he said that Worthen should replace that Bridge which case--caused--to be removed. He should make the dam he tore Down & had left his crop high and dry and should pay him at least 50\$ damage & 25\$ more for the start of weeds got of him while he was seeking redress & by complying with the above he, Worthen, might redeem himself a little, But he never could again be looked upon as a honorable man. At this juncture the Bishop ordered him to stop such Language. Then asked the witnesses if they considered the Bidge & Dam were obstruction in that stream. The answer was yes. How much water run down to the claimants after this obstruction were removed. Answer was at least 1/3 more: His descission was that Lawson had claims on that stream to the amount of water that he had bought & no more & if he wished he could raise the stream to Iregate his high land, provided he could do so in his turn--but as soon as his hours were up, the dam was to be cut loose & let the water pass to those below without obstruction & that the water master was in the line of his duty when he removed the obstructions out of the way & that Lawson had Ingured the Public more by Daming up the water above its original Level then he was Ingured by removing the obstructions. The descission was just, but not satisfactory to the accusing Party. I sold Roundy 300 lbs of Iron to work his mill & returned to Cannaraville."

John Lawson operated that farm, and one would assume got along with all water owners over the years. After all, disagreements have been and always will be where water is concerned.

John Lawson lived out his life in New Harmony and was buried in the old cemetery close to his property, where the two Lee children (killed in the collapse of Fort Harmony) and a few others are buried.

#### Robert Addison Kurker

A Civil War veteran, he came to New Harmony and was a friend to the Francis Prince family. He lived in the room over the cellar north of the Francis and Elizabeth Prince home.

He discovered a vein of Anthracite coal about 4-5 miles up the canyon north of New Harmony. Took out a claim there. He also built a log cabin on the property. He homesteaded ground south and east of the present forest fence and cattle guard. The knoll west of the present canyon road is called the "Kurker Knoll." Mr. Kurker built a cabin out of lumber on the west side of that knoll. Property east of the knoll all the way across the canyon was his and is still known as the Kurker ground by the Prince family who owns it now.

It isn't quite clear who owned the "Lime Kiln," a lime ridge south about one mile

from the coal mine. It has been said it was almost pure lime. Lime is used to plaster insides of houses and is still used to make wallboard (sheetrock) that is used extensively in homes today. Lime was mixed with sand and a little cement to make a mortar to lay up brick. With this lime, to be had in abundance, the pioneers could do a better job of home building.

A road was built up the canyon as far as the mines. The pioneers mention about road building up the canyon, now called Pace's Canyon. John D. Lee tells about working on this road in his journal, and he called the canyon "Pace's Canyon."

#### Roads From New Harmony

The first road north of New Harmony was built by the early settlers. People from Fort Harmony mention a trail going up Painters Creek—"Pinto." Called Pinto probably because it was the first road built from New Harmony to Pinto by way of the "Goddard Ranch."

Pinto Creek is the first creek north of New Harmony. The road followed the creek on the south side until it came to the Kurker Knoll. Here it forked, the Paces Canyon road going north on the west side of the Kurker cabin on the knoll. The Pinto Creek Road staying on the south side of the canyon until it came to the mouth of the creek between two very high mountains. Here the road had to enter the creek because both sides of the creek were sheer ledges several hundred feet high. Not much road building here. The spot was referred to as the Pinto Creek "Narrows." The roadbed here changed with every season, and when high water was in it or a flood came down, no one went up or down the canyon in a wagon, on foot, or horseback. The beauty of this narrow canyon was something to behold. It was also very frightening. It seemed like the world was closing in on you. The first wagons to go north from New Harmony to Pinto went this way. The narrows lasted for about 3/4 mile. When the canyon started to widen, the road left the creek on the south side. It stayed on that side for about 1/2 mile before crossing to the north side. Here the canyon had widened to about 1/2 mile. The soil was a sandy loam and good for road building.

There was a high hill to negotiate to reach the top. Along the top were sheer white ledges and huge white boulders. Switchbacks were made, and dugaways were built by laying up a rock wall and filling behind it with the coarse sand and dirt.

"Calamity" Jedediah Woodard blasted a narrow road through the ledge of rock. The cut was filled with sand so the horses wouldn't lose their footing pulling the wagons through. "What was the cut called?" "Calamity Cut" of course.

From where the road reached the top, it went due north before turning west past the Goddard Ranch. It was about 6 1/2 miles from New Harmony to the ranch. This road was probably built in the mid sixties and was used until the Paces Canyon road was finished in 1916.

Loren Miles said, "I helped finish this road before I was married." That would make the time 1916. Edwin Higbee rebuilt and finished the road at that time. It had been built as far as the coal mines before.

The coming of the automobile necessitated a better road. It had been too expensive to build a wagon road over this route before; the Pinto Creek road was closer by 1 1/2 miles. A long dugway had to be blasted out of a sheer mountainside of solid rock. As has been mentioned before, pioneer roads followed the line of least resistance.

The Forest Service probably built this road. The Forest was developed in 1905 and named "Dixie National Forest." The "Goddard Grant" Ranch was taken up before the "Dixie National Forest" was created. It is surrounded by the forest.

The road south of New Harmony followed the first road the pioneers used when they came to settle the town. Went over the hogsback and came to be known as the Washington County Road. It went through what later became the "Al Thorley Ranch." It connected with the Dugway Road or County Road down the canyon on the east side of "Ash Creek." It went by the site of Old Harmony, then known as the "Kelsey Ranch." This

road was used to get to the Dixie area.

The road to go to Kanarra and Cedar went northeast of New Harmony, following the road as we know it now until it reached some two miles from town. It then went northeast past the goat corral, to Sand Hollow, thence back of the Kanarra fields to Kanarra.

Along this road is where the first telephone line was installed and owned and operated by George F. Prince. It connected with the line from Cedar to St. George. The only phone in New Harmony at that time was located in the George F. Prince home.

### Mary Adelia Carbine Taylor

Mary Adelia Carbine Taylor was born February 27, 1824 at Cairo, Green County, New York. She graduated from a girls seminary and began teaching in her fifteenth year. Continued in that profession until her fiftieth year—ever a student aiming to learn some new fact every day of her life.

She with her father, mother, a brother and sister joined the Church while still in her teens, and they moved to "Nauvoo" where she met and married Amos Northrup in the Nauvoo Temple.

Her eldest daughter was born just before the Saints were driven out of Nauvoo. Shortly after they reached Winter Quarters, Mary's young husband was murdered by an unknown assailant on Christmas Day. Until her death, she grieved at Christmastime for her first and greatest love. Two children were born by Northrup: Eugenia and Llewellyn. Llewellyn was left by the wayside in a lonely grave.

Left alone and not knowing where to turn, she married Robert C. Petty just before the Saints left Winter Quarters. He was made a Captain of the company of which Wilford Woodruff was a member. To Mary and Robert were born two children, Adelia and Ella.

Shortly after they reached Utah, Robert Petty was called on a mission. The oldest child was about three years and Ella a babe in arms. His mission was in what was known as Indian Country. There he died in 1856, which fact his wife didn't learn until some six months later when an immigrant train arrived.

Later she married George Roberts Grant. To them were born two children, a little girl Francisca who was scalded to death in infancy and a boy Edmund Carbine.

George Grant was called to a Bishop's trial over a difficulty with a hired hand and was unjustly excommunicated from the Church by the Bishop of the ward. When Brigham Young heard about it, he made a trip to Kaysville where the Grants lived and tried to get George to come back to the fold, but he had decided to go to California and would not be persuaded.

Mary, who was his second wife, did not want to go to California where she would not be recognized as a legal wife. So her husband, who was quite well to do, made provisions for her and her tiny son.

In those early days, there was one course open to women alone—marriage. So in the early 1860's, she married William Warren Taylor. Born to them were three sons: Albert Eugene, Francis Green, and James Edgar. Soon after this marriage to Taylor, they moved to Harrisburg, Utah and from there to New Harmony, where her husband met with a tragic death when a cellar caved in on him.

Mary Adelia Carbine Taylor was appointed Postmistress of New Harmony, Kane County by the Postmaster General of the United States on September 24, 1878. Mary Taylor was one of the first school teachers in New Harmony and was local Postmistress for 25 years, finally having to relinquish the position from loss of eyesight. She taught school up by the John D. Lee home, and when she had her own home, she taught there in what is now New Harmony. She washed, corded wool and spun it into cloth. She taught school in her own home at night and ran the Post Office during the day there.

She died in Delmar, Nevada on November 13, 1906.

### Easton Kelsey

Born March 9, 1813 in New Liston, Ostg., New York. He helped to build the Nauvoo Temple. Came to Utah and was called to help settle St. George. His children were Cathrine, Samuel, Zephyr, and Edward Easton.

He built flour mills and helped to build the New Harmony church. Until that time, meetings were held in various homes and school houses starting with the Family Hall on the John D. Lee farm. It is not clear just when that one room church house was built. One might presume it was around the time the first organization of the ward and the first bishopric was sustained, August 20, 1867. The church would be built soon after that.

(Compilers note: The one room church was built in 1875 by Easton Kelsey and others. SBG)

Easton Kelsey took up ground where the Old Harmony site was and used some of the lumber left there, in the form of the Old Fort. There was a spring of water, and water could also be taken out of Ash Creek in the spring and early summer, when the high water was running.

It has been said Easton Kelsey had one of his wives on the site. That is why the area is referred to as Kelsey Ranch in some of the Church history, and it is still referred to as Kelsey's Ranch today.

Easton Kelsey had more than one wife. Orrin Kelsey was a son of Easton Kelsey and another wife. He would be a half brother to Edward Easton Kelsey who married Eliza Prince. Orrin Kelsey will be noted on another page.

### Levi Sawyer

Levi Sawyer was one of the early settlers of New Harmony. John D. Lee speaks of him in his journals. It isn't certain where he settled or how long he stayed. He must have had holdings near the spring on Central Ash Creek.

He had a ranch at this site, or he operated a livestock business at that location. The spring there (a very good one) is called "Sawyer's Spring," and the wide canyon running from there to the Pine Valley Mountain is called "Sawyer's Canyon" and appears on all maps. An ideal location to run cattle. Plenty of area for grazing, and just over "Leap Creek" a good place to winter livestock.

### Henry Mathis

Born September 10, 1834. He was an early settler of New Harmony. One time he walked to Toquerville to get a cow and heifer of his. When he returned home, someone claimed one of the animals and stole it. Mr. Mathis was helpless and went to Francis Prince, a good friend of his, with tears in his eyes over the matter. He told Francis about it. This made Francis angry to see his friend treated this way. He told him to come with him and they would get the animal back. He had Brother Mathis wait outside of the corral, and with a rack stake in his hand he marched into the corral, and in the presence of those thieves and outlaws, drove the cow out. They dared not oppose him.

Henry Mathis died November 26, 1922 and was buried in New Harmony. His wife Elizabeth was born December 30, 1839 and died August 29, 1888.

### Allen Taylor

Born January 17, 1814 in Bowling Green, Kentucky. Son of William Taylor and Elizabeth Pratricks. He married Sarah Louisa Allred September 5, 1833. Came to Utah October 15, 1849 in the Allen Taylor company. Their children: Isaac Moroni, Mary Elizabeth, William Riley, Sarah Jane, Joseph Allen, Nancy Melvina, Clarissa Elvira, Orissia Angelia, Independence, Jedediah, and Louise Jennett.

On arrival at Salt Lake City settled at the mouth of Mill Creek Canyon. Moved to Kaysville, Davis County in 1850 and was chosen bishop there in 1854. Moved to St. George, Utah in 1862; from there to Loa, Wayne County in 1883. Died at Loa, December 5, 1891.

History doesn't tell of him living in New Harmony that this "compiler" can find. However, his son Independence, born July 4, 1854, came to New Harmony as a young man, and John D. Lee mentions Allen Taylor in his journal in July of 1866. His son Independence was ordained a deacon on March 23, 1872 by Bishop Wilson D. Pace, at the age of 16 years and 8 months. Here is that part out of John D. Lee's journal:

"New Harmony July 24th, 1866

About 10 morning it was announced that there would be Some Horse races & foot racing for Beer. I had the fasetst stalion or Horse on the ground & my Son by Aggathean, J. Willard, was the fleetest on foot. About 3 Evening the Juvenile crowd gathered arround the Beer Barrel, more like Pigs arround a Swill tub & Frank Prince stood by with a stick to wrapp the youngsters off. Unluckily he hit little Wilford Pace on the mouth causing the Blood to run freely. Soon Jas. Pace, the Father of the boy, came to punish the Beer Keeper & a fight took place. Scratched & choked each other a little. When they were parted by Allen Taylor, J. Imlay, & myself, it was with much ado that I could quell the riot make peace as the crowd was taken sides. Finally the two combatants made friends. The next was a dance & the drinking of two Barrels of Beer, got up by a Jentile John Sevy, who payed the Fiddler. I was requested to take charge & Preside over the Dance, which I endeavored to do till about midnight, when they became so unruly through influence of Beer that I dismissed the Dance & tried to get them home. During the dance, Richardson & Lemons were about to take a knockdown. Harmony is certainly runing down below the lowest genteel vulgarity. A change must soon take place or the name Harmony must be changed. Heavy rains set in about 20th.

"On Sund; July 29th a desperate rainstorm in the west mountains & the largest flood in Panther Creek & Paces Kanyon, overflowing the gardens & taking away fences & doeing much damage to the grain and vegetable on the low land in the city plot & house hold furniture. Acompand with Hail Stone the size of hen's Eggs, Thunder & Lightning. About 6 Evening, it being the 8th day, I Blessed little Emma & Anna Eliza & dedicated them to the Lord."

#### Benjamin Jones Redd

Benjamin Jones Redd, the youngest son of John Hardison Redd and his wife Elizabeth Hancock, was born after the family left their old home in North Carolina and settled in Rutherford County, Tennessee. He was born June 20, 1842 and was just four years younger than his brother, John Holt, and six years younger than his brother Lemuel Hardison.

We know little about his childhood. He grew up on the plantation in Rutherford County and lived there until he was eight years old, when he went with his parents to Utah. He came across the plains with three older sisters and two older brothers. They went directly to Spanish Fork to settle.

By the end of 1853, only Benjamin and his brother Lem were at home with his father. Then Lem left when he married in January of 1856. Benjamin, fourteen years old, was then the only child at home. Just two years later, in May of 1858, Benjamin's father died, and Benjamin went to live with Lemuel and his family. Early in 1862, they were called to settle in Southern Utah. Benjamin, then 20 years old, left for the south with Lemuel. Benjamin and Luke were the cattle herders, tenders, and drivers on the trip south.

Next year, 1863, at age 21 years, Benjamin answered a call from Brigham Young. New Harmony was asked to send three outfits, wagons, oxen, and provisions back to Florence, Nebraska in order to help bring poor immigrants from foreign countries who

were unable to come themselves. The townspeople donated the outfits, and the drivers donated their time. George W. Sevy, Lemuel H. Redd, and George Hill agreed to raise a team and a wagon and outfit it with provisions for Benjamin J. Redd to drive. Others were M. H. Darrell and George Woolsey.

On the day Benjamin was 23 years old, June 20, 1865, he was married to Clarissa Alviria Taylor at New Harmony. The ceremony was performed by William Pace. After this marriage, Benjamin bought a lot and built a log house on it just across the street from the present residence of Roy Grant. That would be on the lower street, on the south side and at the west end of it. It would also be just west of his sister, Ann Elizabeth.

In that little home, their first child was born, Sarah Elizabeth. She remembers some of the early circumstances of the little pioneer town. One of her earliest remembrances is the fear of Indians, who were dangerous enemies then. The men had to sit up nights to guard their loved ones and their belongings. Even then, the Indians would slip in and steal cattle, horses, and anything they could get their hand on. Some of the settlers hobbled and staked their animals so the Indians couldn't steal them. Often the Indians would be so enraged by this that they would kill the animals with poisoned arrows.

Sarah was a jolly, sweet, laughing, happy child. She had the jolliest laugh of anyone. An Indian took a liking to her, and one day he came into the house, threw a sack of money on the table, and grabbed Sarah by the hand. "Me pay for papoose," he said, "take white papoose to wickiup." Sarah's mother was powerless, and the Indian was nearly to the door when Benjamin came to the rescue. He gave the Indian his money back and pushed him out of the door of the house.

In those early days there was bran and cornmeal bread. The cornmeal was ground between two rocks, and the flour was milled at Kanarraville. There were vegetables, fresh and dried, corned beef, fresh and cured pork, part of the time milk, butter and eggs, and always molasses for dessert, made from sugar cane raised by Sarah's father. The delicacies of today were unheard of then, of course. Sarah said, "How well I remember the first can of honey I ever saw. My father traded for it at Pioche for my mother, who was ill. I slipped in and got a spoonful and hid while I ate it in tiny tastes—so it would last as long as possible, feeling guilty all the time, and it was the best of anything I ever tasted."

The shoes Sarah wore were made by her father from beef hides tanned in Salt Lake City. It took a month or two to get them tanned and back. The shoes were not good looking, but they were comfortable and lasted a long time. The pioneer children went barefooted in the summer to save their shoes for winter. Sarah said: "I remember how the hot earth burned my feet; the shade trees were too small to help much. I'd run from one sage bush to the next. Then I'd sit on the ground and hold my feet in the air to cool them off."

Vivid in Sarah's memory are the cards and spinning wheel her mother had to card and spin the thread to make their clothes, jean pants and hickory shirts for her father, made with the tiniest stitches by hand. Her mother taught her to sew. She had pieced a quilt before she was seven years old.

They didn't live long in the little log house because a big flood almost destroyed the structure. The location was abandoned for a location in the center of town now owned by Reese Davis. It is diagonally across the street from the meeting house. At the new home, Benjamin Franklin was born on April 6, 1868. He was affectionately called "Benny."

Later the parents and their two children made a trip to Salt Lake City by wagon and ox team to be sealed for eternity. It took about three weeks each way to make the journey. When they were all dressed in their Sunday best and ready to go, Benny filled a hat with mud and put it on his head. He was surely a discouraging sight to his mother with the mud running all over his head and down his only Sunday suit. Heartsick, his mother sat down and cried. The only thing she could do was put Benny to bed while she washed, dried, and ironed his suit before they could go to Salt Lake.

They did their temple work March 11, 1869.

Benny was a lovely baby, very cute, but he contracted measles and died at the age of two years. Thus death had entered into their little family for the first time.

Shortly thereafter, Benjamin purchased a farm north of town. In order to be close to his work, he made a house there and moved his family into it. On July 22, 1871 their third child was born, Mary Catherine. Farm life was difficult in those days--and dangerous. The Indians were savage and mean, and Clarissa was in constant fear. She learned to shoot a gun so she could protect herself and her babies. It was strictly for protection and not sport. On one occasion she killed a wildcat and another time slew a skunk. But life was hard, and the fact that Clarissa was never at ease because of the Indians induced her husband to buy a house in town. Their third home was a new adobe house on the lot owned by Orson Hammond today. It was on the upper street, just back of Lemuel's home. The house was unfinished so Benjamin fixed and plastered it, then moved his family in before it was thoroughly dried. His wife wasn't strong, and she contracted a cold in the damp house. It weakened her, and she never recovered fully.

Shortly afterward, August 3, 1873, she gave birth to a baby girl, Anna Maria Vilate, their fourth child. The little mother was not strong enough to take care of her baby, so Mrs. Ella Sawyer took her and cared for her until her death at the age of four months, the second death in the family. Clarissa never recovered, and on January 18, 1874 she was called to her eternal home, leaving behind her husband, Sarah, seven years, Mary (Molly), two years, to struggle through the pioneer days without a mother.

It was hard for Benjamin to do the work in the fields and care for his family and home. When there is no mother, it seems that grandmother comes next, and Sarah and Molly lived with their Grandmother Taylor most of the time for the next two years. At the age of nine, Sarah went home to keep house for her father. She was a willing worker. As soon as her father left for work, she did the washing. She well remembered how her father's garments looked stretched lengthwise on the fence, a worse color than tattle tale gray. And in winter when they were contrasted with the white snow, they were a tattle tale black, Sarah said. Sarah said: "Father would give us our baths on Saturday afternoon, then take Mary and me by the hand to visit Mother's grave. I can still remember how he would cry during those visits."

Sarah heard her father swear only once. He was plowing the garden when the horse balked, and he called it a "son of a bee." Benny, who was not yet two at the time, hit his stick horse and repeated, "Get up, you Son of a Bee." That was enough to hurt his father. He took the little boy in his arms and cried. Then he said, "I am sorry, and I promise you'll never hear me say anything like that again."

Sarah was much older than Aunt's Luella and Alice, and so she could remember the cloth Clarissa made for them. That first quilt she pieced was done before her mother died. Their home was like all other pioneer homes, where everything had to be done by hand, the hard way.

Benjamin was a hard worker and good provider, and after four years of managing the inside and the outside of the home, he married again. He and Nancy Luella Workman were married February 8, 1877 in the St. George Temple. To this union were born Benjamin Jacob, Robert Edward, John Hardison, Lemuel Wilson, Harvey Cornelius, Nancy Rebecca, and Oliver Arthur. The seventh child was born after Benjamin died. Four of the boys lived and grew to maturity. Nancy moved to Colorado but came back to New Harmony on visits. The boys came oftener and stayed with their sister, Sarah Redd Prince.

Benjamin loved his Church and was a willing worker, faithfully performing the tasks that fell to him. He held offices in some of the auxiliary organizations. For one year he donated work to help the St. George Temple, and according to reports in the ward records, he frequently made cash donations.

He responded with other patriots to fight the Indians and was a member of the Jacob Hamblin expedition. He was a great peacemaker. He would never allow his family to tear down another's character. His motto was, "Blessed is the peacemaker." His

advice to his family was always do right. He acquired the habit of punctuality, and he was orderly and systematic in his routine habits.

Benjamin's life record was closed September 16, 1887. Typhoid fever was the cause of his death. A beautiful tribute was paid him by his brother, Lemuel H. Redd, at the time of his funeral. He said: "No one knew his heart and inner desires as I did. He never wronged or hurt anyone intentionally in his life. He was goodness itself. To me who knew him so well, I can truthfully say he was the best man I ever knew."

His granddaughter, Juanita, wrote: "It is important that a state should remember its pioneers. Not merely because they were first in the point of time, but because they were outstanding in the performance of work, in the endurance of hardships, and in difficulties and experiences which are woven like a web into the historic fabric of our nation and state. It is fitting that we give honor to those noble pioneers for the heritage they bequeathed to us, their descendants. To this worthy group, Benjamin Jones Redd belongs."

### Edmund Carbine Grant

Edmund Carbine Grant was born September 11, 1858 at Kaysville, Davis County, Utah to George Roberts Grant and Mary Adelia Carbine. There was a sister to this union who was scalded to death as an infant.

George Roberts Grant was called to a Bishops Court over a difficulty with a hired hand and was excommunicated from the Church by the Bishop of the ward. Leaders tried to get him to come back to the fold, but he could not be persuaded and said he was going to California.

Mary, who was his second wife, did not want to go, as she would not be recognized as a legal wife. Her husband, who was a well to do man, made provisions for her and her tiny son.

In those early days, there was only one course for women alone, marriage, so in the early 1860's she married William Warren Taylor. Born to them were three sons, Albert Eugene, Francis Green, and James Edgar.

Soon after, they made their home in New Harmony. Edmund was a lad of 5-6 years by this time. As sometimes happens, step children have a hard time being accepted. Even though he was the oldest, there was friction between him, his three half brothers, and stepfather. It was inevitable that he would leave home while still a young man. He was an excellent hand at handling and caring for a team of horses. By ten years of age, he was driving teams of horses, and by 14-15 he could handle them as well or better than anyone.

He learned the freighting business, was very good at it and the exciting life it presented. He went to Arizona where he freighted some time with John D. Lee—who was called there to start a lumber mill in the early 1870's. Edmund C. Grant and John D. Lee became very good friends. John D. Lee became a father figure to young Edmund, of whom Edmund said to many of his grandchildren, "A finer, more outstanding, square shooting man I have never known." Anytime in a crowd of people if anyone made a derogative remark about John D. Lee, Edmund would bristle and say, "Humph! I do not believe it."

He met and married Emily Jane Adair on February 4, 1885 at Nutrioso, Apache County, Arizona. Their first child, Edmund LeRoy was born there November 21, 1885. The rest of the children were born in New Harmony, Utah. They were Eleanor, Emily Adelia, George Albert, Pansley, Floyd, Rosamond, and Gladys.

After moving to New Harmony, Edmund did what he like to do best for some years, that was freighting. He made regular trips to Lund, Utah (before the railroad came into Cedar City), to Cedar, Hurricane, St. George, or anyplace where he could find work. It was an honorable profession and was much needed.

On one trip, he camped for the night and was getting his evening meal prepared. He always fed, watered, and blanketed his horses before attending to his own needs.

He knew the value of a well cared for team of horses. Another teamster came by and asked if he could camp here. "Sure, it is a free country," Mr. Grant spoke up. "Take care of your horses. Supper will be ready, and you are welcome to eat with me."

After the meal and all camp chores were completed, they talked around the campfire. Edmund suggested that they roll their beds together. "It's going to be a cold night, and we will keep warmer that way." "You do not want to sleep with me," the man volunteered. "I'm lousy." "Good Hell--so am I!" Mr. Grant exclaimed. Well, the next morning, he "was."

When he reached home, his wife washed all his clothes and ironed the bedding and eventually got rid of all the lice.

Edmund Grant managed several sheep herds for Wilson Imlay in the Hurricane valley and other places for some years after he slowed up on the freighting business. Later he ran a small farm south of New Harmony and still did some freighting but mostly for himself and friends.

He did all that any other pioneer did but on a smaller scale. He taught his boys the value of work early, his grandchildren also. He knew horses--his first love--and taught his grandchildren all the arts of livestock raising.

He spent time with Sidney Goddard on his ranch eight miles north of New Harmony. He was a hard worker, a good father, husband, grandfather, a true friend.

He rode his pinto horse until he couldn't saddle it anymore. He then led it to a big log on his place and rode it bareback. He was close to ninety years old and still riding. Here is a song he like to sing to his grandchildren:

#### OLD GREY

Last Saturday evening being troubled in mind  
I took a long journey some pleasures to find  
Being nobody with me excepting my horse  
It was then unto him I began this discourse;  
I came up with my whip and gave him a lick  
Little did I think that Old Grey he could speak.

But he layed back his ears, and made this reply:  
"You need not strike me for you know I can't fly.  
You need not to strike me although you're a man  
I'll endeavor to carry you as fast as I can  
Over high hills and mountains and cold frosty ground,  
Sometimes in your wagon, sometimes in your sleigh  
You will up with your whip, 'Now come it Old Grey.'  
Sometimes I am shod about half way around,  
No shoes in front, and barefooted behind."

You talk of ill usage, you need not to scorn,  
I feed you on plenty of hay and good corn.  
And when I stop at a tavern to warm my feet  
You have all the good oats you're able to eat.

"Oh, when you are sober I very well know  
You feed very kind and drive very slow.  
But when you get groggy, I pay for it all  
You drive like the devil, feed nothing at all  
And for my courage you need not to doubt,  
For the sons of Columbus will never give out."  
Oh, the sons of Columbus will never give way,  
So let us drink to the health of Old Grey.

## Wilson Daniel Pace

Taken from Redd Family History:

Wilson Daniel Pace was born in Murfreesboro, Rutherford County, Tennessee to parents William Pace and Elizabeth Nichols. He was a boy during the expulsion from Nauvoo in 1846. He joined the Mormon Battalion with his father and was the youngest member of that famed company.

Wilson D. Pace married Ann Mariah Redd on August 22, 1852 in the fort at Spanish Fork, Utah. It was the first marriage performed in that little settlement, and they were married by William Pace, Wilson's father. The couple made their home in Spanish Fork for ten years.

Later they were called south to settle in Southern Utah at a place called New Harmony. There, John D. Lee, the man who converted both the Paces and the Redds to the gospel, had settled at the headwaters of Ash Creek, and the Paces settled lower down on the creek. It was an ideal place for them. They arrived in 1862. They had had five children: two died in infancy, and they brought three to New Harmony with them. Ann Mariah was to have seven more children after reaching New Harmony; three of them died in infancy.

On August 20, 1867 the New Harmony ward was organized by President Erastus Snow with Wilson D. Pace, bishop; with Henry B. M. Jolly, first counselor; George W. Sevy, second counselor; and Samuel Worthen, clerk. Previous to this, John D. Lee and James Imlay had served as presiding elders—branch presidents.

Wilson Daniel Pace was bishop of the ward for over eighteen years. Wilson D. Pace died October 30, 1899 in Thatcher, Arizona.

## Ann Mariah Redd Pace

Taken from Redd Family History:

Ann Mariah Redd was born July 26, 1830 in Onslow County, North Carolina. On August 22, 1852, she married Wilson D. Pace at Spanish Fork, Utah.

"Aunt Mariah," as everyone called her, was about five feet two inches tall and of average weight. She had black hair, grey eyes, was very neat in appearance, and had a proud and spirited disposition. She was a humble woman, brilliant, cheerful, and ambitious. She was hospitable and uncomplaining. She worked for her family and for years carded, spun, and wove wool into cloth. With this cloth she made clothes for her family, including suits for the men.

Ann Mariah had grown up in a home and at a time when activities were practiced at all times and in all places. They couldn't go to a store and buy fabrics for clothing: they had to make them for themselves. Probably, her mother was an expert in such things, and she taught her daughters all the skills they needed. All such skills in those days were passed on from mother to daughter and from father to son. Sometimes parents would apprentice their sons to some workman in order for him to learn a trade different than the parents knew, but this did not happen often. Both men and women were self-sufficient and could do almost anything that needed to be done. If they couldn't, they went without some of the necessities. Ann Mariah was no exception.

Even with a large family to care for, Ann Mariah Pace was called and set apart to be the midwife of the area. She carried on that work for 35 years. Then her daughter Ica Linda Pace Phoner was sent to Salt Lake City to take a course in obstetrics given by a Dr. Shipp, after which she relieved her aging mother. Aunt Mariah often spoke of the willing assistance given her by other women of New Harmony, especially Aunt Kizzie Redd, her sister-in-law.

When anyone in town were sick, Aunt Mariah was the first to be called. The sick always had plenty of help in New Harmony, for every woman was willing and anxious to help her friends, relatives, and neighbors in any emergency, but it seemed that Mariah

Pace had a personality that gave confidence to the patient and the patient's relatives, so she was called often. Alice Redd Rich often said that when Aunt Mariah came into a sickroom, it was the best medicine a patient could have.

She made and sold cheese and butter over a period of twelve years. From the financial assistance derived from this source, she helped in the support of the family. She was counselor and companion to her husband and an exemplary mother. One of her paramount slogans was: "It is better to suffer a wrong than to commit one."

On March 28, 1878, Ann Mariah Redd Pace was asked to be president of the Relief Society in New Harmony. Keziah Jane Redd and Margaret E. Pace were her counselors. She held that position until March 27, 1907, and although she often tried to resign in favor of a younger woman, she was not released. In a little town like New Harmony, there were not many from which to choose, and when they found a good one, they hung onto her. The sisters first met at the homes of the members, then in the office room built for Bishop William A. Redd which stood just south of what is now the meetinghouse. The building was furnished with chairs, a desk, blinds, a stove heater, and a nice rag carpet, provided of course by the Relief Society sisters themselves. In that building they made hooked rugs, sewed rags, made temple aprons, and studied many instructive lessons from Church books. Ann Mariah Redd Pace supervised all these activities until she was released and the Relief Society reorganized on March 24, 1907.

Lucinda Pace Redd told of her memory of Aunt Mariah's sense of fairness: "When she had attended a woman at birth of a child, she, as Relief Society President, would send some girls to that house to do the family washing--on washboards--and she always sent one of her own girls along to help. Aunt Mariah was the smartest woman in town or in Southern Utah. No one ever tramped on her or got the better of her. She was a very intelligent woman. Mariah's husband was an up-and-coming man. He was Bishop for over eighteen years."

Her children learned to help very early. Her oldest son, William Wilson Pace, began driving mail to Cedar City and St. George when only a lad of ten or eleven. He married and left home, but he loved to come back often, for he always received a royal welcome in his mother's home. All of her children and grandchildren felt especially welcomed in Ann Mariah's home.

#### William Warren Taylor

William Warren Taylor was born December 13, 1828. He married Mary Carbine Grant in the early 1860's at Kaysville, Utah. They moved to Harrisburg, Utah soon after. Lived there for a few years and moved to New Harmony, Utah. Born to this union were three sons: Albert Eugene, Francis Green, and James Edgar.

They lived on the corner lot across the street southeast of Francis and Elizabeth Imlay Prince. It was a frame house, and Mary was Postmistress there for many years. There was a stepson by a previous marriage. Mary Carbine had been married to George Roberts Grant. The son was Edmund Carbine Grant, born September 11, 1858 at Kaysville, Utah.

### Harvey Alexander Pace

Harvey Alexander Pace was born October 12, 1833 in Rutherford County Tennessee. His father was William Franklin Pace, born July 3, 1806 in Rutherford, Gibson County, Tennessee. His mother was Margaret Nichols, born May 3, 1808 in Kentucky. Harvey Alexander Pace is a brother to Wilson D. Pace. He married Ann Elizabeth Redd on August 28, 1853. His second wife was Susan Elizabeth Keel, who he married July 11, 1870. Ann Elizabeth was born December 16, 1831. Died May 4, 1897. Susan E. Pace was born November 3, 1854. Died December 14, 1938.

The four children of Harvey A. Pace and Susan Elizabeth Keel are:

- 1--Margaret Angeline
- 2--Susan Evaline
- 3--Nancy Elizabeth
- 4--Henry Alexander

Nancy Pace married George F. Prince. Henry Alexander Pace married Abigail Hammond. One daughter of Harvey A. Pace and Susan E. Keel married Joseph Taylor, father of Elmer J. Taylor and Laverna Taylor Englestead.

Harvey A. Pace was appointed Postmaster of New Harmony, Kane County, by the Postmaster General of the United States on October 23, 1876.

He built an adobe house east of Bishop Gordon H. Pace's new home. He later built the home that Herb Schlosser now owns and added on to. He owned land south to Joe Lee Creek and west to upper Joe Lee Creek.

He was one of the first settlers of New Harmony. He helped move people from the Old Fort Harmony during the winter of 1861-1862.

### Lemuel Alexander Pace

Lemuel Alexander was a son of Wilson D. Pace and Ann Mariah Redd Pace. He was born April 19, 1859. He married Susan Amelia Clark. She was born March 20, 1865 to John Wesley Clark and Evaline Brown.

Their children were as follows:

	<u>Date of birth</u>	<u>Birthplace</u>	
F 1 Lurene	30 Jan. 1885	Nutriosa, AZ	married William Penn Taylor on 5 Dec. 1906
F 2 Oraminda	17 Jul. 1886	Nutriosa, AZ	married Samuel Alexander Mcfarlane on 22 Dec. 1925
F 3 Josephine	4 May 1889	New Harmony, UT	died 29 Feb. 1908 (child)
M 4 Ashby Wilson	15 Dec 1891	New Harmony, UT	married Lydia Verna Knell on 20 Oct. 1925
M 5 Lemond	2 Aug. 1893	New Harmony, UT	died 25 Apr. 1899 (child)
F 6 Mildred	25 June 1897	New Harmony, UT	married Raymond B. Naegle on 29 May 1919
M 7 Clark B.	15 Feb. 1900	New Harmony, UT	married Geneva Heaton
M 8 Max A.	15 Apr. 1903	New Harmony, UT	married Sylvia Thornton on 11 May 1933
F 9 Merle	1 Apr. 1905	New Harmony, UT	married Glen Olsen on 4 Oct. 1927

### Emily Jane Adair

Emily Jane Adair was born December 28, 1865 at Washington, Washington County, Utah to George Washington Adair and Emily Prescinda Tyler. She married Edmund Carbine Grant on February 4, 1885 in Nutrioso, Apache County, Arizona.

Her grandfather on her mother's side was Daniel Tyler. Daniel Tyler was not one who helped settle New Harmony. However, it would not be amiss to mention a little of his life here. He was a pioneer, educator, holder of prominent positions, both in the

Church and community, and recognized as ably versed in Church doctrine. He was born November 25, 1816 at Semproneous, Cayuga County, New York, the son of Andrews and Elizabeth Comins Tyler. Among his ancestors were eminent lawyers, ministers, and officers of the Revolutionary War. His grandfather, Jeb Tyler, emigrated to America from England in 1640, shortly after the pilgrims, and settled in Andover, Massachusetts.

About December of 1832, Elder Hyrum Smith, brother of the prophet, came to their neighborhood preaching wonderful truths. The Tyler family were converted, and some were baptized immediately. Daniel, then some 12 years old, was not baptized until the following year. When he was baptized, he was taken to Lake Erie where a hole was cut through three feet of ice for this ordinance to be performed. The spiritual gifts, prophecy, speaking in tongues, and the interpretation of tongues were poured out following his baptism. These gifts were manifest many times throughout his life. He had been slow of speech but after was blessed with a fluent tongue. He filled many missions for the Church and converted intelligent and educated people.

In about 1836, Daniel met a young girl by the name of Ruth Welton who was a member of the Church. On September 11, 1836 they were married at Kirtland, Geauga County, Ohio. On the same day they moved with the Saints, suffering many trials and persecutions.

Daniel wrote several accounts later of his close associations with the Prophet and his brother Hyrum. He was a member of the Nauvoo Legion, attended the School of the Prophets, was a member of Zions Camp and suffered the mobbings and expulsions with the Saints.

Daniel received his endowments in the Kirkland Temple. At or near the conclusion of the endowment, the Prophet addressed us, and among other things, he said: "Brethren, for some time Satan will have no power to tempt you. Some have thought there will be no more temptations, but the opposite will come, and unless you draw near to the Lord, you will be overcome and apostatize."

At Winter Quarters after the Saints were driven out of Nauvoo and before they could find a resting place, they were called to turn out 500 of their best men to fight for a government that had so inhumanly forced them out of their homes and possessions. However, the call was made and responded to. Daniel, putting his trust in the Lord for the protection of his beloved family, was one who enlisted.

Quoting from Eliza R. Snow's poem:

#### The Mormon Battalion

When Mormon trains were journeying through  
To Winter Quarters from Nauvoo,  
Five hundred men were called to go  
To settle claims in Mexico  
The fight for that Government  
For which, as fugitives we went.  
What were their families to do—  
Their children, wives, and mothers too  
When fathers, husbands, sons, were gone?  
Mothers drove teams and camps moved on.  
And on the brave Battalion went  
Ere the Battalion started out.  
Upon that most important route  
T'was predicted by the tongue  
Of the Apostle Brigham Young  
"If to your God and country true  
You'll have no fighting there to do."  
Was General Kearney satisfied?  
Yes, more—for he with martial pride,  
Said, "O'er the Alps Napoleon went,

But these men crossed a continent  
And thus, with God Almighty's aid  
The conquests and the roads were made,  
And Lo! the Saints of God were Saved."

Daniel compiled a history of the "Mormon Battalion." It should be noted at this time. Introduction by Harold Schindler:

"History may be searched in vain for an equal march of Infantry." In these words, Lieutenant Colonel Phillip St. George Cooke summarized the achievements of the Mormon Battalion, a volunteer force of some 500 men who had walked more than two thousand miles--from Council Bluffs in Iowa to San Diego--during the winter of 1846-1847 to participate in the war against Mexico.

Thirty-six years later Daniel Tyler, third Sergeant of Company C at the insistence of his comrades and with the encouragement of John Taylor, President then of the Church of Jesus Christ of Latter-day Saints--who promised full use of available Mormon journals and diaries in Church Archives--compiled what was to be recognized as the accepted history of the incredible adventure.

Daniel Tyler was an early convert to the Mormon faith and baptized in January of 1833. His diligence was rewarded steadily over the years until Tyler was ordained a High Priest and finally a Stake Patriarch, positions on the periphery of the Council of Twelve Apostles, highest order of leadership in the Church. With his fellow Mormons, Tyler had seen and suffered the persecutions in Ohio, Missouri, and Illinois. After Joseph Smith, founder of Mormonism, and his brother Hyrum had been slain by a mob in Carthage, Illinois, their followers began the search for Zion, a place of gathering where all Mormons would establish a Kingdom of God on earth. Under a new leader, Brigham Young, they eventually turned their attention toward the Great Salt Lake valley. Always the pragmatist, Young, after weighing the sacrifices and advantages, pondered the possibility of moving a large number of his people to the Great Basin at federal expense--by volunteering as many as two thousand Mormons from the eastern United States and from the Church camps along the Missouri River. He authorized Jesse C. Little to negotiate with President James K. Polk and offered Mormons for California and the Mexican War, "ready to enter the field of battle and then, like our patriot fathers, with our guns and swords, make the battlefield our grave or win our liberty." In special council meetings, Brigham Young called his plan "Great Western Measure."

Here Tyler begins his story, telling of the maneuvers within Church and government circles which brought about the formation of the Mormon Battalion. To establish something of a background for his readers, Tyler includes as an Introductory, two additional documents. "The martyrdom of Joseph Smith" is a detailed recital to the events encompassing the murder of the controversial Mormon prophet--campaigning at the time for the presidency of the United States.

John Taylor, author of "The Martyrdom of Joseph Smith," was among those with Joseph and Hyrum Smith at the time of the attack on the Carthage jail June 27, 1844. Taylor, badly wounded by the mobbers, survived to later succeed Brigham Young as president of the Church.

The second document, "The Mormons," is a discourse delivered March 26, 1850 before the Historical Society of Pennsylvania by Colonel Thomas L. Kane, son of John Kent Kane, United States judge for the District of Pennsylvania, and brother of Elisha Kent Kane, distinguished surgeon, scientist and most famous arctic explorer of his time. Colonel Kane had befriended the Mormons in 1846 during the closing days of their fight with anti-Mormon forces around Nauvoo, Illinois. His eloquence in delivering the speech, while it earned him the gratitude of the Saints, also stirred public criticism against Kane, since the Mormons were under strong fire for their beliefs in polygamy.

In his narrative, drawn from personal writings as well as Church records, Tyler traces the march of the Mormon Battalion from Council Bluffs to Fort Leavenworth, across the Southwest to the Pacific. The suffering, the privation, the courage are related in simple but graphic language. Counseled by Brigham Young, "If you are sick, live by faith, and let surgeons' medicine alone if you want to live, using only such herbs and mild food as are at your disposal," Tyler tells of Mormons being forced to swallow calomel and arsenic for their ills by a "mineral quack" whom soldiers called "Doctor Death."

At Santa Fe, command of the Battalion was transferred to Lieutenant Colonel Phillip St. George Cooke of the dragoons. Colonel Cooke took his poorly outfitted volunteers down the Rio Grande del norte, deep into what is now New Mexico, across the Mexican border, then north in the smoldering heat of Arizona to Tucson where some of the starving soldiers foraged a quantity of public wheat intended for the battalion mules. They boiled and ate it. "As a consequence," says Tyler, "many suffered from diarrhea." Cooke's "The Conquest of New Mexico and California," published in 1878 and reprinted as a Rio Grande Classic in 1964, is an excellent companion to Tyler's history, the two together are the basic source books on the history of the Battalion.

Freezing at night and scorching by day, the volunteers, now all but barefoot, reached Warner's Rancho on the road to Los Angeles on January 21, 1847. There rations were raised to four pounds of beef a day. Four days later, Colonel Cooke received a dispatch from General Stephen W. Kearny ordering a change in destination. On January 27, 1847 the Mormon Battalion got its first look at the Pacific Ocean, and on January 31 marched into San Diego. The volunteers had conquered disease, Indians, and nature to fulfill their obligation. In return, they received regular army pay and were permitted to keep their issued equipment. One company re-enlisted for another six months of military duty, but the majority of the battalion, after discharge marched north over the mountains, through the San Joachim Valley to Sutters Fort on the Sacramento River before the final leg to Great Salt Lake City. Several "Battalion Boys" were with James Marshall when gold was found at Sutter's Mill the following year.

Tyler himself arrived in Great Salt Lake City on October 16, 1847 and left two days later for his place of enlistment, Council Bluffs, to find his family. The short stay in the valley, however, was long enough to later qualify him for a gold medal as a Utah pioneer. Daniel Tyler died in Beaver, Utah on November 7, 1906 at age 90 years.

It is good to have Tyler's book back in print again, especially with its new index. This title is, as the publishers say, a classic, richly deserving a prominent place in any collection of Western Americana. It is a beautiful book, inside and out.

Harold Schindler  
Salt Lake City, Utah  
December 1969

Daniel Tyler helped to settle "Dixie," and his granddaughter Emily Jane Adair was born in Washington. He was the second school teacher in the upper town of Pinevalley.

Even though he isn't mentioned as one who helped settle New Harmony, he has ties there. Emily Jane Adair lived most all of her married life in New Harmony. Died and was buried there October 3, 1949. Her husband died there October 16, 1949.

The Grants and Adairs have a living posterity in New Harmony at this writing (1992) of 30 souls, all of who are descendants of Daniel and Ruth Welton Tyler.

#### James Pace

James Pace was one of the Paces whom John D. Lee converted in the South. He was born June 15, 1811 in Murfreesboro, Rutherford County, Tennessee. He married Ann Webb December 4, 1854 and lived in Springville, Utah. In October 1850, he was one of the

founders of Payson, Utah. He died in Thatcher, Arizona, April 6, 1888.

In the book John Doyle Lee by Juanita Brooks, she tells of James Pace being an adopted son of John D. Lee. It was a practice used by other pioneers, to adopt whether legally or by the fact that you were as close to them—maybe even more—as one of your blood sons.

In 1846, Lee was called on a secret mission to Santa Fe—at the time the Mormon Battalion reached there. Even his wives were not to know about what took place in his going or coming. In his absence, each must manage as well as she could with what she had or could get; she must look to her parents in any emergency and turn to Brigham Young for extra food or medicine.

Lee had for his companion Howard Egan, a frontiersman who was a stranger to fear. They were fitted up with a light wagon, well covered and drawn by a span of mules. Traveling with him also was "James Pace Lee" who had brought mail from the battalion and was returning with mail for them. Important also was their little dog Trip.

December 11, 1850 "The Call South"

John D. Lee started for Iron County. They had hoped to recruit at least twelve men at Provo but were unable to get a single one to go. At Hobble Creek Settlement, now Springville, Aaron Johnson and thirty-five men had built a fort which provided some shelter and a few supplies. At this point they decided that George A. Smith, John D. Lee, and Henry Lunt would ride ahead in Lee's buggy to Peteetneet, now Payson, where "James Pace" was in charge of another settlement. The roads were so swampy that the wagons took four days to cover the ground the buggy passed over in one.

In the meantime, Lee and his companions were at the "Pace" home enjoying good food and warmth.

James Pace was later to come help settle New Harmony. History also states that James Pace had holdings in Washington.

Saturday Nov 10, 1866 We find this in John D. Lee's journal. It seems that some of the settlers were delinquent in their public fencing. Lee states his fence had been made for over a year and theirs never touched.

"I shall be compelled to make all the partition line, some 160 rods or continue to be imposed upon by unprincipled men. Today Russel—James Russel—said that he did not turn in his animals, on John D. Lee's grain until he seen so many others do so. I then said I was in hopes that one man at least like Scot of old that would stand up for right & that Jas. Russel would be that man.

Sun, 11th 1866

No meeting.

Monday 12th 1866

At early candlelight a business meeting to take measures to keep stock out of the Field. Bro Jas & Wm. Paces took the lead & said that their remarks would probably offend most of those present, but when Truth offends they did not care; to Trespass on each other was not right. The majority of the inhabitants of this Place have turned their Stock into the Field to destroy the grain. I would just as soon that a man would Steal his grain out of his Bin as to turn in their animals to eat & destroy it. Bro "Jas Pace" said that Bro Lee was a better man then he was, for, Said he, I swear to you if you should turn your animals into my grain as you have done with Bro. Lee's Field from 40 to 50 at a time on his grain, I would take out a writ of Trespass & I would hold every animal for the Damage. I would drive everyone of them to St. George. You have made your animals steal his grain and you have wronged him & Robbed him of that grain that he should have to feed his Family. Make restitution, & if I was him, I would hold you accountable for that grain. Breechey men make Breechey & C. [A breechy cow or steer is one accustomed to jump over or break through a fence.]

Wed July 24th 1867

This day was celebrated with spirit & Taste. Worthen's band was at my residence Surnading us with Banners floating in the breeze. I envited the whole Escort in & Treating them with all the Lagar Beer, Sweet cakes, Pies, Cruis & C. that they could eat. At 9 the Procession was formed in the following order. Music in front, & next in order, Pioneers to the valley represented by J. D. Lee, 3rd the Mormon Bat. representd by Lieut. "James Pace", 4, Prest. & Council, 5th 24 Young Ladies & Young (men), 6th, Fathers and Mothers in Isreal, 7th citizens in general. At 10 after marching through the principle streets all were seated in the Bower. 1st music by the Band, 2nd Prayer by the Chaplin "Jas Pace," 3rd Music by the choir, 4th Speech by Elder J. D. Lee, who represented the pioneers, 5th Music by the Band, 6th, speech by Liut. "James Pace" Representing the Mormon Battalion, 7th Toast & Speaches from Prominant citizens. Adjourned at 12 for refreshment, myself & Family being invited, all participated in a rich & well got up dinner with fine Roast Turkey by Lieut. "Jas Pace," S. Worthen & wife Wm Taylor & Ladies were also in attendance. We all enjoyed this rich Festival with cheerfulness & socialability. At 4 PM all met at the Meeting House to enjoy the Dance. The Party went of in good order, all quiet & seemingly well Satisfied."

Compilers Note: It is impossible to get information on all families who lived in New Harmony. Those who stayed permanently and still have descendants here, some history has been received. However, families are reluctant to give it. This is only a partial list. Where more than one wife is involved, it is even harder to straighten out. SBG

### "The Miracle of Alfalfa"

Taken from I Was Called to Dixie

What to feed the cattle and other livestock through the winter months was always a problem to the early settlers. Animals that weren't used for work could get along on corn fodder, grain straw, and other wild grasses that could be harvested.

There wasn't enough grain and corn harvested to use to feed the animals. During the winter months, the milk production fell off considerably. People came before animals. However the work animals were taken care of the best way possible. The early settlers knew the value of "strong" well cared for oxen, mules, and horses.

Then came the alfalfa to relieve the Saints of one of their most pressing problems. Just how early it made its appearance is uncertain, but the possibilities are that it came to Southern Utah by way of the Mormon refugees who left San Bernardino in 1857, when the Utah War necessitated the calling in of the settlers from the outposts sitting astride the approaches to the Great Basin. It is generally held that Charles Stapley brought the first seed to the area. Stapley is also said to be one of the Mormon Missionaries who brought the seed to California from Australia. Whatever the source of the famous plant, its coming was a Godsend to the area.

It was 1870 before alfalfa was raised in abundance in Southern Utah. Stock could come through the winter in good condition for the heavy work of spring and after a hard day's work could be fed in the corral instead of being taken to the nearby hills and hobbled out to pick an unsatisfying meal.

Alfalfa is about as well balanced for horses, cattle, sheep as any single plant can be. It furnishes bulk and at the same time the nutrients needed to sustain strength and healthy growth. Its coming meant that palatable, nutritious feed was now available for livestock both in summer and winter. The unsatisfactory dependence upon

grazing in the nearby hills or the inadequate meal upon corn fodder were things of the past. Alfalfa meant, too, that cows could be fed regularly and well and that milk, butter, clabber and cheese became a common sight upon the pioneers' table.

Alfalfa did even more. It enriched the soil because of the nitrogen-fixing bacteria to which it became host, and crops of grain were better after the land had supported this useful "Legume."

#### Another Move For John D. Lee

After Pres. Brigham Young asked John D. Lee to move to Southeastern Utah, about 1870, as they needed him to help run saw mills, he later sold his holdings in New Harmony to Lemuel H. Redd. This was a bitter pill for Lee to swallow. The Harmony valley had been his home for almost 20 years. He had extensive holdings here and in Washington.

How many times had he been asked to leave his homes and start over? Here was a man who loved his Church, his fellowmen, and above all Brigham Young, who was like a father to him. Now at about 58, he once again was asked to help build up another section of this beautiful country in Southeastern Utah and Northern Arizona. He started to move his families that fall, and it would be almost two years before all were moved.

Houses would need to be built; it was six months before the saw mill was in full swing. Five thousand board feet of lumber being sawed each day. Teams were coming in a steady stream, loading and going back. Kanab wasn't much more than a fort at this time, a good share of the lumber was going there.

After Lee's first trip to the area, he came back and sold his holdings at New Harmony. Lemuel H. Redd bought the new brick house and most of the farm. Lee had to take what he could get for the place. History tells the farm, home, orchards, water rights sold for around 4,500 dollars. Taking as first payment horned stock and wheat, the annual payments on the remainder to be in wheat at tithing office prices, other produce, or cash.

Lee worked with such dispatch that within three weeks he was ready to start to his new location with the first unit of his family--four loaded wagons and about sixty head of loose stock.

Keep in mind that Lee's family would be several hundred by this time; it would be quite an undertaking. He was to have quite a community when all were settled. However, all of his wives and their children and grandchildren never did make the trip.

Regarding the "Return" of New Harmony to Iron County, as a matter of helping to clarify history, I should like to present the following facts. --Juanita Brooks

"George A. Smith, reporting a trip into the southern settlements of the territory, wrote under date of December 8, 1852 to the Editor of the Deseret News, his letter being published in that paper for December 11, 1852. With regard to New Harmony, he said:

'Six miles south of Cedar City is a fort called Walker containing three families with nine capable men bearing arms. Mr. Shirts is making salt there.

About 19 miles south of this--on the first water south of the rim of the Basin, in Washington County--John D. Lee and Elisha H. Groves and company are building a fort on Ash Creek called "Harmony," fifteen men capable of bearing arms.'

On January 4, 1856, a petition was submitted from Fort Harmony, Washington County, Utah, asking for a county organization and signed by 32

petitioners. It was addressed to the Territorial Legislature then in session and is recorded in the Journal History of the Church under that date. The first Washington County Record book A Record of the Probate Court is dated February 1, 1856. The first Washington County Record book, A Record of Land Transfers is dated February 16, 1856. Both books are written at Fort Harmony, Washington County, Utah Territory and are kept by John D. Lee.

On March 14, 1859 the court was moved to Washington, and on that day John D. Lee handed over all the records of the county, receiving a receipt for them.

The County Map of Utah for 1865 shows Washington County extending the full width of the state, with New Harmony in the county. The County Map of 1879 shows Kane County taken from Washington County, with Toquerville as the county seat of Kane County. Iron County still extends the width of the state. New Harmony is still in Washington County. During the boom days of "Silver Reef," the county seat of Kane County was moved to Kanab, and Toquerville, Virgin, Pocketville, and the settlements along the Virgin were made a part of Washington County. In this way, the Mormon population was able to outvote the population of the Reef and keep the county seat in St. George, where it had been moved in the early sixties. (I do not have the date at hand, but it was still at Washington in 1864, according to James G. Bleak.)

From this it is clear that the town of Harmony has never been a part of Iron County legally, though its natural location would make it nearer to Cedar City. It is not nearer to the county seat at Parowan than it is to the one at St. George.

Juanita Brooks

#### The First School House, First Church House

When the first settlers came to New Harmony, they were kept busy getting shelters built. A few had come previous to the collapse of Fort Harmony. However, we must keep in mind that survival was the uppermost thought in their minds.

John D. Lee had a hall built on his farm earlier and called it his "Great Hall." Here is where all public meetings were held for some years. He was the first presiding authority here and kept records of meetings, events, etc.

During the Great Flood of 1861-1862, like his neighbors, Lee suffered a severe financial setback in the loss of horses, cattle, sheep and perhaps arable farming lands. More important even than this material havoc was the degeneracy of family morale which the prolonged exposure, suffering, and crowded living conditions brought about.

But as soon as the weather permitted, Lee set about cleaning up the wreckage and making his homes again livable. On March 23, 1862 he was able to report that he opened his house for the 11:00 meeting of the New Harmony Church. Services were held regularly for the rest of the year, and the Ward Record contains an occasional entry of baptism, a blessing, or a young man's public apology for quarreling or drinking too much--freely.

Lee's Great Hall was used for Church meetings, school, and dances until a log school house was built on the lower street.

Mary Carbine Taylor tells of teaching school at the John D. Lee farm. First school teachers of New Harmony were Joseph L. Heywood, Mary Adelia Carbine Taylor, Archie Bell, Charles Connely and George Dodds.

The log school house on the lower street was later torn down, and the sawed logs were moved and rebuilt south of the first church--later built. This log room with a huge fireplace in one corner, and a bowery nearby served as a church, school house, and amusement hall until our church--one room--was built in 1875. The first desks were boards placed upon stumps, with log seats. When the church could no longer be used for school and church, a cement school house was built were Lyle B Prince's home

is now. The cement building was later condemned and another school house built north, just east of our present Fire Station.

This one large schoolroom was used for many years until about 1923 when another large room was built on the west of it. The four lower grades (1-4) used this section. The bigger or first section was used for grades 5-8. This building housed all eight grades until it burned down in 1957. Since that time, our students have been transported by bus to Cedar City elementary and high school.

The one room white frame church house was used for all Ward functions until it was moved to make room for a new larger one in 1953. That building was used until our present chapel, "a beautiful red brick building" was completed 1984-1985. This chapel will fill our needs for years to come. It has a capacity--using the rec hall--to seat 700 and was designed to add on extra space if need be in the future.

The New Harmony, Fort Harmony and Old Harmony "valley" is being used to build on. Homes are built close to the Old Harmony site. Also west and east of the Fort Harmony site, also east and south of New Harmony. There are three subdivisions in the Harmony valley. Some 2000 acres are owned and planned by these developers.

If the building "booms"--every indication is that it will--the dream of Brigham Young, John D. Lee and others could be fulfilled.

A new chapel is planned for the "Harmony Views" subdivision and ground dedicated. Our present chapel could house two wards if need be. Maybe a "Stake Center" will be built at the "Harmony Views" site. ---

## Silver Reef

### From Ghost Towns of the Rockies:

The lone prospector was wandering over the bleak ridges searching for metallic color. He was sure the sandstone reef which stretched everywhere were hopeless, but he had to keep moving because it was intensely cold, and night was coming on. He reached the Mormon settlement of Leeds after dark, but a cheerfully glowing lamp in a window led him to a hospitable family who made him welcome and threw more fuel on the fireplace blaze. The wanderer gratefully warmed his chilled body, and as he watched the fire closely, he was astonished to see a tiny shining stream ooze from an overheated rock. He caught the drops and later confirmed his belief they were silver.

The extraordinary fact that a tremendous wealth of silver was extracted from sandstone ore at the mining camp of Silver Reef has spawned a dozen different stories to explain the original discovery. The above tale is one of the most frequently repeated, but an early settler, Mark Pendleton, gives a different version as being more authentic. In 1878 when he was 14, his family moved from the old home at Parowar to the clamoring town of Silver Reef. He lived there thirteen impressionable years, absorbing everything he saw and heard, and in his reminiscences preserved in Utah's history archives is the following version:

Not far across the Utah-Nevada state line was the notorious mining town of Pioche. (See Tales of Western Tombstone Tell) Among the several assayers were one called "Metalliferous Murphy" for his congenial optimism about values he saw in the samples, not always proven accurate. Pioche prospectors maintained over drinks in a bistro one night miners were discussing Murphy and his "exaggerated" assays, and one man exclaimed, "I'll bet Murphy would find [report] silver in a grindstone!" Alcohol promoted this idea into action. A broken grindstone was salvaged and smashed into bits which were duly submitted to Murphy for assay.

True to prediction, Murphy reported the fragments contained silver to the value of 200 ounces per ton, and the miners exploded. They gave Murphy a choice between leaving town or being strung up to Pioche's hanging tree. Considering the situation untenable, the assayer chose to leave but braved danger by staying long enough to find out where the samples of stone came from. It seemed the grinding wheel was one of those produced by Isaac Duffin Jr. of Toquerville, Utah, and further tracking put the

original chunk of sandstone at the spot where the camp of Silver Reef sprang up. If Murphy made a claim, the fact is not recorded, but he must have drawn attention to the area. The district was "located" in October of 1876 and by February had over 1,000 inhabitants. Although miners, geologists, and metallurgists confirmed what Pioche miners stated, "You can't get silver out of sandstone," the camp produced nine million dollars in silver between 1877 and 1903, this with the price averaging \$1.19 per ounce.

It is generally believed that prospector John Kemple was the first man to actually break off and assay a sample of the reef. His little portable furnace showed a tiny button of silver, not a showing to cause him to throw his hat in the air. He continued on to Nevada but could not forget the strange occurrence of even a little silver in this kind of rock. Kemple later returned with friends, filed a claim, and started the Harrisburg Mining District.

A few years later, in 1874, Elijah Thomas and John S. Ferris staked a claim near Leeds on the same formation as Kemple's of red and white sandstone. Their samples sent to Salt Lake City so excited bankers that they staked William Tecumseh Barbee to head a small group including an assayer to investigate the area. Barbee and his men went to work on the reef, but back in Salt Lake all experts advised bank officials they were wasting their money in backing the project, that they considered finding silver in sandstone fantastic, impossible. Barbee was told he was on his own, but he decided to stick it out for awhile.

He hired a man to haul wood, the heavy iron rimmed wheels of a loaded wagon skidding and scraping off a long layer of the sandstone surface of what was now called Barbee Reef. Plainly visible was a deposit of hornsilver. The teamster rushed to his boss with the story which Barbee soon confirmed. He set up a camp on the flat nearby, calling it Bonanza City and wrote the Salt Lake Tribune, February 7, 1876, "This sandstone country beats all the boys, and it is amusing to see how excited they all get when they go round to see the sheets of silver all over the different reefs---This is the most unfavorable looking country for mines that I have ever seen---but as the mines are here, what are the rock sharps going to do about it?"

Barbee made another camp on flats near his Tecumseh mine but a merchant, Hyrum Jacobs, who came from Pioche to set up a store, chose a site where roads from Buckeye, White, Middle, and East Reefs came together. Other businesses followed, and the new center was named Silver Reef.

Mark Pendleton recalled the day he rode with his parents into the town. As the wagon entered the area, he was awed. "To a boy from the tiny village of Parowan, Silver Reef was a big city," he wrote. "The brightly lighted stores and saloons, streets filled with peddlers, freighters, wagons loaded with ore or cordwood on their way to the stamp mills, all were exciting. Miners with dinner pails, Americans, Cornishmen, Irishmen were walking to the mines where they would spend their ten hours a day."

### Harrisburg and Leeds

Taken in part from A History of Old Silver Reef by Paul Proctor and Morris Shirts:

The story of Silver Reef begins with the neighboring towns of Harrisburg and Leeds. The story of Harrisburg and Leeds is an excellent illustration of an adage long held by westerners. "The use and control of water determines the future." In 1858, Moses Harris, his sons and one or two other families moved back to Utah Territory from San Bernardino, California where they had been part of the LDS settlement that was during the Utah War. They had a better land choice than settlers who arrived later in certain areas. The later settlers had to choose between taking the less desirable lots and farms with poor water rights or looking for a new settlement site.

In 1859 after spending the winter in the Washington, Utah area, the Harris party, which consisted of nine families, selected a settlement site near Quail Creek and the Virgin River and called it "Harrisville." (This site is now covered by "Quail Creek Reservoir.") However, it was not a very successful settlement, for the land was only marginal and was too difficult to irrigate. A disastrous fire added to the discouragement, and the settlers moved away in the spring of 1860.

In the spring of 1861, the Harris family returned and selected another settlement site some three miles upstream to the west, which was later named "Harrisburg." They hoped this would be a "permanent" site, for it appeared to have great possibilities. The warm climate was ideal, and the location was on a well traveled wagon road. Although much of the land was rock-strewn, it could be cleared and the rocks used for building purposes. The water in Quail Creek seemed adequate for the needs of the small group.

Washington and Harrisburg had already been settled when the first wagons of the newly organized Southern Utah Mission began to arrive in November 1861. This group was to settle at a place to be called St. George, and at other sites along the Virgin River. Evidently, Brigham Young had not been specific in his instructions concerning the precise settlement site. He did state that it was to be called "St. George" after George A Smith and that it should be on the north bank of the Virgin River.

At the Toquerville junction to the north, the prospective settlers stopped and debated the problem. They had heard that the residents of Washington were plagued with fever, so that site was to be avoided. A few of them went upstream along the banks of the Virgin; the remainder continued on to the present site of St. George. Rival folklore has it (undoubtedly expressed by those from Cedar City) that President Brigham had placed a large sign at Cedar City telling them to remain at Cedar City; "but, not being able to read, they continued on to St. George."

Friends and relatives soon arrived to become part of the new settlement of Harrisburg. By June of 1862, the population had increased to 41 and included the ten families of James Lewis, Moses Harris, Hosea Stout, William Leany, John Brimhall, William Robb, Joseph Stout, Priddy Meeks, Samuel Hamilton, and Elijah K. Fuller. At first this small group paid little attention to the small valley two miles north called Road Valley, where Leeds is now located, because it had little or no water.

By 1864 Harrisburg had 16 families and a population of 128, all trying to scratch a living from 38 acres of land near the point where a white sandstone reef plunges under Quail Creek (Harrisburg Creek.) The crop acreage included six of corn, four of cane, eight of cotton, and three-quarters of an acre of lucerne--the latter having been introduced to Utah in 1862.

### A New Settlement

Erastus Snow, the Mormon Apostle who directed the Dixie settlement at that time, was approached by some of the Harrisburg residents about the possibility of moving the Harrisburg settlement to "Road Valley"--now called Leeds. The first bishop was Benjamin Stringham, who had served an LDS mission in Leeds, England. At first it was called "Bennington" in his honor, but he felt it inappropriate, and the name was changed to Leeds May 9, 1869. The settlers believed the land was better suited for a settlement than Harrisburg and easier to supply with water. Snow gave his approval. In 1867 some 120 acres were surveyed, and two families moved there that winter. Many more joined them in the spring.

A policy was established to permit settlers at Harrisburg to transfer their Harrisburg water rights to the new settlement sit by relinquishing their land in Harrisburg and providing their new lot at Leeds with a substantial fence. Most of the settlers were English, Scottish, and Irish. They brought with them a long tradition of building with native stone, including walls which served to identify property boundaries. The ruins of some of these early wall boundaries are abundantly evident today.

### Pole Takes Home the Bacon

"Napoleon Bonaparte Roundy Sr., that's me," Pole replied when R. H. Rutledge of the newly created Forest Reserve in Escalante asked his name. It was 1905, and he was applying for a grazing permit for his 3,000 sheep and 30 head of cattle. Had Rutledge asked his details and perhaps a character reference, he would have been amazed at the background of this unkempt man who stood before him. Pole Roundy was not much more than just a green kid from Kanarraville, a town a few miles north from Silver Reef. He won the hearts of the Reefers when he out-shot the dapper, expert rifleman, Col. E. A. Wall, U.S. Army-retired, the outstanding marksman of the Silver Reef Rifle Club.

The site for these shooting matches was the racetrack which was near the southern part of Bonanza City and near the cemeteries. Silver Reef was then the "fun capital" of the region and the "flesh pot" of Washington County. People from just about every settlement in the area came to the Silver Reef racetrack in good weather to be entertained. Its grandstand was adorned by the gaily colored finery of the ladies present. The Gurr brothers from Parowan, the Kitchins from Kanab, "Slit Nose" Marshall from Sevier Valley, the sheriff from St. George, and of course all the gamblers from the Reef were there. Cock fights, dog fights, horse races, and the shooting matches were the big attractions.

The Pioche Weekly Record, April 1877, recorded one of the first horse races. It included entries owned by Al Grant, and the favorite, "Lizzard," owned by Mr. Scott.

"J. B. Van Hagen acted as judge, Clark's and Scott's animals were the favorites—Boyd's horse got the start and kept it up until near end, when one of the Mormon mustangs caught up and passed Boyd's animal in a jiffy, winning the race and the purse, and causing the pool money to steer clear of what was thought to be its legitimate destination. All the pools were paid the same night in John Cassidy's saloon. So ended the first, but we hope not the last horse race at the town of Silver Reef."

Next to horse racing, shooting matches were the most popular, and those between Wall and Roundy were especially well attended. Roundy was a rough-cut young Mormon kid, and Wall, a polished gentleman from the Army and the Silver Reef Rifle Club. The differences in their backgrounds and shooting styles provided a natural crowd-pleaser. The local gamblers, always ready to get those with the deepest pockets, took advantage of the situation. Wall had out-shot everyone in Silver Reef and graciously took a two-point handicap against this ungainly looking Mormon youth. In their first meeting, the purse was \$100. Pole won the match by one point.

The following Sunday the purse was raised to \$200, but having gained a little respect for his young opponent, Wall would take only a one-point handicap. Wall, dressed in his impressive sportsman's outfit, and possibly using one of the new Henry rifles, would fire in rapid succession, frequently hitting the bullseye. Pole with his old, odd-looking long rifle would take deliberate aim and hardly ever scored lower than four points (five points was a bullseye.)

The story of this match is in the Silver Reef Miner of March 6, 1880:

"Sunday's shooting bee between Colonel Wall and Napoleon Bonaparte Roundy for a \$200 a side, drew a large crowd of interested spectators to the race track. The match was shot at 200 yards range, twenty pops each, Wall giving Roundy one point to start with. The following were the scores: Wall 82, Roundy 81. It was declared a tie, and the contestants proceeded to decide the business by shooting it over again. This time Napoleon won. Total: Wall 71, Roundy 79. Yea, verily, Mormonism is true."

Although he tried many times, Wall never defeated Pole. On one occasion, Wall hired a man by the name of St. Clair to walk through Pole's sight just before he was

ready to pull the trigger, which had the desired unnerving effect. Pole, however, managed to re-compose himself. Descendants of his family claim this was a black man whom Wall hired. However, St. Clair was a well-respected white man of the community and probably a friend of Wall. Nevertheless, it reveals some of Wall's frustrations in placing his reputation as an expert marksman on the line against the unsophisticated Pole.

Pole spent most of his life in Escalante raising a large polygamous family. They spent the summers in the mountains north of Escalante, where they milked cows and made butter and cheese, herded sheep, and held family shooting matches. Pole hung on to his old long gun, and the family maintains that he never lost his shooting eye and could out-shoot all of his sons up to the day he died. He lived and dressed frugally and loved to tell the story of how he out-shot Col. Wall to "bring home the bacon." His reputation has carried down to the present generation. Ferrel Roundy, a great grandson from California and a professor at Taft College, wrote the poem "Pole's Taking Home the Bacon."

The Shooting Match  
or  
Pole's Taking Home the Bacon

Now the episodes were many  
In the town called Silver Reef  
Where cowpokes and miners mingled  
Twas quite beyond belief.  
But the tale I'm gonna tell ya  
Is my favorite of them all,  
Tis bout Pole Roundy's shootin sprees  
With the famous Colonel Wall  
Now the Colonel had n'er been beaten  
When it came to shootin a gun.  
He'd enter every shootin match  
And do it just for fun.  
His friends thought him unbeatable,  
And his foes he gave the rub  
When to impress them he created  
Silver Reef's Rifle Club.  
Now the shootin matches were popular  
E'en though the Colonel always won,  
Given his years of practice,  
He was thought invincible with a gun.  
But when one day Pole Roundy  
From Kanarraville came along,  
The Colonel had to change his tune  
And sing another song.  
The son of a Mormon bishop,  
Pole Roundy was a rough 'n ready man,  
When the colonel said, "You can't beat me,"  
Pole Roundy said, "Yes I can!"  
So news of the contest spread abroad,  
And a motley crowd came one and all,  
They'd see who was the better man,  
Pole Roundy or suave Colonel Wall.  
The purse was a hundred dollars  
When they met on the track that day,  
But once the shootin was over,  
The gamblers were in disarray.  
One might say they lost their shirts,

When on their ill-fated Colonel they bet.  
Pole Roundy, they soon found out,  
Was the straight-shootinest feller yet.  
So they sang, "Pole's takin home the bacon  
When he goes---just wait and see.  
Yes, Pole Roundy's takin the bacon  
'Cause he won this shootin bee!"

Now the second match, as you can guess,  
Drew a crowd too large to count.  
The purse was a full two hundred bucks--  
An unbelievable amount.  
Col. Wall shot first and he shot well;  
Then to show that he was uptight,  
He had a friend by name o' St. Clair  
Walk right straight through Pole's sight.  
But Pole was not upset,  
A fact he showed right then.  
You see, he pierced that old bullseye,  
Which proved he'd won again.  
The score in this last match, my friends,  
Was Wall seventy-one and Roundy seventy-nine  
So the Colonel, losing out at his own game,  
Said, "Napoleon, the honor is thine."  
And the crowd sang, "Ol Pole's takin the bacon  
When he goes---just wait and see.  
Yes, Pole Roundy's takin the bacon  
'Cause he won this shootin bee!"

Ferrel G. Roundy, 1986  
Great grandson of Napoleon Bonaparte  
"Pole" Roundy,  
Taft, California

Compiler's Note:

"Lorenzo Roundy" was one of the original "Indian Missionaries." He helped settle Pinto, Pinevalley, and later Kanarraville. He became a bishop of the ward there and was called to settle disputes in New Harmony and other places. He was noted for his fairness and ability to handle problems that came before a bishop's court.

In all probability, he was the father of Napoleon Bonaparte "Pole" Roundy. SBG

James Russel

Folk-lore tells of James Russel being in New Harmony and the early days of Silver Reef. John D. Lee tells of him in his journal. As a young man, he came to New Harmony. John D. Lee tells of his herding his flocks and that of others. He would be about 14-15 at the time. Recall at 15 you were considered a man and took your place as such.

James Russel was given a percent of the increase of the flocks he cared for. Namely sheep and goats. He was also given some land by John D. Lee. As far as is known, James Russel never married. He was befriended by Albert F. Mathis in his later years.

Uncle Albert, as many young people called him, tells of James Russel being in

Silver Reef during its "hey day." He liked to tell of the horse races held there, and one of the fastest ones was a black "sleek" horse called "Nigger Boy." It seems that "Nigger Boy" beat most of the horses he ran with, and the smart money would be on him.

After Silver Reef played out, James Russel came and spent most of his remaining years in New Harmony. Uncle Albert F. Mathis tells many stories of him. James Russel had a small farm on lower Joe Lee Creek—on the south side. It was located just north of Doug Thorley's present large home. He lived in a small shanty on the property. (This information was received from Lyle B Prince.) Later he moved to town and lived upstairs in the building west of the Orson Hammond home.

He was buried in New Harmony after he died June 23, 1916. His grave is on the east side of the New Harmony cemetery by the grave of "Sebastian Auernig," another man befriended by Albert Ferdinand Mathis.

### Independence Taylor

Independence Taylor was born July 4, 1854 in Kaysville, Davis County, Utah, to Allen Taylor and Sarah-Louisa Allred. He came to St. George, Utah in 1862 with his parents who were called to settle at that city. Folk-lore tells of Allen Taylor being in New Harmony and living there at least part of that time, until he moved to Loa, Wayne County, in 1883. He had at least three wives, and some of them more than likely lived in St. George. For twenty-one years he spent his time between New Harmony and St. George.

Independence settled in New Harmony and lived out his life there. He was ordained a deacon June 25, 1871 by Wilson D. Pace at the age of 16 years and 11 months.

He married Julia Anner, and their children were William Penn, Julia, Sarah Adelia. William Penn married Lurene Pace. Julia married Dan Barney. Sarah Adelia married Joseph Adair.

Uncle Penn—Independence—settled in New Harmony as a young man. He tells that when he first came to New Harmony, the flat east of town was covered with grass, with very few Cedar trees and small washes. He said, "You could gallop a horse from west of the valley to the east hills without the horse breaking its stride."

His home was the one across the street from Vilo Pearce and was his only known residence in New Harmony. He owned the ground east of his home and below the dry field ditch, including the plot where the cemetery is located. He donated that to the city. He also had a small farm on Lower Joe Lee Creek on the south side.

Edmund Carbine Grant owned ground west of Independence. They not only were neighbors but true friends also. Through marriage they become relatives. Edmund married Emily Adair, who was a sister to Joseph Adair who married Sarah Taylor.

Independence and Edmund were neighbors in New Harmony; their lots joined each other on the north. Their stables, barns, and stockyards were less than 100 yards apart. They traded work on their places in town and the farms on Joe Lee Creek, a tradition that carried to the third generation.

The compiler of this history tells of working on the Independence Taylor—Uncle Penn—farm, riding a horse, weeding, irrigating, cutting corn, etc. Uncle Penn's only son died December 26, 1928, and his only grandson on the Taylor side in 1930. His granddaughters would ride the horse to cultivate crops. "Grandfather would farm out his grandsons to help this good man."

The home in New Harmony and the other property east is still owned by the Adair family, who all live in other cities throughout the west.

Independence Taylor's wife, Julia, died July 31, 1909. He died March 21, 1942. Both are buried in the New Harmony cemetery.

## LANDMARKS OF THE NEW HARMONY VALLEY

### East

Jeff Hollow, Upper Fort Harmony Ditch, Dry Field Ditch, Daughters of the Utah Pioneers Monument, Military Training Campsite, Fort Harmony site, Big Wash, Camp Creek, Horse Ranch, Taylor's Creek, LaVerkin Creek, Red Cliffs (Five Fingers), Lee Pass, Timber Top, Kolob Arch, Dead Man's Hollow, Black Mountain, Mollies Nipple, Hogs Back, Old County Road, Thorley Ranch, Ash Creek, Old Harmony site, Kelsey's Ranch, County Dugway Road, Ash Creek Bridge.

### South

Black Ridge, Black Ridge Road, Peter's Leap Road, Leap Creek, Sawyer Spring, Sawyer Canyon, Dostalek Homestead, Brush Canyon, Joe Lee Creek, Little Mountain, Forest boundary, Dolly's Hill, Rocky Knoll, Death Valley, Willard's Road, Pole Canyon, Lawson Creek, Lawson Pond, Lawson Hill, Lawson Cemetery, Pine Valley Trail, Long Ridge, Troughs, Anderson Canyon, Deer Hunter's Cabin, Mill Flat, Chicken Ridge, Lower Fort Harmony Ditch, Fort Harmony to New Harmony Road, Pine Valley Mountain, Russell Field, Brupbacher Field.

### West

Big Pine, Main Canyon, Flat Top, Straight Canyon, Dam Canyon, Main Canyon Ditch, Sheep Pens, Archie Bell Hollow, Comanche Canyon, Comanche Spring, Comanche Ditch, Comanche Trail, Comanche Cave, Upper Comanche Spring, Switch Backs, Quaking Aspen, Deer Hunter's Cabin, Paradise Flat, Paradise Spring, Long Flat, Big Water, Cow Pond, White Rock, Pinto Creek, Pinto Creek Pipeline, Deep Saddle, Pinto Creek Road, Pinto Creek Trail, Pinto Creek Narrows, Bald Hill, Calamity Cut, Garden Spring.

### North

Pace's Canyon, Pace's Canyon Road, Lower Crossing, Kurker's Lower Cabin, Kurker Knoll, Cattleguard, Forest Boundary, Lime Kiln, Lime Kiln Knoll, Upper Crossing, Pinto Creek Crossing, Coal Mines, Five Pine Canyon, Kurker's Upper Cabin, Deer Hunter's Cabin, Kurker Ridge, Culvert Canyon, Salt Lick, Big Hill, Stoddard Mountain, Goddard-Grant Ranch, Deer Hollow, Deer Hollow Ridge, Stoddard Pass, Badlands, North Mountain, CCC Road, Broad Hollow, Lime Spring, Kelsey Mare Hollow, Five Pines, Kelsey Mare Hollow Pass, Hidden Spring, Rock Spring, Rock Spring Flat, Forest Boundary, Big Peak, Quitchapa Canyon, Dry Lake, Quaking Aspen Spring, Bumble Bee Spring, Bumble Bee Canyon, Pipe Line, Lower Spring, Red Butte, Goat Corral, New Harmony to Kanarra Road, Sand Hollow, Kanarra Creek, Spring Creek.

### Chief Black Hawk

Black Hawk was a young Ute Indian who refused to be settled on a reservation. He acquired a following of some three hundred.

About the year 1856 "Chief Walker" of the Utah Utes died. He was a most influential chief and had many sub-chiefs under him. He was friendly to "Brigham Young". There was very little trouble with the Indians as long as he--Chief Walker--was alive. Now the Indians were to be put on reservations, and many did not like it and refused to be settled there.

With his following, "Black Hawk" caused many raids over the period of several years, mostly of livestock. The settlers learned that if they did not pursue the Indians into the mountains and stayed inside during the raids, few would be harmed. The raids caused temporary abandonment of some 25 towns and the deaths of about seventy white settlers.

Most of the activity was from "Sanpete County" southward. During the years from 1860 to early 1870 is when the most activity took place. Petitions were sent to

federal officials for aid, but they refused it. The defense of "southern Utah" fell entirely upon the "Mormon Militias".

The raids continued until hunger and suffering among the Indians caused Black Hawk and his followers to suddenly appear at a "Sunday service" and sue for peace. Peace came slowly, and in spite of it and the death from tuberculosis of "Black Hawk" in 1870, raids on a small scale continued until 1873.

There are many stories of raids and encounters of "Black Hawk" and his following. In the journals of some pioneers of southern Utah he is mentioned.

### Deer Season

Deer herds were used by both whites and Indians during the early days of the settling of Utah. The herds were managed well, and the land owners would sometimes kill the deer on their own property. This was done only to supplement their food supply. In the early days killing of deer was looked upon as food, not a "sport." Therefore the herds were protected. If the deer ate some of the crops, it was OK. One could say they were taken care of as other livestock.

History tells of the hunting of deer mainly in the fall. At that time the meat would be at its best. Also it could be kept for months by putting it in a light canvas-like sack and hanging it on the north side of the house. If it froze, all the better; it would keep longer.

People who camped out in the summer months could keep meat for a period by putting it in a sack (after the body heat was gone from the carcass). The sack was put between the quilts on the bed or bunk during the day. At night it was removed from the sack and hung up where the cool air would keep it cold. Using this method meat could be kept for 10 days or more.

The pioneers would trade or share meat. They knew how to preserve it and almost never let it or any other food go to waste. It has been said that at "hog"-killing time, they saved everything but the "squeal".

In warm weather the animal was killed in the evening, after the sun had gone down. It was left hanging overnight. Then an aging process took place for a few days, hanging it out in the night air and putting it under the covers of a bed during the day.

The pioneers raised cattle, sheep, goats, pigs, chickens, geese, turkeys, etc.. All were used for meat. However the deer were used as a supplement. The hides made excellent leather—"buckskin"—for garments, gloves, etc.. The meat was used to make "jerky"—dried. Using this method of preserving, the meat could be kept for a much longer period.

The deer were free game, and they never were the problem we have nowadays. The nuisance deer, the ones that came to town, were killed and eaten. History tells of individuals going to the hills to hunt the deer. However one could say that very little meat wasted. It also was distributed among the neighborhood.

It was 1911 before a season as we know it now was created. The "Dixie National Forest" was created by Presidential proclamation on September 25, 1905. Shortly after the creation of the forest, a closed season was declared. There were to be no deer killed on the forests of Utah for a six year period.

When the forests were opened for deer hunting, a license was required to hunt. Forest Rangers were actively involved in law enforcement. In 1911 the first arrest was made and successfully prosecuted for the killing of deer out of season.

By 1911 there were large numbers of deer, and they seemed to be increasing. But when it was recognized that the herd was being devastated, a game preserve was established, including some 375,000 acres. The feed within the preserve was ideal, and the herd increased.

Stockmen were complaining that the deer were eating forage on the range that livestock should be getting. Also the fields and farms were being loaded with deer. Sportsmen, along with farmers and livestockmen, were urging that the game preserve

should be cut down to a smaller size. In 1927 the preserve was cut down to 140,000 acres. At this time the remaining 245,000 acres were opened to deer hunting. "We are talking here of the Dixie National Forest."

Buck only was the hunting law. As the herds increased, pressure was put on the Game Commission to open up the remainder of the game preserve. By 1932 all of the "forest" was opened to hunting. Deer hunting camps were set up. The out-of-state hunters came here by the hundreds. Checking stations were located at various points on the main roads leading into the New Harmony area. The main checking station was at "Santa Clara." Here almost all California hunters could be checked in and out.

Donald Schmutz was the checker at the New Harmony station. He used one of his goat herding wagons as the checking station. It was located just west of Jeff Hollow, about where Leland Taylor's home is now. The road in those days went north of Leland's house, then angled down to where the road comes into town. Edmund Grant went to his barn and stockyard straight west.

Here, to name a few, are the deer hunting camps. Reed Prisbrey had a camp at his farm, located where John McDonald's home is now. Frank Kelsey had one at the Kurker upper cabin, located 4 miles up Pace's Canyon. Roy and Bert Grant had one located at the Goddard Grant ranch 8 miles north of town. Lyle Prince and Thomas Pearce had a camp located west of town near "Big Water" at Quaking Aspen. Reed Prince had one located at Anderson Flat on Pine Valley Mountain. Later on James D. Neilson had a camp at the Grant ranch. Roy Grant moved his camp to the Clarence Goddard place, 1 mile west of the Grant ranch. Bert Grant moved his camp to the "Garden Spring," 1 mile south of the Grant ranch. Verl Kelsey established a camp and ran it from his home in New Harmony.

By 1978 the herd had decreased to the point that a closed season was declared on the "Comanche" and "Bumble Bee" areas--all areas west and north and part of the south and east of the Harmony valley. Some six years later these areas were opened for limited hunting. Special permits were allowed for 200 deer on the Bumble Bee area and 100 on the Comanche area.

At this writing (1993), those areas are now open for one week of the regular season. Again the herd is decreasing at an alarming rate. What has contributed to the decrease of the deer herd? One thing is that the local hunters have increased over the years. Livestockmen and farmers have complained about the deer eating crops. Residents have complained about deer eating garden, trees, shrubs, etc. over the years. Special permits have been issued; either sex could be hunted. One could get permits for extra deer. Antlerless permits were issued. You could kill two deer per hunter. Telescopic sights were put on deer hunting rifles. All of these things have been the cause for the small deer herd.

Something must be done, or the deer hunting in the New Harmony area will be a thing of the past. Could it be that the deer are going the same way as the "buffalo"?

### Archie Bell

Archie Bell came here soon after the town was settled. History tells of him being one of the first school teachers of New Harmony.

There is also a place named after him. Up Comanche Canyon and inside the forest boundary is a place called "Archie Bell Hollow" and is one of the landmarks of the valley. He must have lived there and/or ran cattle there. In the early days of the settlement of southern Utah, squatters' rights were taken on any green spot with water. There is a small spring at this site and would have been enough for livestock watering and home use. To prove up on a place, one must live there for an extended time.

At this site, there is a good place for a reservoir. When the Comanche ditch was being built, it was considered as a site for a holding pond for the Comanche Spring. A W.P.A.--Works Project Administration--under the F.D.R. presidency. Funds could have been allocated to build the dam along with the ditch. "It has been said that on a

good year, enough water runs down Joe Lee Creek to water the valley for seven years. Where to store it is the problem."

At the time the cement-lined ditch was built, a small ditch was built part way up Archie Bell Hollow, and that stream of water ran into the Comanche ditch.

### Samuel Worthen

Samuel Worthen had property south of Joe Lee Creek and east of John Lawson and John D. Lee. This property is now owned by Darce Prince and is still called the Worthen field.

John D. Lee mentioned Samuel Worthen in his diary. Here is a little of that journal entry of July 1867:

"On my way to Cannaraville I met Bishop L. Roundy and Council John Willis & Griffin on their way to New Harmony to sit on the case of John Lawson complaint & Saml Worthen & others defendant. Bishop Roundy invited me to return with them saying my name would be called in question as I was concerned in the water now in dispute."

It seems that Samuel Worthen was the "Water Master" and had removed an obstruction that John Lawson had put in the stream to back the water up to water his higher ground. Those downstream were complaining that they were losing water. John Lawson had not turned all the water to those below. All people concerned with this dispute were at the site to see what had taken place.

Now again from John D. Lee's journal:

"I will here mention that Bishop Roundy was the right man to judge this case as he had helped to make those water ditches & knew how high that stream could bear being raised & c. all returned or repaired to the meeting house. The Bishop organized his court & said to the clerk J. L. Heywood that he wanted a starting point. Lawson arose & said he would give him one. He said that Worthen should replace the bridge which case caused to be removed, He should make the dam & had left his crops high & dry and should pay him \$50 damage & 25 more for the start of weeds got of him while he was seeking redress & with replying from the above. At this point the Bishop asked the witness if they considered the bridge and Dam wer obstruction in the stream the answer was yes. How much water ran down to the claimants after this obstruction was removed answer was 1/3 more. His decission was that Lawson had claims on that stream to the amount of water he had bought & no more if he wished he could raise the stream to Iregate his high land provided he could do so in his turn--but as soon as his hours were up the Dam was to be cut loose & let the water pass to those down stream & that the watermaster was in his line of duty when he removed the obstruction out of the way & that Lawson had Injured the public more by damming up the water above its original level then he was Injured by removing the obstruction the decission was just but not satisfactory to the acussing party."

Over the years, "Scott Worthen" came to New Harmony selling honey. Scott is a descendant of Samuel Worthen and was the head of "Scott Worthen and Sons Honey Company." The Worthen family have made friends with the James L. Prince family who owns the Worthen field.

Jim Worthen came to New Harmony when he retired. He had been a government trapper and was stationed in Colorado. He is a son of Scott Worthen. He bought ground from James Reed Prince west of town and built a home there. He and his wife Wilma lived there, and Jim hunted mountain lion to supplement his retirement. He raised and trained lion-hunting dogs and took parties on hunting trips.

He was very adapt at his profession. One time he had Roy Rogers and son on a mountain lion hunt. Jim lived only a few years after moving to New Harmony. His wife sold the property to a daughter and son-in-law, Vicki and Danny Shakespear, who live there now with their family.

### Benjamin and Katharina Brupbacher

This couple was not one of the first settlers of New Harmony. It is not certain when they first came here. They owned property west of John and Joy Lynn McDonald that is now owned by Bevan Iverson. The property had then, and still has, a good water right, water taken out of lower Joe Lee Creek.

There is no history found of this couple, or if they had a family, only stories handed down through the years. The property is known as the Brupbacher field and is so called today. At one time they owned or operated some property north of Joe Lee Creek and west of the wash that runs through town.

They spent the remainder of their lives here and are buried in the New Harmony cemetery. Benjamin was born June 19, 1838 and died May 1, 1912. Katharina was born February 13, 1829 and died February 24, 1900.

### William P. Goddard Sr.

William P. Goddard Sr. was born April 10, 1827 and married on June 10, 1851 to Mary Ann Pace. Mary was the daughter of James Pace. She was born October 20, 1836. Their children were as follows:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 M William P. Jr.	10 Apr. 1852	Payson, UT	married Crilley Taylor on 28 Dec. 1877
2 F Mary B.	8 Dec. 1854	Payson, UT	died 8 Jan. 1855 (child)
3 F Hannah M.	15 May 1856	Payson, UT	
4 M Sidney C.	1 Oct. 1858	Payson, UT	
5 M James B.	28 Apr. 1860	New Harmony, UT	died 13 June 1860 (child)
6 M George Clarence	27 Dec. 1872	New Harmony, UT	married Sarah Ann Lambeth on 6 Nov. 1895

William P. and Mary Ann Pace Goddard owned the Goddard ranch. When William died in 1903, the property became Mary Ann's. When she died in 1917, the property became the property of Sidney C. and George Clarence, Sidney owning the east part and Clarence owning the west portion—the east fence of the Pace meadow being the division line.

### Sidney Goddard

Sidney Goddard was born in 1858 and died in 1925. He owned and operated the "Goddard Ranch". It is located 8 miles northwest of New Harmony and 4 miles south of the "Page Ranch". The Page Ranch is located on the road from "Cedar City" to "Pinto".

The winter of 1856-57 was the winter that first settlers stayed on Pinto Creek. Sidney Goddard wasn't born until a year after that.

History tells of people going through the area that eventually became the "Goddard and Grant Ranch". It was too rough to get wagons through from Harmony. The only safe way was using the "California Road" from Cedar City via Mountain Meadows to Santa Clara.

As far as is known, Sidney never married. He lived on the ranch the year around, raised and cut hay and corn to feed cattle, horses, pigs, etc.. He would come to town once in a while riding his horse down through the "Pinto Creek Narrows". However he

would be snowed in most of the winters. The elevation is 6,000 feet.

He became friendly with Edmund and Emily Grant, who are about his age. Later on he took as his partner Leroy Grant, who is their son. Roy either bought or traded for the Clarence Goddard place, also the place in between Sidney's and Clarence's known as the "Pace meadow". This formed the "Goddard and Grant ranch".

Sidney Goddard had a buck deer he raised from a fawn. It got to be a two-pointer. The fall of that year, it left and never came back.

It liked to lay by the fireplace in the front room. One day it got so hot it must have set its hair on fire. It jumped up and crashed through the glass window. (The door to the outside was shut.) It had been a pet for over two years. If it was killed at deer season by a hunter, it would have been like shooting a cow. It would have not run from any man.

Before Sidney died, he willed the ranch to Emily Adair Grant. Her son Leroy lived on the ranch and operated it along with his own property. When Emily Grant died, the ranch became the property of Emma G. Neilson. The Goddard had been dropped by this time, and it was called the "Grant ranch". It is still called the "Grant Ranch" on signs and maps even though it has changed hands several times and is no longer the property of any Grant descendant. Cannon Huntsman, a son-in-law of Leroy and Sadie Grant, now owns and operates the part that was Leroy's.

Sidney was called along with others to help settle southeastern Utah, called the "San Juan Mission". Here is a list of those called from New Harmony: William P. Goddard Jr., Sidney C. Goddard, John Hardison Pace, Wilford Woodruff Pace, Lemuel Hardison Redd Jr., Edmund Taylor, Henry Westover. Sidney would be a man of 20 years when the call came. Here's a little of that "adventure" taken from the book Incredible Passage by Lee Reay:

"President John Taylor authorized the colonization of the Southeast Mission at Stake Conference in Parowan, December 28, 1878. The Church issued the call to fifty families by reading their names and having them sustained in their calling.

Chief colonizer Erastus Snow had asked Bishop Andrew P. Schow and Ruebon Collett of Escalante to explore the Plateau country east of the Colorado rim and across the river as far as seemed necessary. During the summer of 1879, Schow and Collett took an improvised two-wheeled cart carrying a wagon-box boat all the way to the canyon rim. They found the Hole in the Rock and continued upstream, searching for a place to get the wagon box down to the river.

About two miles above the Hole in the Rock, they slid the wagon box off its running gear and lowered it over the face of the cliff to a narrow bench. From there they lowered it over another precipice, finally getting the boat down to the river. After rowing across to the east bank, the two men climbed two or three miles up the rocky slick-rock ridges until they could see the fork of the Colorado and San Juan.

Satisfied that they had gone far enough, both men returned home by the same route they had come. Their report stated that they thought a wagon road could be made from Escalante to the Colorado rim, thence through the Hole in the Rock and the country beyond the San Juan River.

Orders were passed and wagons began to roll from Iron, Beaver, Washington, Garfield, Millard, and Rich counties. Jens Nielson led a pathfinder group of 25 wagons out of Cedar City on October 22, 1879.

The settlers had been instructed to take along food for a year. The easiest way to take food was on the hoof. Some took a few head of cattle for milking and eating. Others took up to a hundred head of cattle, a few chickens, even rabbits. Most families took one extra horse or ox to help pull the wagon. A few families took extra horses to trade with the Indians.

When the group joined together at Escalante, the train consisted of two

hundred people, about eighty wagons, and over a thousand head of cattle and horses.

On January 3, 1880 during a wind driven snow storm, Lena Deseret Decker was born in a wagon box to James and Elizabeth Decker. Both mother and daughter survived."

Blasting powder and drill steel were used to widen out some narrow places in the crevice known as the "Hole in the Rock".

"On January 26, 1880--three months and two days after the wagons began to roll--the first wagons were ready to go down through the 'Hole'.

George Decker recorded that the best team for the descent was a pair of large horses owned by Joseph F. Barton. Both had been blinded by an epidemic of pink eye and could not see the frightening gorge ahead. This team of horses took three wagons through."

As the wagons were made ready to go down through this narrow, rough, boulder strewn, steep, long crevice, the rear wheels were locked so they couldn't turn. As many as 20 men to the wagon, using long ropes to help hold the wagon back, even all this could not slow the wagon down enough to keep the collars on the horses from going forward to their ears.

"The trek was not over when they crossed the river. It was April 6, 1880 when the first wagons pulled in to what is known as Bluff, Utah. It had been almost six months since they started the journey during the most severe winter in many years. On the trek they had been able to average 1-7 miles a day.

The fact that they had survived is a miracle in itself. They had even added two healthy babies to their number along the way. Their wagons had blazed a trail through 290 miles of the roughest, most difficult unexplored country of North America.

Roads had to be built over two hundred miles of the way, mountains climbed, and rivers crossed. They had done what no one else had ever done, and it had required all that they could give."

Sidney Goddard died in the fall of 1925 near the "ranch". He was hauling wood for the winter with Roy Grant and Jim Neilson. They had been working hard to get the wagons loaded. Sidney had sat down on a log to rest; the others did likewise. All at once "Uncle Sid" slid off the log to the ground--he had died instantly. It was presumed he had a heart attack (at the age of 67 years). Now to quote from the article of obituary:

"Sidney Goddard was born October 1, 1858 at Payson, Utah, the son of William P. and Mary Ann Pace Goddard, and grandson of James Pace, all of whom were Dixie pioneers. He never married but is survived by a brother, Clarence Goddard of Cedar City.

He came to New Harmony as a young boy and was called to help settle 'San Juan' at the age of 20. He lived there and in Pleasanton, New Mexico for 17 years. He then returned to New Harmony and has lived here for the past 30 years."

## Ann Elizabeth Redd Pace

Taken from Redd Family History:

"Ann Elizabeth Redd was John Hardison Redd's second living daughter. She was born December 16, 1831, in the old home in Onslow County, North Carolina. She turned seven years old just after they arrived in Tennessee. Hers was the first birthday they celebrated when they settled there. It would be interesting to know just how they celebrated it.

Like her older sister Mariah, Ann Elizabeth was taught in her early childhood to be efficient in all the crafts of the home: sewing, knitting, weaving, crocheting, carding, spinning, cooking, and many others we don't know about.

During the interval in Tennessee, Elizabeth lived in a home filled with creative abilities. It was a hive of activities of all kinds. They made their clothes--and they were very fine and beautiful--from wool off their own sheep or flax they grew in their own gardens or cotton they raised themselves. They used to cook scones on a griddle. They were made with whipped eggs, and they were very thin, lacy-looking cakes which were sweetened with sugar after they were cooked. The family also made cornbread, and sometimes they would fry some of the bread dough into little cakes on top of the stove in a skillet. They used sorghum with the cakes for jam.

When the Redds and Paces came to Utah, a Negro family came with the Paces. Harvey Pace's father built them a log cabin, and the Negro woman helped with the children. Mariah Jane Pace, daughter of Ann Elizabeth, remembered being rocked by the Negro woman in her rocking chair. This woman also helped with the cooking and other duties.

When Ann Elizabeth crossed the plains, she had a trunk full of beautiful dresses which she brought with her. One can imagine that each member of the family had a trunk full of clothing and other personal items. These dresses were very fine, both in material and workmanship. Ann Elizabeth was an expert dressmaker, and as was the custom in those days, she probably wove her own materials. She didn't keep those dresses for herself. She cut them up and made dresses--beautiful dresses--for her little daughters as they came along and needed clothing.

She passed on to her daughters all her 'know-how' about those household arts, just as her mother had passed them on to her. It would be interesting to know just how Ann Elizabeth and her sister, Ann Mariah, were first shown how to sew, how to card, how to weave, and how to do all these arts that their mother knew about.

Ann Elizabeth, or Libby, or Lib. married Harvey Alexander Pace, the brother of Wilson D. Pace who married Ann Mariah Redd. Libby and Harvey had a house in New Harmony on the lower street across the street from her brother Lemuel H. and a little farther west. It was built similar to the home of the older Sigley Redd home in Sneads Ferry, North Carolina."

This was a two-story home built out of grey adobe with very thick walls--one and a half feet--and was located east of Bishop Pace's (Gordon Pace's) new modern home that is on the Harvey Pace property now. A covered porch ran the length of the house, and you went from room to room from outside along the porch, with a stairway from the lower porch to the upper porch. In the homes built in North Carolina, there was no door in the walls between rooms. However the Utah climate necessitated doors being on the inside to get to rooms. During the warm months these doors would be closed, thus making more room in the house, and the outside doors would be used.

At least one more home of this type was built still farther east that Clarence and Laverna Englestead used for some time after they were married and was built the same way. It was more than likely built by the same people.

Another two-story home was built across the street north. Here Ashby Pace and Verna lived for many years. This home was built out of grey adobe, as were the other two.

#### Back to The Redd Family History:

"Like his brother-in-law, Harvey Alexander went into polygamy and took another wife. He married Susan Elizabeth Keel, and when the marshals were after the polygamists, he had to run and hide like the others. He was in Bluff with Grandfather, and also in Arizona and other places. They couldn't stay together, as it would be too easy to spot them.

Aunt Lib must have been a lady of culture who had appreciation for beautiful things, not only things that you could see but beautiful things of the heart. I talked with Minnie Pace McFarlane in Ogden. She was Aunt Mariah's granddaughter, and she remembered Aunt Lib. She said she was smaller and thinner than Mariah. She was very quiet in her ways. When Minnie had the measles, she was quarantined so nobody could come and see her. They wouldn't let Aunt Lib into the house, but she wanted to help so she brought a bowl of soup and set it on the step. Aunt Lib liked to share anything she had with others, and if she had something someone else needed, she would quietly leave it for them without saying anything about it. When the recipient found the 'gift', they always knew it was from Aunt Lib. Many times she left food on a step during sickness.

I also talked with Verna Taylor Englestead, granddaughter of Uncle Harvey's second wife, Susan Keel. She said her grandmother loved Ann Elizabeth very much—all the family did. She was sweet and patient and understanding. Wouldn't it be lovely to have someone remember you like that and say only good, sweet things about you long after you were gone from this existence."

Here are the names of some of the children of Ann Elizabeth Pace and Harvey A. Pace: Margaret Ann Pace Bryner (1860-1943), Mariah Jane Pace (1863-1917), John Hardison Pace, Margaret Ann Pace, Levi Benjamin Pace.

Ann Elizabeth Pace died May 4, 1897 and is buried in the New Harmony cemetery.

#### William Alexander Redd

The fourth child of Lemuel H. Redd and Keziah Jane Butler. Born September 19, 1861 at Spanish Fork, Utah. Married Mary Verena Bryner February 27, 1884 at St. George, Utah.

William was a tiny baby when the Redd family was called south to help settle New Harmony. The Lemuel H. Redds settled farther downstream from John D. Lee on Joe Lee Creek.

#### Now to quote from Redd Family History:

"On Wednesday, September 17, 1870, Lemuel bought the John D. Lee farm for 4,500 dollars and moved his family there. The home on the farm was remodeled into a two-story structure. By this time, Lemuel had another wife, Louisa Chamberlain. Married October 1866 in the Endowment House in Salt Lake City. Louisa had worked in the Lemuel H. Redd home before, helping Keziah Jane during sickness and busy times.

For twenty years the two wives worked side by side under one roof but in different apartments. The children of Lemuel and Keziah were used to having Louisa around and accepted her—Lem 10, Jane 8, John 7, "William 5", Monroe 3, Caroline 6 months.

After William and Mary Verena had been married for three years, he was sent on a mission to the Southern States. He loved to tell a story on his

mother. While he was there, she sent him a picture of her. He passed it around but didn't say who it was. (William had lost most of his hair and had a heavy beard and mustache.) They thought it was his wife. He heard a woman say, 'Isn't it funny such a young woman would marry such an old man.'

William Alexander Redd was the second bishop of the New Harmony Ward. If he was sustained after he came home from his mission, it would be about 1889, at the age of 28.

An office room was built for Bishop Redd south of the one-room church house that was built in 1875. In this office building--that had a rock foundation and an underground room--the "Relief Society" sisters under "President Ann Moriah Redd Pace" would meet. The building was made out of brick and had a front entrance facing east. You went up a flight of stairs to get into the upper floor. Now I quote:

"Here is where the sisters would meet; it was furnished with chairs, a desk and blinds, a stove heater and a rug made by the Relief Society sisters. In the building they made hooked rugs, sewed rags, made quilts, knit many articles, made buckskin gloves, etc.."

The bottom or basement room had an outside entrance in the back. One would take it that this lower room was where the tithing office was. Produce taken in "kind"--that would freeze--could be stored there.

Southwest of the building there was a granary. West of this was a barn. These two structures were used as a "Bishop's Storehouse" where grain, hay, and other nonperishable items taken in as tithing were stored.

Between the "Church house" and the office building was a grove of "Black Locust" trees. Out in front and in the street was a row of "locust" and "boxelder" trees that extended all the way to the home on the corner of the next street south. Also north to the northeast corner, thence west to the west property line. At that time it would be just west of the present cement slab.

William Alexander Redd died January 6, 1911 in Raymond, Alberta, Canada, at the age of 50 years, 3 months, 18 days.

### James Franklin Prince

James F. Prince was the first child of Francis Prince and Mary Elizabeth Ann Imlay. Born December 23, 1865 in New Harmony, Utah. He married Sarah Elizabeth Redd December 21, 1885 in St. George, Utah. Born to them were five children: James Lorenzo, January 1, 1887; Clarissa Elizabeth, May 25, 1888; Francis Almer, July 10, 1890; George Lawrence, June 5, 1891; Antone Benjamin, November 14, 1896. All of these children were born in New Harmony, Washington County, Utah.

Like his father, he became a farmer and livestockman who had been trained by his father. It was a custom handed down by those early pioneers. You were a farmer first and foremost; your very life depended on it. If one became or chose another profession, you were still a tiller of the soil and a caretaker of livestock.

James F. Prince liked to hunt deer and would often hunt on the hills near the town. One could hunt and kill the deer any time they chose. However fall was when most hunters pursued the "mulies".

Early October 1898 James left to hunt deer on the North Mountain. When he had not come home by late night, the family was worried. However it wasn't unusual because hunters would sometimes pursue the deer as long as they could see. When he had not come home by morning, a search party was formed and on their way. They knew the general direction he had gone.

They found him on an open flat northwest of the Big Peak--north of "Rock Spring" flat and south of Quaking Aspen. He had evidently sat down to rest on a rock. His tracks were found close to a rocky point--the highest point near where he was found--

lying face down "dead". He had probably exerted himself beyond the limit, as one often does while hunting. The excitement of seeing a large buck deer never ceases, especially if one has trailed the deer for a long period.

A wagon road had been built up over North Mountain some years before. It wasn't a good road by any means but could be used to haul wood, quaking aspen, and pine poles, etc.. One would take it that Jim was brought home in a wagon. Stories handed down through the years vary as told by different people. Townspeople who lived here at the time said you could see the "lantern lights" long before they reached home with him.

On his headstone it says he died October 5, 1898. He left a widow with four small children ranging in age from two years to 11 years, 3 months. A son, Francis Almer, was born July, 10, 1890 and died August 5, 1890.

The children of James Franklin Prince and Sarah Elizabeth Redd:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 James Lorenzo	1 Jan. 1887	New Harmony, UT	He married Rhoda Ann Batty (born December 29, 1883, daughter of Matthew Stone Batty and Martha Elizabeth Willis)
2 Clarrisa Elizabeth	25 May 1888		Married George Berry Williams on 5 Nov. 1907, he was the son of George Alma Williams and Hanna Margaret Williams.
3 Francis Almer	10 July 1890		Died August 5, 1890
4 George Lawrence	5 June 1891		He was married 7 June 1911 to Ruth Whipple.
5 Antone Benjamin	14 Nov. 1896	New Harmony, UT	He married Vilate Cottom (born 6 Mar. 1894, daughter of George Thomas Cottom and Rachel Holt)

### Gottlieb Schmutz

Born April 28, 1861 in Bolligan, Bern, Switzerland. His father was Johannes (John) Schmutz, his mother Elizabeth Lehmann. He married Emilie (Amelia) Niederer. Her father was Johann Jakob Niederer, her mother Anna Lutz. Amelia was born October 26, 1865 in Lutzenberg, Appnel, Switzerland.

Gottlieb and Amelia were married April 28, 1887 in St. George, Utah. Born to them were eight children, all born in New Harmony, Utah:

	<u>Date of Birth</u>	
1 Andrew Gottlieb	22 Mar. 1888	He married Cecil Taylor June 25, 1914.
2 Donald	6 Oct. 1889	He married Amber Timothy on May 12, 1916.
3 Anna Belle	23 Oct. 1891	She married Mason S. Rencher on January 1, 1916.
4 Eldon Lyman	19 Dec. 1893	He married Eva Verona Buys on August 10, 1921.
5 Rosalia	29 Jan. 1898	She married Ben Eugene Jobb on August 24, 1923.
6 George Conrad	17 Nov. 1899	He married Verna Harmon on June 26, 1931.
7 Victor Lorenzo	24 July 1901	He died October 10, 1902.
8 Ethel	6 Sep. 1905	She married Eugene Wallace Hall on June 12, 1937.

Gottlieb and Amelia's home was west of the Thomas J. Pearce home that is on the corner southwest of the Post Office. The foundation of the home is still on the lot at this writing (1994). East of the home is a huge English walnut tree. Almost everyone who has lived in New Harmony has eaten nuts from that tree.

In back of the house was an underground cellar used to store fruit, vegetables, apples, and other things that would freeze. Above the cellar was a building used to store non-perishable items.

Brother and Sister Schmutz were a very thrifty couple. If one were to look inside of that room above the cellar, you would see a scaffold hanging from the rafters. On this scaffold would be a year's supply of flour.

Across the street north was a huge barn with stables on the east side. In this barn was stored hay to feed livestock, mostly during the non-growing season. South of the barn and on the street side was a stable (built inside) with an outside door to the street. This stable could be covered with hay on three sides and on the top, making a warm place for horses used to pull sleighs in the winter months.

A fast team of horses were used to pull the sleigh--if one was taking a sleigh ride. The horses would be sweating and should be put in a sheltered place and/or blanketed.

West of the barn was a chicken coop, also another building for storage. Built on the west side of the barn was a lean-to type shed, used to store farm equipment. Here hung on pegs along the wall were harnesses for the teams.

The Schmutzes taught their children the value of work. As was the custom in those days, everyone including the woman folk were tillers of the soil.

Brother Schmutz eventually owned vast acres of land near New Harmony. A hundred or more acres east of the cemetery that could be watered from the ditch north of town "known as the dry field ditch." The ground had a class B water right, and there was plenty of water during spring and early summer. (It came to be known as the dry field ditch because it had no permanent water assigned to it.)

West of the lower street and across the wash, Brother Schmutz owned a large tract of land. Across Joe Lee Creek to the south was another piece of property. North of town and west of the canyon road is another piece of ground, including a meadow owned by Brother Gottlieb Schmutz--50 or more acres. This property is now owned by Boyd and Della Fenn.

North and east of his barn and stackyard is another plot of ground. Thirty acres or more, including the home now owned by Dean H. Hall. The remaining parcel of ground is now owned by Vivian F. Prince and is the subdivision that homes are being built on.

Brother Schmutz saved and invested money. He always had cash on hand. If one worked a few hours or a day for him, they received their pay in "silver" as soon as the work was finished. He would loan money to individuals on a short term. Stories have been handed down through the years about Brother Schmutz getting people out of bad situations--where money was needed. Of course he would charge interest, and rightfully so. He was looked up to as a hard working, honest, and just man who helped many people out where money matters were concerned.

One time Brother Schmutz was gored by a "bull." He was riding his horse at the time somewhere south or east of town. Stories handed down about this vary. However he was hurt bad. If he had been afoot, he more than likely would have been killed. He never was the same after that--probably never free from pain. It took a "real man" to survive an attack such as that, along with the rigors of pioneer life.

Brother Gottlieb Schmutz was the third bishop of the New Harmony Ward, following Bishop William A. Redd. At the turn of the century he would have been 39 years old. He more than likely was sustained soon after that.

### Amelia Niederer Schmutz

Sister Schmutz was a "Grand Lady" of small proportions. Small in stature but big in heart. She held many positions of trust in the Ward. She was one of the pioneer sisters who helped care for the sick. It should be noted here that all of the midwives and other sisters who cared for the sick without a thought of being paid for it should be called "Angels of Mercy." Sister Amelia Schmutz was certainly worthy of that calling.

If it was a contagious ailment that could be spread by contact, she wouldn't go into the sick room. However food would be left on the door step. At one time when a young boy had "typhoid fever," she came every day with soup or fruit juice, etc.. She

knew the food that each individual patient could handle. She would come to the front gate and call. The mother of the boy would go out and get it. This went on for some six weeks without her missing a single day. That shows love and friendship "personified."

Sister Schmutz would keep aspirin and other medicine on hand. People of the town could go there and buy from her—at a very reasonable price—these items. She would always have bread that people could buy at ten cents a loaf. That would be just about the cost of the ingredients. This service wasn't a money making thing for her—on the contrary—it was another way for her to help people out who were in need of it.

She stood about 5 feet tall and would weigh—if soaking wet—maybe 95 pounds.

### Orren Kelsey

Orren Kelsey was born July 6, 1852, at Union Fort, Utah, son of Easton Kelsey. He married Emeritta Amanda Angell November 19, 1887 in St. George, Utah. Emeritta's father was Alma F. Angell.

This couple adopted ten children of which only two lived to adulthood: "Charlotta Abigail", born August 10, 1875 at Old Harmony (Kelsey's Ranch). She married James Edgar Taylor April 30, 1895 in St. George, Utah. "Louisa" was born August 28, 1880 and married Roy B. Cox November 6, 1901.

Born to Orren and Emeritta were ten children. Only one of these children lived to adulthood. "Josephine," born April 13, 1899, married Grant E. Hale.

Uncle Orren's home was across the street from the George F. Prince home—now owned by Kerry and Lana Grant. It is a supposition that Orren Kelsey owned at one time property south of his home and lot that later became the property of James Edgar and Charlotta Kelsey Taylor.

Uncle Orren was a builder and cabinet maker. He built many coffins for people who had died. He more than likely built the coffins for his 17 children who died in infancy.

Easton Kelsey, the father of Orren, helped build the "Nauvoo Temple." Also the one-room church house that was built in 1875 and was a white frame building located on the northeast corner of the Church property—where our chapel is today.

Orren's barn and stackyard was located north of his home, and he had a fruit orchard and garden spot south of the home. The town water ditch ran all the distance on the west of the property inside the fence. Along this ditch were apple, plum, peach trees, etc..

Uncle Orren had a horse called "Sailor" that he let young people ride. He would pasture the horse on property owned by Francis Prince and later became the property of Edwin Verl Kelsey. On the property was a pond where the young and sometimes the older people would swim. Some of the younger boys would catch "Old Sailor" and ride him out in the pond. The water was deep enough that it would swim a horse. This was great "sport."

North of New Harmony, about half way up the mountain—where the CCC Road ends—is a flat called "Kelsey Mare Hollow." At this place one of the "Kelsey" men was camped or stopped to noon and rest his team of horses. (The road was steep and rough—one had to rest the horses often.) While here, one of the team, a mare, died. It is a supposition it was Orren Kelsey. However it could have been Easton Kelsey or another of his sons. The place is still called "Kelsey Mare Hollow" today and appears so on all maps.

It is a supposition that Alvin Kelsey, who married Thelma Eddards, was also an adopted son.

### Joseph Allen Taylor

(Taken from History Center at St. George)

Joseph Allen Taylor was born May 12, 1870 in New Harmony, Utah. He was the son of William Warren Taylor and Julia Anner Carbine. He married Margaret Angeline Pace, April 30, 1890 in St. George, Utah. Margaret Angeline's father was Harvey Alexander Pace, her mother Susan Elizabeth Keel.

Born to them were six children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Cecil	28 Sept. 1890	New Harmony, UT	married Andrew Gottlieb Schmutz on 14 June 1914. died 11 Apr. 1920
2 Maudie	7 Sept. 1892	New Harmony, UT	died 1 Oct. 1892 in New Harmony, UT
3 Laverne	24 May 1894	New Harmony, UT	marr. Clarence M. Englestead on 19 July 1917
4 Joseph Elmer	24 July 1896	New Harmony, UT	married Susie Hirschi on 29 July 1918 in St. George, UT
5 William Alexander	17 July 1898	New Harmony, UT	married Viola Armstrong
6 Preston Pace	17 Oct. 1900	New Harmony, UT	died 3 Nov. 1900 in New Harmony, UT

It is not known where Joseph Allen Taylor lived in New Harmony. However Cecil lived her life here. Laverne lived on the lower street after her marriage to Clarence Englestead. On the lot was a two story adobe home Clarence and Laverne lived in when they first married. This could have been the home of Joseph Allen Taylor and Margaret Angeline Pace. It was next door to her parents. (SBG)

### Edward Easton (Ted) Kelsey

Edward Easton Kelsey was born November 10, 1863 in St. George, Utah, the son of Easton Kelsey and Janett Muliner. He married Sarah Eliza Prince on February 12, 1890 in St. George, Utah. She was the daughter of Francis Prince and Elizabeth Imlay.

Born to them were two children: Florence, born May 29, 1891 in New Harmony, Utah. Married Carl Marcellus Phippen. And Francis (Frank) Prince Kelsey, born July 5, 1893 in New Harmony, Utah. He married Charlotte (Lottie) Maria Ballard on August 28, 1912 in St. George, Utah.

Edward was a surveyor. He could have helped with some of the surveying of the town. A surveyor would be much in demand. On many deeds and other transactions the Francis Prince survey is mentioned. Edward, a son-in-law of Francis, most likely helped.

His life span was short. He died March 13, 1895 at the age of 32 years 4 months and 3 days, leaving a widow and two children, one 2 years old, the other 4.

Aunt Eliza never married again. She lived with her parents until their lives' end. Then she lived in the Francis Prince home until her death.

Aunt Eliza helped with the sick and was a midwife who helped bring many babies into the world. She was one of the "angels of mercy" spoken of in this story. She was a help and comfort to her parents who were 55 and 49 years old at the death of her husband.

Her mother and father were a help to Aunt Eliza in the rearing of her two children. Francis became a father figure as well as a grandfather to them. As the children grew older, they were a big help to their grandparents as well as their own mother. --That is the most important part of life, to help one another.--

When Florence Kelsey married Carl Phippen, they lived in New Harmony for some years. Helped on the farm and with livestock. History tells of Carl going on the fall round-up of cattle. All cattle were turned on the range together. Public land at that time was a strip 4 miles wide and about 20 miles long.

Carl and Florence moved to Carey, Idaho and owned and ran a farm there. Here is where they raised their family.

Aunt Eliza died in 1944.

### James Edgar Taylor

James Edgar Taylor was born in New Harmony, Utah on April 28, 1867. He was the son of William Warren Taylor and Mary Carbine Grant. He married Charlotta Abigail Kelsey on April 30, 1895 in St. George, Utah. She was the adopted daughter of Orren Kelsey and Emeretta Amanda Angell.

Born to them were ten children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 James Edgar	3 Feb. 1896	New Harmony, UT	died in 1911
2 William Orren	Apr. 1897	New Harmony, UT	married Alice Allen on 1 Sept. 1923
3 Rulon Lewis	5 Nov. 1899	New Harmony, UT	married Phillis Ashdown in Dec. 1932
4 Lester	6 Nov. 1902	New Harmony, UT	married Madeline Wiley
5 Leland	6 Nov. 1905	New Harmony, UT	married Esta Bell Smith on 21 Dec. 1932
6 Estella	7 Sep. 1907		died 7 Sept. 1907 (child)
7 Warren Carbine	27 Nov. 1908		died 27 Nov. 1971
8 Golden Kimball	12 Dec. 1910	New Harmony, UT	married Georgia Sabina Riggs on 14 June 1935
9 Kelsey (twin)	8 June 1914	New Harmony, UT	married Fontella Williams
10 Elsie (twin)	8 June 1914	New Harmony, UT	married Harold Cornelius on 17 Apr. 1934

Uncle Jim and Aunt Lottie owned a farm south of New Harmony (Now owned by Bob and Patsy Metler). They had a two story frame home on the property and raised their family there.

The farm consisted of all property south of the ditch that went to Fort Harmony. The west boundary would be Joe Lee Creek. The east boundary would be the property now owned by Cannon Huntsman. The south boundary would be across Joe Lee Creek to the boundary of the Dixie National Forest. The property would contain some 40 acres.

The property had a good water right. West of the home was a lush meadow—a good place to pasture milk cows. East of the home was good land to raise corn, wheat, beans, potatoes, etc.. About half of the property was across Joe Lee Creek. Water was taken from lower Lawson Creek and mid Joe Lee Creek to water this section. Here could be raised all crops; however, it was used to raise alfalfa.

This farm was some of the choice property of the Harmony valley. A good place to raise a family. All of the eight boys helped to farm this land. The one girl was taught all the household arts. When the boys grew to the point they could do most of the farm work, Uncle Jim contracted to drive the mail. He drove a team of fast horses hitched to a white canvas-topped buggy. The route went 9 miles to Kanarra and return.

South of the house was a grove of honey locust trees, a good place to rest from the daily farm work. It was a custom with some families to take a two hour noon. The rigors of daylight to dark work necessitated a rest period during the day.

Two of the older boys elected to take up the barber profession. After attending barber college, Orren went into partnership with Don Draper and ran a shop in Cedar

City. Lester owned and operated a shop in Park City, Utah.

All of the boys were hard working young men and were offered work on a regular basis. Cash in your pocket was attractive; it was inevitable that they all chose to do work other than farm work.

Rulon, Warren, Leland, Golden, and Kelsey all were offered work herding sheep and Angora goats. They were mostly long legged and had no trouble keeping up with a goat herd. When the goats left the bed ground at daylight each morning, they went on the run.

One time Rulon was herding goats on the east mountain. On Friday night, open air dances would be held during the summer months in New Harmony. Rulon would leave the bedded down herd at dusk, walk six miles to New Harmony, dance until the dance ended. He would then walk back to the herd and be there when they left the bed ground. At one time he made the remark, "I walked that six miles in 45 minutes." If one knew Rulon, it wasn't hard to believe that. You would have to jog trot to keep up with him.

Another story is told about Golden during the deer season--the last few days of the hunt. A group of native hunters were going to drive the "Pine Knoll"--a favorite place for the deer to hide. As we passed the Taylor camp, Golden was just finishing the breakfast chores. As all had horses, one asked, "Golden, would you like to come with us? You could hang onto a horse's tail, or we could ride and tie." "You go ahead," he replied. "I will be along shortly." When we reached the top of the mountain--about four miles, there sat Golden on a rock waiting for us.

It has been estimated that a good hiker could kill a horse by leading it through the hills. "I firmly believe that." A man in good shape would outlast a horse.

Lester eventually sold his barber shop in Park City and moved to Las Vegas, Nevada. Kelsey had taken up the barber profession by this time, and they worked together. Golden had gone to barber college and worked in a shop in Hurricane, Utah.

Warren took up the sheep shearing profession. In the fall, he and Leland would pick (gather) pinenuts. They became "professional pickers." On a good year, the two of them could gather as much as a ton or more.

After the pinenut picking, other work came their way. They became professional "potato pickers." However these two came about the same time, and they had to choose between the two. The pinenut picking was the best money maker so they stayed with that.

Rulon bid as the "mail carrier." He drove the mail from New Harmony to Kanarra during the 1930's and early 1940's.

Eventually Uncle Jim sold the farm and moved into town. He owned the lot across the street from Verl Kelsey, who owns the property now.

### Richard Woolsey

Richard Woolsey was born August 8, 1808 in Pulaski, Kentucky. He died February 13, 1879. His father was Joseph Woolsey, his mother Abigail Shaffer. He married Clarissa Cole (born in Penfield, New York.) She died in Silver Reef, Utah. Her father was Owen Cole, her mother Sarah or Sally Turnbaugh.

Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 F Sarah Abigail	23 Jan.	Iowaville, Iowa	married David Forshay
2 M James Richard	15 Apr. 1854	Spring Glen, UT	married Roxina Hale
3 M Wilford Woodruff	1857	Fort Harmony, UT	died 11 June 1861
4 M David Moroni	13 Jan. 1859	Fort Harmony, UT	married Mary Ipson on 18 Dec. 1892
5 M Martin Owen	17 May 1864	New Harmony, UT	married Janette Lemmon in October 1922
6 F Agatha Adeline	3 Mar. 1866	New Harmony, UT	married Jesse Payton Holt on 1 May 1885
7 M Orson B			died 25 June 1861 (child)
8 F Melissa			died 6 May 1866 (child)

Richard Woolsey and Thomas Woolsey were the two Woolseys who have descendants in New Harmony. Richard and Clarissa Cole Woolsey spent the remainder of their lives in the area. They are buried in the New Harmony cemetery. Thomas Woolsey is the father of Sarah Emily Woolsey and the grandfather of Sarah Melissa Deuel who married Orson Hammond.

From the writings of Juanita Brooks and the John D. Lee journals, we find:

"In March 1863, the people of New Harmony received a request from Church authorities for three complete outfits--wagons, teams, teamsters, and supplies--to undertake a six months trip to bring a band of impoverished Mormons from Florence, Nebraska to Salt Lake. Each outfit with two teams to a wagon, was expected to take with it a thousand pounds of flour to feed the emigrants on the return journey. This cooperative undertaking was so typical of Mormon society at that time that the following merits publication.

Wenesday March 25 1863.

This evening Prest. Lee called a meeting for the purpose of making arrangements for the fitting out the teams required of this Branch etc. for the plains. W M, James, Harvey & Wilson D. Pace agreed to raise one team wagon & outfit. Geo. Hill, Geo. W. Sevy and Lemuel H. Redd agreed to raise another team. Benjamin J. Redd a young man Volunteered to drive a team across the plains.

M. H. Darrow volunteered to drive a team across the plains. Richard Woolsey turned out the only yoke of oxen he had for the third team. James Woolsey furnished old wagon cover, one sack and small keg. T. A. Woolsey furnished one sack. H. Woolsey one sack and helped run out some Tar.

John D. Lee 2 whips \$4

William Woolsey 1 pr. Boots \$10 & one homespun shirt

T. Woolsey 1 par. pants

Clarrisa Woolsey 1 pr. of pants

Sister Susan Hill made a mat and pillow & night cap, furnished a plate, spoon, cup, needles & thread and presented them to Geo. Woolsey as part of his outfit. May She be remembered by all good Saints.

Ruben Woolsey furnished one gallon of molasses and a keg.

President Lee exchanged one yoke of oxen with Thomas Woolsey and bought one yoke from James Powell.

C. Whitmer furnished one yoke of oxen and two sacks.

Peter Marker made a flour box.

Prest. Lee also furnished one good Chicago wagon and cover,

one pair pants, one do. Shoes, Three overshirts, & the Flour, Bacon, Molasses, Rifle, ammunition & c. to the amount of \$122.50. The three Teams from this place were said to be the best and the best rig in Washington County.'"

(Compilers note: sack could mean sack of flour.)

Martin Owen Woolsey, Farmer and Sheepman

Born May 17, 1864 in New Harmony, Utah. His father was Richard Woolsey, his mother Clarissa Cole. He married Janette Lemmon, born December 1893 in Central Arizona.

Born to them were five children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Sarah "A"	14 Aug. 1923	Cedar City, UT	married Louis Smith on 23 January 1943
2 Doyle Martin	10 Sep. 1925	New Harmony, UT	died 10 March 1943
3 Lora Dawn	8 Feb. 1928	New Harmony, UT	married Clifford Samuel Allen on 22 Dec. 1944
4 David Lemmon	3 Mar. 1930	New Harmony, UT	married Misako Ingrashi on 18 Mar. 1952
5 Beverly J.	15 Oct. 1932		married Geraldine Higley on 12 Feb. 1951

Janette Lemmon's first husband was Grover Hopkins. Her father was George Washington Lemmon, and her mother Mary Jane Woolsey.

The children of Grover Hopkins and Janette Lemmon, and step children of Martin Owen Woolsey were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Thelma Hopkins	1 Sept. 1911	Paradice, UT	married Charles H. Gillespie on 29 Nov. 1930
2 Lorna Bernice	7 Apr. 1914	Thatcher, AZ	married Charles V. Gordon on 29 Oct. 1930
3 Edwin Lee	20 Dec. 1916	Haden, AZ	married Ada Bell Condie on 27 Apr. 1941
4 Theadore Grant	14 June 1919	Thatcher, AZ	married Donna Jean Longston on 18 Oct. 1946

These children were sealed to Martin Owen Woolsey.

The first wife of Martin Owen Woolsey was Sarah Emily Woolsey (Deuel). She was born March 6, 1861 in Mt. Pleasant, Utah.

The (known) children of Martin Owen Woolsey and Sarah Emily Woolsey (Deuel) are: (See Jacob Deuel on page 121)

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Richard Owen Woolsey	30 Apr. 1887	New Harmony, UT	
2 Clarissa Woolsey	25 Aug. 1889	New Harmony, UT	married Jedediah Francis Woodard
3 Delbert "T" Woolsey	18 Nov. 1891	Toquerville, UT	married Hannah Encora Slack
4 ?			
5 ?			

Martin O. Woolsey owned and operated a farm and ranch due north and over the mountain from New Harmony. It is a supposition that it was owned by his father, Richard Woolsey, at one time. It later became the property of Delbert Woolsey, a son of Martin Owen and his first wife. It would be about 20 miles from New Harmony by way of Kanarra, thence north around the mountain (on the California road that went by Iron Mountain, Pinto, Mountain Meadows, thence on to Santa Clara.)

Martin was a "sheepman and farmer." The ranch was a good place for sheep and cattle. Mountain range to the south and plenty of grazing north, west, and east. On the property there was a spring, water for home use and to raise alfalfa, etc.. Also drainage from the mountain in the spring to early summer.

The stone built home has since been remodeled and the ranch improved. Modern equipment such as tractors, mowers, balers, etc. have replaced the horse-drawn implements. Corrals, sheds, other out buildings are painted, (a modern day ranch, and an attractive one.) Homes are being built north, east, and west on part of the property.

Martin owned and lived part of the time in a home in New Harmony located west of the church house. This home was a place young people of the town would get together for parties, candy pulls, playing games of all kinds. Sister Woolsey was a good hostess and loved to have the young people come. Of course the girls attracted the boys, "yea!"

As was the custom with pioneer families, one had to make their own entertainment. Parties, dances, one act plays, three act plays, etc.. The plays would be held along with the dances in the church house. Parties would be held at different homes of the young people. However the Woolsey home was one of the most popular with the crowd of the same age as the Hopkins and Woolsey girls.

Out in front of the Woolsey home was a row of huge cottonwood, boxelder, and locust trees that ran all the way west of the northeast corner of the church lot to the creek. Along this street that extended about 1/4 mile from the wash on the west to the hill on the east, horse races, foot races, Fourth of July celebrations, etc. would be held.

It was the center of the activities of the community. Church on the corner, later an outdoor dance hall (between the church and the Woolsey home), a store on the corner opposite the church. New Harmony came alive on holidays.

The Woolsey property extended from the west boundary of the church lot, (at that time just west of the cement slab), to the wash—that was the west boundary. The south boundary would be the north fence of property now owned by Cannon Huntsman. The lot was some two acres in size. Fertile soil and a good place to raise a garden. Corn, melons, beans, etc. were raised in abundance.

When Martin came from the ranch to New Harmony, he usually brought a wagonload of cedar and pine wood. The ranch property had trees of this kind on it. The surrounding area—that was public land—had ample wood one could get—free use—or with a permit.

It would take a "long day" to make the trip. A wagonload of wood—if loaded to capacity—would weigh 2-3 ton. It took a big team of horses to be able to pull a load such as this up all grades. On this "particular" road, one had washes, deep sand, wagon ruts, etc..

About five miles out from the ranch—at Quichapah—there was a small stream of water. Here one could water the team of horses. There would be no need to "unhitch" the team at this point of the trip. Using a bucket, one could dip water from the stream, and after removing the bridle, a horse could drink from the bucket.

About 8 miles from New Harmony—and west of Kanarra—there was water. Here is where one would unhitch the team, remove the harness, and rest the horses. A feed of grain—oats or barley—would be put in a "nosebag" and hung on the horse's head. After an hour rest, the horses were ready for the last leg of the trip—arriving usually after dark.

### Jacob Deuel

Jacob Deuel's father was John Deuel. His mother was Roxana Sampson. He was born September 10, 1848 in Clay County, Iowa. He married Sarah Emily Woolsey on November 6, 1878. Her father was Thomas Woolsey, her mother Julia Ann Mitchell. Her other husband was Martin Owen Woolsey.

Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Jacob	16 Feb. 1877	Kanosh, UT	married May Riley on 24 Feb. 1917
2 Julia Etta	6 Apr. 1879		married Albert Eugene Taylor on 23 Mar. 1899
3 Mary Ellen	15 Feb. 1880	Frisco, UT	died 4 May 1890
4 Sarah Melissa	30 Sep. 1882	New Harmony, UT	married Orson Hammond on 13 Dec. 1905
5 Rachel Annie	1 Aug. 1885		died 22 June 1890

### Dancing

The pioneers loved to dance. The square dance and Virginia reel were the most popular. These could be performed anywhere there was room to do so--on the dirt, in the sand, etc. While traveling in large numbers, it was a custom to dance almost every night--except Sundays. This helped you to relax and relieve some of the tension of the day. The violin or fiddle was the main instrument used for the music. The guitar and banjo also were used. A fiddler was the most popular person around.

It was the fall of 1850 that President Brigham Young called people to settle southern Utah. They left Salt Lake City December 10, 1850 and arrived in the valley where Parowan was to be located January 17, 1851. No dancing along this journey. However on reaching there, a dinner was prepared and spread on tablecloths over buffalo robes. After eating, a dance was held, and by the light of the moon and warmth from fires, they danced to celebrate their safe arrival.

It was an art to be a caller. Many young people could do it. However some were very good at it and were called to do so regularly.

After Kanarra and New Harmony were settled, the two towns would get together and hold dances regularly. On occasion the two towns would meet at one place or the other.

Later on, hardwood floors were put on dance floors. It must have been a luxury to dance on a floor such as this.

Samuel Pollock of Kanarra and Dan Barney from New Harmony were called on regularly to play for dances in either or both towns. Later on James D. Neilson, who played the guitar, and his brother Royal, who played the violin, would play for dances. There were others, of course, who could and did play for dances.

When hardwood floors were put in public buildings, other dances became popular. "The waltz," a ballroom dance. The music for this dance, of two-step variety, such as the Tennessee waltz (some of the words):

I was dancing with my darling to the Tennessee waltz,  
When an old friend I happened to meet.  
I introduced him to my darling, and while they were dancing,  
My friend stole my sweetheart away.

The "fox trot," a ballroom dance consisting of a variety of rhythmic steps.

The "polka," a lively round dance of Bohemian origin, consisting of three quick steps and a hop. Music for this dance is "quick or double time."

The "schottische," a round dance similar to the polka but somewhat slower.

Dances were created around certain tunes. When one of these tunes was played, the dancers knew what the dance was to be. Or if it was to be a square dance, the caller would say, "Choose your partners and circle all." A square dance consisted of four couples. However several squares could be going at once. A good caller had a voice that could be heard all around the room and above the loud music. The changes were tricky; the dancers had to be on the alert, thus adding to the pleasure of the dance.

When the "Mutual Improvement Association," MIA, was ushered in (in the Church), dance festivals on a ward, stake, region, etc. basis were created. "Specialists" were sent from "Church Headquarters" to the stakes and taught special dances. Stake and ward "dance directors" would be to these sessions to receive instruction. They, in turn, would teach those dances to their wards under the direction of the stake.

If one would take advantage of this opportunity, he or she would become a better dancer. Would be able to mingle and perform dances in public. "This is what it was all about." It did take a lot of one's time. However the time was well spent, and the pay "was out of this world."

Good dance directors were hard to come by. A ward who had a couple who would and could do this was very fortunate. When a talented couple was set apart and they fulfilled that calling, they were kept in that position for many years. The authorities knew when they had someone very good and were reluctant to release them.

When the "Gold and Green Ball" became popular--sponsored by the M.I.A., the young people who took advantage of stake and ward instruction became good dancers. Also, the boys knew how to treat a young lady, both on the dance floor and on a date.

A contest was held to select a queen and two attendants who were to reign over the festivities. The dance hall was decorated with gold and green colors "predominating." An elevated stage was erected in one end of the hall--sometimes with a simulated castle for background effects. Here is where the royalty were seated. In the other end or on the stage where plays were held, would be the "orchestra."

During a break--at about intermission time--a program would be held, demonstrating special dances learned. Those people who took part in this demonstration were the ones who had taken the time to learn all of the dances and gave freely of their time and talents. One is not born a good dancer; this comes through "practice, practice, and more practice."

One time a "Bohemian Folk Dance" was sponsored by the M.I.A.. There was a Bohemian family living in New Harmony at the time who helped with it. The wife did most of the costume making. She was helped by the sisters who were in the dance and were going to wear them. The husband, who played the accordion, along with a talented lady who played the piano furnished the music. The music was quick time, similar to the music used for the "polka."

A booklet containing instruction for the steps and the music was acquired, and the ward dance directors helped with the instruction. It was performed similar to a square dance, with four couples to the square. However eight couples, or two squares, were used when available.

The girls' costumes consisted of a short ruffled sleeved white blouse. Over the blouse was a black weskit with fancy red trimmings matching a gathered red skirt that hung half-way between the knees and ankles. Under the skirt were several layers of white petticoats. When the girls whirled, the skirts would flair out, creating an effect that enhanced the dance.

The skirts were made of satin-like cloth. Two were red, and two were blue. The weskit worn with the blue skirt would be trimmed with gold braid, etc.. White stockings were worn with black low-heeled slippers. A bow or ribbon was worn in the hair.

The boys' costume consisted of a long sleeved white shirt and red tie, white pants and black oxfords. Around the waist was a six inch wide belt made out of black oilcloth lined with a material to help keep it in shape and in place. The belt was stretched tight around the waist, with hidden snap fasteners.

A black oilcloth vest was worn, trimmed in red. Wide, loose leggings--also made out of oilcloth--with a lining of cardboard to make them stiff were worn on the lower legs, simulating black boots.

It took several nights a week and most of the winter to learn this dance. It took weeks and months to make all the costumes. When the dance was ready, it was performed in the open air dance pavilion west of the church house in New Harmony--for townspeople only. Later it was performed on a portable stage at the "Branch Agricultural College" football stadium during the stake M.I.A. dance festival.

It was so popular it was taken on special occasions all over Iron and Washington counties. It also was taken to "Saltair," a resort on the "Great Salt Lake." Here is where the performers got their picture in the "Salt Lake" newspapers. The billing stated: "These Bohemian Dancers Take Over the Floor at Saltair." Then a write-up about it.

A privately owned school bus was hired to take all performers and equipment to Salt Lake and back to New Harmony. Some 20 people from New Harmony made the trip. One day's travel up there, two days there, and one day back. Some who went stayed with relatives, the rest stayed at the Wilson Hotel in downtown Salt Lake City. The bus took all personnel to "Saltair" and back.

Saltair was a fun spot and entertainment center. The troupe had several hours to spend having fun and enjoying themselves before the time came to perform. The pavilion where the dance was held was massive, and each dance section had to wait their turn.

### Reese Davis

Reese Davis was born February 4, 1871 in Kanarraville, Utah. He was the son of James George Davis and Polly Williams. He married Sarah Elizabeth Redd Prince on September 17, 1902. Sarah was the daughter of Benjamin Jones Redd and Clarissa Alviria Taylor.

There children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Juanita	10 July 1903	New Harmony, UT	married George Berry Williams on 16 June 1925
2 Fern Anona	23 Oct. 1905	New Harmony, UT	married George Kleinman on 25 Feb. 1927
3 Alta Vilo	5 Dec. 1908	New Harmony, UT	married Thomas "J" Pearce on 28 Mar. 1929

Sarah had been married before to James F. Prince. James F. Prince died October 5, 1898. Children of James F. Prince and Sarah E. Redd were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 James Lorenzo	1 Jan. 1887	New Harmony, UT	
2 Clarissa Elizabeth	25 May 1888	New Harmony, UT	
3 Francis Almer	10 July 1890	New Harmony, UT	died 5 Aug. 1890 in New Harmony
4 George Lawrence	5 June 1891	New Harmony, UT	
5 Antone Benjamin	14 Nov. 1896	New Harmony, UT	

When Reese and Sarah were married, these children ranged in age from 15 to 6. (James F. Prince noted on another page.)

Uncle Reese and Aunt Sarah owned a home and lot on the corner north and east of the church. It was a white frame building. Entrance to this home was on both the west and south. The west entrance went into the parlor, located in the northwest part of the home. The south entrance had a porch along the east 2/3 of the home. The porch was screened during the summer months. The entrance to the "parlor" was used only on special occasions.

The south entrance—from the porch—went directly into the living room. To the left—on the southwest side of the home—was a room used as a "store." Here one could buy the "general merchandise" needed for home use.

The home consisted of: "bottom floor"—a store, a parlor, a living room, a kitchen, and two bedrooms. Upstairs were two more bedrooms. This home was one of the largest and best in the town, located in the center of the activity. It was a "hive" of activity—where two families were raised.

Uncle Reese became not only a stepfather, but the only father the "Princes" really knew, their own father having died leaving four children ranging from 2 to 12 years old. Uncle Reese was a "mans man," always clean and neat in appearance. He was also clean in habit and speech, thus becoming the perfect husband and father. Aunt Sarah could not have picked a better man to help her raise "her" family—and "their" family.

Uncle Reese had a farm south and east of town—located south and east of the Dallen Jessen home. Some of the property had a good water right—water taken out of the ditch that earlier went to Fort Harmony—to water this ground.

On this parcel of ground containing about 30 acres, alfalfa, corn, beans, melons, squash, potatoes, etc. were raised. To the east and south of the "Iverson orchard," Uncle Reese owned another 20-30 acres. This ground was mainly dry land; it could be used for pasture. Across "Joe Lee Creek" south was the "Russell field," once owned by James Russell, that had a class A water right. It was owned by Reese Davis and contained about ten acres.

The four girls and three boys all had experience and were taught the art of "farming." The three boys: Lorenzo, Lawrence, and Antone, all became farmers and stockmen in their own right. They, in turn, taught their children all they knew about those arts.

When the girls married, all but Aunt Vilo moved to other towns. Clarissa and Juanita married farmers and livestockmen. Fern married an auto mechanic. Vilo stayed in New Harmony. Married Thomas J Pearce. The two of them ran the Reese Davis farm for many years. Uncle Reese bid on and drove the mail from New Harmony to Kanarra after automobiles became the popular way of travel.

During the year of the flu epidemic, Sarah Redd Prince Davis wore out a pair of houseshoes without taking them off. She was one of the "angels of mercy" who helped take care of the sick, and she passed the art to all of her daughters. "Oh, those courageous, lovely, pioneer sisters." What would we have done without them!

On February 8, 1920, Lawrence's wife Ruth died, leaving four children ranging in age from 1 to 8. Uncle Reese and Aunt Sarah took into their home these motherless children—the third family they were to raise. Even though there was another set of grandparents living in Logandale, Nevada, the children received their elementary education in New Harmony. After that, they divided their time between the two places.

Lawrence operated a farm southeast of New Harmony (now owned by John McDonald). Even though there was a small house on the property, the family lived with the grandparents most of the time.

### Johann Heinrich (Henry) Mathis

Born September 10, 1834 in Wiedikon, Switzerland. He married Elizabeth Hubschmidt, born October 30, 1839 in Hedinger, Switzerland. Her father was George Hubschmidt, her mother Elizabeth Stoheli.

Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 George Henry	5 Dec. 1864	New Harmony, UT	married Ann Louise Pace
2 Mary Elizabeth	28 Mar. 1866	New Harmony, UT	married James F. Pace
3 Louise	1868		died 1868 (child)
4 James Samuel	10 Mar. 1870	New Harmony, UT	married Mary Ann Robb
5 John Arnold	3 May 1875	New Harmony, UT	married Rachel P. Cotton on 4 May 1899
6 Albert Ferdinand	27 Apr. 1877	New Harmony, UT	married Lula Jane Whipple on 4 September 1912

### George Henry Mathis

George Henry Mathis was born December 5, 1864 in New Harmony, Utah. He married Ann Louise Pace on June 2, 1886. Ann Louise Pace's other husband was Francis Green Taylor.

Children of George Mathis and Louise Pace were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Hazel	11 Sep. 1888	New Harmony, UT	married Jacob William Ivie on 2 February 1910
2 George	29 June 1890	New Harmony, UT	married Mary Ann Wilson on 29 June 1911
3 Elda	10 July 1892	New Harmony, UT	died 26 July 1892 (child)
4 Marguerite	10 Sep. 1894	New Harmony, UT	married Reuben Meeks on 18 April 1917
5 Karl Pace	28 Feb. 1896	New Harmony, UT	married Clieve Sorenson on 16 April 1920

### Albert Ferdinand Mathis

One of the "two" sons of Johann Heinrich (Henry) Mathis who spent all of their lives in New Harmony. He was born April 27, 1877 in New Harmony. He married Lula Jane Whipple on September 4, 1912.

No record of this family could be found. Their known children were:

F Melva	married Victor Miller
F Fay	married Keith Doubois
M Wendel	
F Roma	married Frank Weigel
F Marilyn	married Jay Perry

Uncle Albert and Lula Whipple Mathis lived and owned the home that now belongs to Wilma B. Pace, across the street north of the Orson Hammond home (now owned by Annetta Foremaster). It is the only known residence in New Harmony of Albert and Lula Mathis, they having lived there most of their married life. They owned and operated a farm and ranch east of New Harmony and north about one mile from the old home that now stands on the New Harmony bench, consisting of 600 acres--more or less.

On this "ranch" a frame home was built. It could have been the property of the father, "Heinrich Mathis." However the homestead law was still in effect, and Albert F. Mathis could have homesteaded it. If that was the case, Albert built the home. It was never really finished and was used by hired hands. (However, the family lived there at times.)

On the property was a huge "silo," barn, corrals, and granary. The west part of the property could be watered from water taken out of "Pace's Canyon." The ditch would be some four miles long. --A class B water right was established to water ground north of New Harmony. On a good water year, one to two crops of alfalfa could be raised.--

Albert was a farmer, cattle and sheep man. However when the "Angora goats" were brought into the valley, "1910-1915," he later went into the goat business. This was a very profitable business. The "Mohair" taken (or sheared) off the goats was used as a cover for overstuffed furniture and car upholstery. It would wear forever (almost).

At one time about 10,000 of these goats were owned in New Harmony (by 10 or more owners). It provided employment for a goodly number of families. Also meat for the table. If one liked mutton (sheep meat), you would also like goat meat; it was similar, yet moister.

Uncle Albert ran about 1,000 head and would take them to North Mountain--on the north side of the mountain--near "Rose Brush." This was public land that later became part of the "Taylor Grazing Act." During the winter months the herd was taken to "Little Creek Mountain" and "Gooseberry Mountain"--east of Hurricane, Utah.

The goats were sheared two times a year--spring and fall. After the shearing in the spring, the "kidding" took place, usually at the ranch where corrals were built. Each kid was staked or pegged down using a peg 8 inches long made out of wood (1" X 1 1/2" X 8"). A small leather strap was cut from tops of old leather shoes, etc.. To this was added a 6 inch small cotton rope. Between another 6 inch rope was a swivel. After putting the leather around the foot of the kid--above the hoof and below the knuckle--one end of the rope was tied through two loops or holes and drawn tight. The other end would be attached to the peg and hammered into the ground creating a tie-down that kept the kid in one and the same place.

The mothers were turned out of the corral to feed for two to three hours at a time once in the morning and once in the afternoon. A herder on a horse (usually) would go with them. All one had to do to get them out of the corral was open the gate, and they came running, with the kids straining at their pegging strings. To get them back, all one had to do was turn the herd around toward home and try to keep up with them. The gate was left open, and the mothers knew where to find their kid or kids--sometimes there were twins.

After some three weeks, the kids that old were allowed to go with the mothers or stay in the corral. One couldn't keep a kid 3 or 4 weeks old pegged down. However by that time the kids liked to stay in the corral. What a beautiful sight to see up to one hundred kids running around the corral jumping and playing. (Of course the gate was kept shut.)

By the time the last born kid was 3 weeks old, it was time to take the herd to the summer range to mix with the "dry" herd. By this time, a "docking" had taken place--turning the male kids into "weathers." There was no selling of kids to the market for meat. You controlled the size of your herd as one chose.

If one ever tasted a kid goat (cooked in a dutch oven), you would prefer it to "lamb." It was called "chevon."

Albert Mathis befriended a fellow by the name of "Sebastian Auernig." If Sebastian was ever married, it is not known. The fellow would spend the summer in New Harmony and the winter in Logandale, Nevada. He was a "prospector" and would take jobs herding sheep (for short periods at a time) where he could also prospect. He saved his money and would travel back and forth from New Harmony with a one horse light wagon or buggy.

One time when Uncle Albert was in a financial difficulty, Brother Auernig came to him with ready cash to help him out. What is that old saying? "Cast your bread upon the water and it will come back to you ten fold."

When Albert's only son "Wendel" became old enough, he would help with the goats. The two of them did most of the herding--summer and winter. By that time Uncle Albert had quit the farming end of the operation, sold the cattle, and did little else

besides taking care of the goats. Most of the farm was leased to "James Reed Prince" who raised dry land wheat. After Uncle Albert retired, he sold the ranch to "Lyle B. Prince."

Uncle Albert was a renowned public speaker. He was asked to speak in many funerals and other public gatherings. One time after a sister had passed away, the family had requested that Albert was to be one of the speakers. There was a problem here, however. Albert was at the goat herd near "Rose Brush" on the north side of the North Mountain, some 12 miles away. The funeral was to be held the following day.

A young man who happened to be breaking a colt at the time volunteered to ride up to the herd and tell Albert the family had requested he speak in the funeral. "Can you make it up there and back in time?" someone asked. "Yes," the fellow returned. "If he is with the herd, I can find him."

The 2.4 mile round trip was accomplished over mountainous country in less than five hours, and Albert Mathis spoke in the funeral the next day. Wendel was at the herd at that time and took care of the "flock" until Albert returned.

All of the children of Uncle Albert and Aunt Lula moved from New Harmony, and there are no family ties there now. The father and mother are buried there. Some of the children and grandchildren come back to the area at times.

When Wendel was a young man, he took up trapping, became an avid trapper and a smart one. He helped to lower the coyote population in the area. He established a market with a fur company and shipped furs to them on a regular basis. One time when he ran his trap line, there was a coyote's front foot in one of his traps. He tried and tried to catch that three legged coyote but never did. He took a little ribbing about it. "Well, if those other trappers think they are so good," he shouted, "Let them catch him!"

At about age 25 Wendel went to Australia and stayed for a few years. Australia is noted for its sheep raising, and Wendel wanted to go there and see firsthand that and other operations. After coming back to Utah, he trained to be a "dispatcher." Went to Los Angeles and worked for the Southern Pacific Railroad. Married and lived in that area.

Melva and Fay became teachers and taught school in Cedar Fort, Utah. They both married while teaching in that area. Fay stayed and raised her family there. Melva later moved to Henderson, Nevada. Roma married and lived in the Chicago area. Marilyn married and lived in Cedar City, Utah.

### Lula Jane Whipple Mathis

Aunt Lula was born in 1892 in Pinevalley, Utah. She married Albert Ferdinand Mathis on September 4, 1912. "She was a talented lady" and gave of her time freely to the Church and the town. Aunt Lula followed in the tradition of her mother-in-law "Elizabeth Mathis" who was the first chorister of the ward. Elizabeth Mathis was a very talented musician and taught everyone to sing. She also helped with all entertainment for many years.

Lula Mathis was the ward organist for many years. She gave piano lessons in her home, not only to the young girls but even to some boys. She taught her daughters how to play the piano, who in turn taught their children.

Aunt Lula taught in the auxiliary organizations of the ward, helped teach drama in the M.I.A.—one act plays, three act plays. She played for and instructed special dances in the "Mutual Improvement Association." Lula Mathis taught the "Gospel Doctrine" lesson in the "Sunday School" for a decade or two. She was president of the "Daughters of Utah Pioneers."

The monument north of the present church with the bell on top was put there during here "tenure" as D.U.P. President. The bell at one time was in a "belfry" on top of the church—built in 1875—to call people to church meetings and other functions.

The monument north of the cemetery was engineered by the D.U.P. organization,

depicting the Military Training Site of the "Southern Utah Militia."

Lula Mathis was also instrumental in the making of four hardwood tables, built by her son-in-law Jay Perry, for use in the classrooms of the chapel. Everything but the cost of material was donated by the Perry family.

At the time the "Bohemian" dance was presented, Lula, playing the piano--along with Emil Dostalek playing the accordion--furnished the music. She was instrumental in the teaching of the dance and taking it all around southern Utah, also to "Saltair" on the banks of the Great Salt Lake west of Salt Lake City, Utah.

#### Henry Alexander Pace, Farmer, Ranchman

Born April 22, 1877 in New Harmony. He married Abigail Hammond on May 25, 1904. His father was Harvey Alexander Pace, his mother Susan Elizabeth Keel. His wife's father was Joseph Hammond, her mother Delta Kelsey.

Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Pearl	8 July 1905	New Harmony, UT	married Richard Williams on 28 June 1928
2 Leslie Alexander	20 Aug. 1908	New Harmony, UT	married Wilma Bloem on 11 June 1929
3 Anthon "H"	23 Apr. 1913	New Harmony, UT	married Sylvia Blake on 28 June 1938
4 Preston Levi	8 May 1916	New Harmony, UT	married Sarah Ellen Lee on 8 May 1938
5 Ruby	15 June 1920	New Harmony, UT	died 5 February 1928
6 Gordon Harvey	8 July 1930	Cedar City, UT	married Bette Renee Peterson on 14 February 1953

Henry Alexander Pace owned and operated a farm and ranch on the New Harmony bench containing approximately 400 acres. He built the home that is on the property at the present time. There was a large barn east of the home. It could hold up to two hundred ton of loose alfalfa hay. The barn ran north and south with lean-to sheds on the west. Between the barn and the house was a spacious stack yard. East of the barn was a low shed running east, with sheep corrals south of the shed. Henry ran a sheep operation at the "ranch."

West and south of the home was an alfalfa field containing fifty or more acres. East of the sheep shed--about 1/8 mile--was another alfalfa field--150 acres or more--making over two hundred acres of hay. The remainder of the farm and ranch was used for pasture or raising barley, etc.

Water was taken out of the dry field ditch. On a good water year, two crops of hay could be raised. First cutting could average two ton to the acre; second less. Or you could raise a crop of seed on some of the second. (This was done in later years.)

During the harvest of the hay, as many as five wagons--with a team of horses to each wagon--were used to haul the hay to the barn. One man to each wagon called "loaders," two or three men in the field called "pitchers," and two men in the barn called "stackers." One boy rode the derrick horse.

The "loaders" (usually a man who could handle a "Johnson Fork") would bring his loaded wagon to the barn to unload. At the extreme ends of the barn--running the full length of the barn--"was a track" in the roof part, suspended from the rafters. On this track was a carriage. Using a long cable, the carriage was pulled along the track. A "Johnson Fork" was a huge fork some 5 feet wide with 4 foot (heavy) steel tines. The fork had a hardwood frame supported by strips of iron (in places of strain). In the center of each side was a long iron arm that could be raised up and down easily. In the center was a ring with a pulley attached. The cable would reach

from the end of the barn to the pulley and back up to the carriage. A long trip rope would be tied to a latch on the fork. It ran through a pulley on the extreme end of the track and back in easy reach of the fork operator.

When the fork was loaded, the loader would holler, "Take it away!" The message would be relayed (by the stackers) to the boy or man on the derrick horse. The loaded fork would be pulled up toward the carriage. As the pulley came in contact with the carriage, it tripped a lever or stay, and the loaded fork would be pulled along with the carriage to where the stackers were. When it reached the desired point, the stackers would holler, "Let it go!" The loader would trip the lever on the fork, and the hay would be released, and it would lower to the wagon for another load.

A "Good Loader" could unload a wagon in five forks full. He knew how to load the wagon so this could be accomplished. If there was a little left, it would be forked (with a pitchfork) off the wagon.

As many as five loads of hay could be brought to the barn each hour. As many as 40 loads could be put in the barn each day. When the barn became full, a stack was made in the stackyard. This operation was a little different.

A V-shaped extra heavy rope was used to make a rolling rope. In the bottom of the V, a loop would be made (also a loop on each end of the V.) This V rope would be put across the wagon before it was loaded, the two end loops to be on the side that would be next to the stack when the wagon was unloaded. When the "hayrack" was built--out of poles and 2" thick lumber, two poles were placed, one on each side and inside of the wagon bolsters. When covered with lumber, a floor was created. The remainder of the hayrack would be raised about 1 1/2 feet and built out over the wagon wheels. In the center of the hayrack was a cavity. This had to be filled with hay, making a level platform to put the rolling rope on.

When the wagons arrived at the spot where the stack was to be made, the stackers would hand to the loader--on the end of a pitchfork--a cable with a hook on the end. This was put over the load, and a stacker would "hook" the cable to the end of the rolling rope. A long heavy rope was tied in each end of the V rope next to the stack. A team of horses was used to roll the load off the wagon. Each "stacker" would hold on to a rope and help guide the hay to a desired spot.

It was an "art" to create a good looking stack using this method. Some got to be experts. As much as one hundred ton could be put into a stack. Sometimes more than one stack was made. Much of the help were farmers in their own right and took hay for pay. (All one could put on a wagon for three days work. Or, if you had a team, 1 1/2 days.) Workers who didn't take hay were paid \$2.50 a day.

The only way you could get hay "baled" at this time was wait until a portable horse operated baler came to the area. Baled hay would be double the price of loose hay. For example, \$7.50 a ton loose, \$15.00 baled. It did, however, make your hay more saleable, much easier to move around, and required less room to store. "The best way to sell your hay was feed it to livestock."

There was a home built out of grey adobe on the property owned by "Harvey A. Pace." It is a supposition that is where Harvey and Elizabeth Ann Redd--his first wife--lived. Later Harvey took another wife, "Susan Keel." There was and still is another home where Susan Keel Pace lived. The home was the west and lower part of the home now owned by Herb Schlosser. (Herb added on the east and higher part.) Here is where Henry Alexander and the other children of Harvey and Susan were raised.

Harvey owned all of the property east of the creek, south of the lower street, north of "Joe Lee" Creek, and west of the Clarence Englestead home (now owned by a grandson, Fred Englestead.) Most of Harvey A. Pace's property became the property of Henry Alexander Pace, along with the property owned by John D. Lee and John Lawson. This property is still owned by the Henry A. Pace family.

When Alex Pace and Abigail Hammond were married, they probably lived in the adobe home until their home, the large home on the corner, was built in 1909. Or they could have lived in the home on the ranch east of town.

The property owned by Uncle Alex was an ideal place to raise sheep. A permit was

established to run sheep—or cattle—on the forest near Dry Lake on North Mountain and "Paradise Flat" on the west mountain range during the summer months. The ranch and the other property were ideal to keep the flock the rest of the year. Hay, both grass and alfalfa, were raised. After crops were harvested, the meadows, the corn ground, barley ground, alfalfa fields, etc. were used to pasture the sheep, cattle, horses, even a few Angora goats.

Property surrounding the farm west of town could be used and eventually became "owned land." All the way to the forest boundary on the west and south. "The property owned by Henry Alexander Pace was the very best in the valley."

Henry Alexander Pace became the fourth bishop of the New Harmony ward, following Bishop Gottlieb Schmutz. At that time the tithing barn, granary, and tithing office used by Bishops William A. Redd and Gottlieb Schmutz were still on Church property.

Bishop Pace had a barn, corral, granary, and shed, with a fence separating the two pieces of property. The garden spot that Brother and Sister Jensen have now that runs east and west is where Bishop Pace's barn, corrals, etc. were located. The south end of our present church covers the spot where the others were. The south fence line of the Church property is the same today as it was a hundred or more years ago.

Out in front, east of the Bishop Pace home, was a row of huge boxelder trees. A good place to park the hay wagons and for hired hands to rest during the noon break. The early morning hours and late afternoon hours were the best to haul hay, before the wind came up and after it went down.

#### Children of Bishop and Sister Abigail Pace:

When "Pearl" married Richard Williams, they lived on and owned a farm north of Cedar City. The old 91 Highway ran in front of the home. Here they lived all of their married lives.

When "Leslie" married Wilma Bloem, they lived upstairs in Bishop Pace's home. After Donald Schmutz moved to St. George, Leslie and Wilma bought the Schmutz home and lot. It was across the street north of the church. Here is where most of their children were raised. After the home "burned," they sold the lot and moved to Cedar City. Leslie worked on the grounds at Branch Agriculture College—B.A.C.—for a few years then went to work for the "State Road Commission." After he retired, they sold the home in Cedar City, bought the Albert Mathis home in New Harmony. Wilma still lives there. Leslie died soon after moving back to New Harmony. He is buried in Cedar City, where their daughter Arden is buried. (Arden was killed in an automobile accident.)

"Anthon" and his wife Sylvia Blake Pace built a home south and west of the Bishop Pace home. Here is where they raised their family.

"Preston" married Ellen Lee, and they lived in New Harmony for a short period before moving to another town. Their marriage was short, 6 years, 3 months, and 19 days. Preston was inducted into the army soon after the beginning of "World War II." He was killed in action in "Europe" on August 27, 1944.

"Ruby" died February 5, 1928 at age 7 years and 8 months.

"Bishop Gordon Pace" married Bette Peterson on February 14, 1953. Soon after that they moved to Boulder, Nevada, where Gordon worked for several years. They moved to southern California where Gordon worked for the city of Los Angeles until his retirement. They moved back to New Harmony and built the beautiful home on the lower street south of the "chapel." He became the 15th bishop of the New Harmony ward.

Henry Alexander Pace would run his sheep on the Arizona Strip south of Hurricane Valley during the winter months, sometimes taking them to the Beaver Dam Slope south of Utah Hill by lambing time. Mostly, however, he would lamb the sheep on the ranch east of New Harmony. The sheep would be summered on the forest west and north of New Harmony. George Albert Grant became a regular herder for Alex Pace during the years 1916-1927, also working on the ranch and farm.

## Sebastian Auernig

It is a supposition that Sebastian came to New Harmony from "down on the muddy," a term given to the Muddy river that runs through "Hidden Valley." Hidden Valley is southwest of Glendale, Nevada. Most of the valley is owned, along with a good share of the water rights, by the "Moapa Indians." However it is leased to white people who run it and raise hay and grain there. Also a dairy operation of 300 or more dairy cows. The large power plant you can see from the freeway is located in the mouth of the valley.

Farmers who live in Logandale also get water out of the river. It is not a large river and is muddy most of the time.

Sebastian Auernig worked for the Whipple family who live in Logandale. It is presumed that is where he came from when he moved here. Albert Mathis and Sebastian became acquainted through this family, and Albert enticed him to come to New Harmony.

Sebastian would be about 45 when he came here. If he ever married, it is not known. He lived by himself most of the time, making the perfect employee to be out with livestock--mainly sheep. When Albert quit the sheep and cattle business and went into the goat business, Sebastian found employment elsewhere. He was not the type to herd goats. One had to be a good hiker to do it and able to walk up to 20 miles a day.

Sebastian preferred not to take steady employment. He liked to prospect, lived simply, and saved his money. He was a good hand with sheep and took short term jobs herding so he could prospect. If one left camp to go to where the herd was (you never brought the herd back to a bed ground) at daylight, moved them to new feed, stayed with them for a couple of hours, you would be through until evening. Sheep would shade up during the hot part of the day and liked to feed early morning and late afternoon. A good herder arranged it so he had 5-6 hours to himself during the middle of the day.

One time Sebastian found some rich ore. (He would have a small pick and a sack to keep his samples in.) After he had collected the most promising samples, he would send some in to be assayed. This one sample turned out to be rich in "gold." He tried and tried to remember where he had found it. All he could remember was he had chipped it off a ledge in a wash north or west of New Harmony. He never did find the place. Rains had changed the wash or covered the ledge.

He told Albert about it, and others were on the alert when out on the range. "Legend" has it that had it been found in abundance, many would have become rich.

"There is a sequel to this." One time when President Brigham Young was going to St. George from Salt Lake City, he stopped on the ridge overlooking the "Harmony Valley" to rest the horses. He usually travelled in a caravan with many wagons and buggies. "He never travelled alone." One would assume it was about where the old 91 Highway reached the ridge, north of where the New Harmony road came to the highway. President Young pointed to the mountains west of New Harmony and said, "One of the richest gold mines in the world will be found in those mountains."

Sebastian smoked a corncob pipe of his own making. He would keep his tobacco in a leather pouch. When he emptied his pipe after smoking, he put the ashes into the pouch with the tobacco. This way the tobacco would last longer. He also bought "Levi" denim pants several sizes too large. He would wash the pants before wearing them. When asked why he did this, he would say with a twinkle in his eye, "They will shrink and wear much longer." He was very conservative but clean in dress and habit.

He would spend the summers in New Harmony and the winters in Logandale, Nevada, where he could find work. One could say, "He went where the wild geese go." He traveled back and forth in a one horse buggy, staying about six months in each place.

There was another unmarried fellow in New Harmony by the name of Ezra Hayden who "trapped" and lived with Frank P. Kelsey doing odd jobs for his board. Ezra and Sebastian became good friends. Both were "happy go lucky" fellows and fun to be around. The young boys of the town would gather around them just to listen to the stories they told. Except for their habit--one smoking, the other chewing tobacco--

they were clean in habit and speech.

One time after 1925 when the Model "A" Ford became popular, Sebastian was riding with Uncle Albert Mathis on the way to Cedar. All of a sudden and without warning, he reached over and pulled some hair out of Albert's nose. "What did you do that for?!" Albert shouted. "I can't stand seeing hair hanging out of a man's nose," Sebastian returned with a smile. One had to know Uncle Albert to appreciate that story. He did have long hair hanging out of both nostrils.

Residences of Sebastian in New Harmony:

1. The home on the ranch of Albert Mathis
2. A room upstairs over the granary on the Mathis lot in New Harmony
3. A log house on the corner east of the Bishop Henry Alexander Pace home
4. A shanty on the east side of Ashby Pace's lot in town
5. A small one room home across the street south of the fourth residence on property owned by Clarence Englestead. This house was octagon shaped. It was a section of the "silo" that had been on the Albert Mathis ranch. The silo was built out of 2 X 4 X 6's, lumber laid up, flat side down, with the eight corners overlapping, creating the octagon shape and a four inch thick wall.

Lyle B. Prince and others cut the silo up into sections--at least three. Lyle brought one section to his lot in New Harmony (now owned by Vivian F. Prince), put a roof on it and used it for a granary. James Irving Prince took a section and used it for the same reason. The other section became the home of Sebastian Auernig. Even though it was small, it was comfortable. This was to be Sebastian's last home. He had quit making the long trip to Logandale, Nevada and lived in New Harmony all year.

He took care of himself almost to the day he died. Some people thought he had money buried in different places--he never put money in any bank. Uncle Albert Mathis, who knew him better than anyone, said no. "He wouldn't do that without letting me know." He died April 9, 1947 at the age of 82 years and 8 days. He is buried on the east side of the cemetery along side of James Russell, another fellow befriended by Albert Ferdinand Mathis.

### George Francis Prince

George Francis Prince was born March 19, 1872 in New Harmony, Utah. He married Nancy Elizabeth Pace in St. George, Utah on October 30, 1894. His father was Francis Prince, his mother Elizabeth Ann Imlay. His wife's father was Harvey Alexander Pace, her mother Susan Elizabeth Keele.

Children of George Francis Prince and Nancy Elizabeth Pace were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Maureen	19 Sep. 1895	New Harmony, UT	died 12 March 1900. (child)
2 George Evelyn	30 May 1897	New Harmony, UT	married Mary Lund on 27 December 1917
3 James Irving	26 Nov. 1899	New Harmony, UT	married Edna Russell on 6 June 1922
4 Golda Maud	21 Sep. 1901	New Harmony, UT	married Lee Warren Cox in June 1919
5 William Harvey	6 Apr. 1903	New Harmony, UT	married Lida Cox on 31 Mar. 1922
6 Marion Francis	10 Oct. 1906	New Harmony, UT	married Lola Williams on 12 September 1929
7 Pratt Pace	18 Oct. 1908	New Harmony, UT	married Winnie Cooper on 26 June 1928
8 Hazel	16 Nov. 1912	New Harmony, UT	married Dee Evan Stapley on 30 September 1931
9 Florence	6 Aug. 1916	New Harmony, UT	married Elmer Boyce Quist on 27 September 1941
10 Leo B.	25 Oct. 1919		died 11 February 1920 (child)

Uncle George owned a home and lot in the upper part of town containing 3-4 acres. On the lower part, next to the street, was his home. South of the house was a garden spot. Here was planted mostly flowers. Uncle George raised dahlias, peonies, gladiolus, etc. The flowers he raised were the talk of the town and surrounding area.

On the east and north sides of the home was lawn grass. North of the lawn was another spot for a garden where vegetables were raised. North of this garden spot was a fence. North of the fence was a stackyard. Here a large barn--still standing--was built, with lean-to sheds on the west and east. The corral was east of the barn; the front of the barn faced south. A derrick system, with a "Johnson" fork, was installed in the barn.

North of the house and west of the garden spot was a granary. South of the granary was a "hotbed" covered with glass. Here Uncle George raised his own tomato, cabbage, pepper plants, etc.

West and north of the granary--a goodly distance--was the pigpen. North of the pigpen was a chicken coop. Ducks and geese roamed around the stackyard and swam in the irrigation ditch.

The George F. Prince home was the northernmost house in town, and would be three blocks from the church house and the center of most activities. There were no homes north or west of him.

The town irrigation ditch came from the "dry field" ditch on the north and ran through George's lot--west of the house--and on south, to furnish water to the residents (irrigation water) who lived on the west of the wash (big wash that ran through town). A branch of the ditch went east, on the north of the granary, to furnish water to the people on the east side of the street, namely Orren Kelsey and those south of him.

West of the home and barn was the remainder of the lot. This area was in a "swale." Here was raised hay grass or alfalfa. These crops would be rotated--in hay for five years or more, then plowed up; row crops would be planted for two to three years. This helped to build the nutrients in the soil for better crops. Thus requiring less barnyard manure. North and across the diagonal street was two more acres used the same way.

North and west about a mile was 20-30 more acres, along with public land, used

mainly for a sheep operation--about 200 head. Also there was a meadow on the owned land. A good place to pasture milk cows and sheep. East of New Harmony and northeast of the cemetery another 30 or more acres was owned. Here grain and alfalfa was raised. A class B water right was established for this property--water taken out of Pace's Canyon ditch. Even though it was a class B right, on a good water year the stream ran all summer--at least enough for stock water.

Southeast of New Harmony and east of James E. Taylor was another 15 or more acres. Here was raised alfalfa hay, corn, potatoes, and dry beans. This ground had one of the better water rights--water taken out of the former Fort Harmony ditch. Some of the principal water owners were Lemuel A. Pace, James E. Taylor, George F. Prince, Reese Davis, and others.

The ground that Uncle George farmed was a good place to train the five boys how to farm as they came of age. Evelyn, James, William, Marion, and Pratt all had experience as they grew to manhood. Evelyn, James, and Marion became sheep and Angora goat "shearers." Uncle George first sheared the sheep using "hand operated blades." A sheep was sheared by placing it on a scaffold--six foot square and two feet high. This helped to save the back. One had only to bend slightly to remove the fleece (wool) after the sheep was sheared. The fleece was tied together into a ball using a heavy string. Later these fleeces would be put into a large burlap bag--using a tromping method. A large bag could hold 40-50 fleeces and would weigh about 250 pounds. When the boys learned to shear, power operated tools--hand held machines--were used. A good shearer could shear 100-150 sheep a day. An expert shearer 150-200 head.

Uncle George was quite a large man--on the plump side--yet he was light on his feet. The young boys of the town would challenge him for a foot race; sometimes he would take them up. For a short race--20 yards or less--he would beat most of them. They would keep trying, and he would keep beating them and laugh about it.

He liked to go to the movies when movies came along in his later years. Never missed a chance to go to one. One time someone asked him, "Uncle George, have you ever seen a bad movie?" "Nope," he would answer. "They are all good. But some are better than others," he would say with a big smile on his face.

Uncle George loved his family, especially his wife Nancy. Wherever you saw them together, they would be holding hands. He liked people, and they liked him. He was always humming a tune or whistling.

After he retired, he and Aunt Nancy would spend the winters in St. George and attend the "temple" on almost a daily basis. The first day of March, they would come back to New Harmony, plant his seed in his "hotbed," get his ground ready to plant his garden and "flowers." A snowstorm would usually take place after George and Nancy came back for the summer.

Where their children settled:

"Maureen," born in 1895, died in 1900.

"George Evelyn" married Mary Lund, and the couple lived in St. George. All of their children were born there. Evelyn took up the barber trade, and for many years he worked at this profession. He also liked to work with livestock and be out on the range. What is that old saying? "You can take the boy out of the country, but you can't take the country out of the boy."

"James Irving" married Edna Russell, and they lived in New Harmony all of their married lives. Owned the home south of their parents.

"Golda" married Lee Cox, and they lived in St. George where they raised their family.

"William Harvey" married Lida Cox, lived in St. George for a time. Moved to Salt Lake City where he owned and operated the "William Prince and Sons" brickyard. Made cinder brick called "Prinestone." The New Harmony church house built in 1953 was a brick veneer building laid up with the "Prinestone."

"Marion Francis" married Lola Williams. Lived in New Harmony all of their lives

Owned a home on the north side of the diagonal street on the northwest side of town.

"Pratt Pace" married Winnie Cooper. Lived in New Harmony for about 5 years. Moved to St. George for some time, then moved to Henderson, Nevada. Pratt took up the barber profession. Owned and operated "Pratt's Barber Shop" in Henderson. Here they raised their family and lived out their lives.

"Hazel" married Dee Evan Stapley. Lived in Beaver, Utah. Owned and operated a motel and service station. Raised their family there.

"Florence" married Elmer ("Bud") Quist. Lived in Salt Lake City where Bud worked for the "Lilly Cup Company." They raised their family in the Salt Lake area.

"Leo B" Born October 24, 1919 in New Harmony and died February 11, 1920.

## Utilities

In 1902 the "telephone" became a reality for the New Harmony residents. In all likelihood, this was a cooperative venture. The phone line was first installed along the road from New Harmony to Kanarra—a nine mile distance. The road left New Harmony—where the road is now—went by the old home on the bench until it reached a point about two miles east of the town. Here it angled northeast, by the goat corral, on to Sand Hollow, thence back of the Kanarra fields and connected with the road that came from Kanarra past the cemetery.

It must have been considered and planned for years before it actually came about. Also it would be a private one-wire line in and out of town, but built by the majority of the residents—at least 51%. When the decision was made to go ahead with the project, it must have been heralded by the townspeople. Yet the cost would be great in labor and money. For instance, if the poles were installed 50 yards—150 feet—apart, it would take 35 poles, 35 cedar posts, 70 bolts, 70 lag "screw" bolts, 35 insulators, 35 insulator holders, and 5,280 feet of wire per mile. Grand total of materials: 315 poles, 315 cedar posts, 315 insulators, 315 insulator holders, 630 bolts, 630 lag bolts, and 47,430 feet of wire. Plus thousands of man hours—cutting, peeling 315 cedar posts, and completing the installation of the line.

Residents who received phones would be charged on a monthly basis until the cost of the line was paid. Thereafter, the monthly fee would be less. Those who did not have a phone would be charged a fee to make or receive a call.

A central phone would receive the incoming calls and send the outgoing calls. The person who had this position would need to be available both day and night. People who had a phone in their home more than likely owned it, but could only call around town. All other calls would go through the central phone. Phones around town would not have a phone number but a "code" such as one short and one long ring or one long ring and two short rings, etc. "The central phone would have one long ring."

It is not certain who had the central phone at first. However, George Francis Prince was appointed "Postmaster" of New Harmony August 4, 1904, at the age of 32, and operated it in his home in New Harmony. He also had a small store in the same room as the Post Office. He would be the most likely candidate for the position of phonemaster. "He may not have been the first." However he did eventually have it in his home. Later on he became the owner of the line. By this time, most if not all home phones no longer were in use. One had to go to the George F. Prince home to make or receive a call.

While there, one could pick up his mail, make a call and/or buy a few groceries. However the Post Office and the small store had regular hours. The phone could be a night and day affair. If one had a tooth that needed pulling, Uncle George could also do that. "Yes," he had a pair of "forceps," but it was not painless. "Yet, it was free."

In the year of 1906, the culinary water was piped to the residents in town. East of our present water tanks, under the hill a small head house was built over a small

spring of water. The stream flow was 17 gallons a minute. The head house was made out of cement, with a trap door in the top--for cleanout purposes.

The head house also became a storage tank--800 to 1,000 gallon--with a pipe to handle the overflow. A turn-off valve and drain pipe were installed outside of the head house to divert the stream flow while cleaning the tank.

Starting with a 2 1/2 inch iron pipe--not galvanized, a line was laid east and south to the northernmost dwelling--the George F. Prince home, then across the street to the Orren Kelsey home. At the time the pipeline was first installed, about eight families lived on the west side of the wash. Another 18-20 families on the east side.

An outside tap was installed for each home. If one chose to have more than one tap or piped the water into the home, it would be their responsibility. The water was to be used for household and stock watering only. If you wanted a lawn, this would be watered--flooded--with irrigation water.

Residents on the extreme south of town--mainly the lower street--were on the "honor" system and urged not to have their taps running except to catch a bucket or so of water, or the north residents would be without water.

One took a bath in a #3 washtub filled half full with water heated on top of the "kitchen range" or in a "copper boiler" attached to the side of the oven. It was some time before any inside bathrooms were installed. "Running water was a luxury."

When the town was first settled, water came from springs or wells. You would dig until you found water, then line the hole--usually 8 feet across--with rocks, leaving a cavity 3-4 feet wide. After reaching ground level, the rocks would extend a foot or more higher. A wooden frame--box type--would be built and covered the well. On this frame was a "windless"--a wooden pole-like drum with a handle on the right end. Wrapped around the drum would be a rope with a bucket tied to the end--long enough to reach the water. One could drop the bucket down the well but would have to use the handle to raise the filled bucket.

Well water and spring water were usually "cool" and were preferred. Water, if clear, could be taken out of an open ditch for washing clothes, or, if "boiled," could be used for drinking.

In the lower part of town, the water table was about 8-10 feet down--another reason the Saints first settled there. Sometimes the residents in the upper part of town would haul their drinking water. This was true even after the pipeline was installed, "if by chance the lower residents chose to use the lion's share of the water."

In 1927 electricity became a reality in New Harmony. The power line--installed by the power company--came straight west over the north end of the "Hogs Back" following the road the Saints used when they first settled the town. South of town, next to the fence and west of the road, a transformer station was built. From this station power was distributed to the town residents.

While the power line was being built, the residents were getting their homes wired according to the power company code. Some of the smaller homes with low ceilings choose to have a single outlet hanging from the ceiling with a turn-on switch above the light globe.

Some of the homes were two-story with high ceilings, thus creating a problem to get quick power to the home. Also the walls were thick, with adobe brick between the "studs"--for insulation. It would be extra work to have switches by the door of each room and plug-in outlets. Simple wiring was what many wanted; the rest could come later.

Can you imagine the "jubilation!" By the turn of a switch, light could be had in each room of the home. No more carrying a candle or a lamp from room to room or having your hair pulled because you were standing between the lamp and your "dad" who was trying to read.

Mom could now have an "electric iron" to iron the clothes instead of the irons heated on the stove.

Soon after the power came, the "radio" was introduced. Only the "well-to-do"

families had them at first. The "Atwater Kent" radio was among the most popular. Your favorite program could be listened to. Aunt Sadie and Uncle Roy Grant had one of the first radios. A gang of the young kids would meet there and listen to "Amos and Andy" on a regular basis.

### Harvey Alexander Pace

Harvey Alexander Pace was born October 12, 1833 in Murfreesboro, Tennessee. He was the son of William Franklin Pace and Margaret Nichols. On July 11, 1870, he married Susan Elizabeth Keel, born November 1854 in Springville, Utah. Her father was Thomas Henry Keel, her mother Mary Angeline Jolley.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Margaret Angeline	27 Apr. 1871	New Harmony, UT	married Joseph Allen Taylor on 30 April 1890
F 2 Susan Evaline	3 Oct. 1873	New Harmony, UT	died 16 June 1874 (child)
F 3 Nancy Elizabeth	29 Mar. 1875	New Harmony, UT	married George Francis Prince on 30 Oct. 1894
M 4 Henry Alexander	22 Apr. 1877	New Harmony, UT	married Abigail Hammond on 25 May 1904

Harvey Alexander Pace's first wife, Ann Elizabeth Redd, was born December 16, 1831 in Onslow County, North Carolina. (Ann Elizabeth has been noted on a previous page.)

### William Easton Chinn

William Easton Chinn was born June 17, 1877 in St. George Utah. On April 23, 1913, he married Olive Isabell Leavitt in St. George, Utah. His father was William Henry Chinn, his mother Delta Kelsey. His wife was born March 12, 1891 in Gunlock, Utah. Her father was Jeramiah Leavitt, her mother Mary Ellen Huntsman.

Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
M 1 Howard William	13 May 1914	New Harmony, UT	married Velna Madsen
M 2 Dee Leavitt	17 July 1915	New Harmony, UT	married Ada Sloan on 8 August 1942
M 3 Leonard Kelsey	2 Dec. 1916	New Harmony, UT	married Irene Thurstison on 12 March 1946
M 4 Arthur "J"	14 Aug. 1918	New Harmony, UT	married Marva Arave on 8 March 1940
F 5 Birdie	25 June 1920	New Harmony, UT	married Rex Albion Lee on 16 October 1942
M 6 Orson Kenneth	20 Jan. 1922	New Harmony, UT	
F 7 Delta	6 Nov. 1923	New Harmony, UT	married John Mchelherne on 21 April 1947
F 8 Blanche	20 Sep. 1925	New Harmony, UT	married Elvin Rapp Connell on 6 August 1954
F 9 Leda	6 May 1927	Richfield, UT	married Emery Eugene Johnson on 12 August 1950
F10 Madeline	11 Jan 1929	Idaho Falls, ID	married Lenis Lefey Bower on 14 June 1947
M11 Jack Easton	13 Mar. 1931	Idaho Falls, ID	married Blanche Tregeseth

William (Bill) and Olive Chinn lived in New Harmony for 12 or more years. Their first eight children were born there. Howard, Dee, Leonard, and Arthur started school in New Harmony.

The first known residence of Bill Chinn in New Harmony was the large home owned by Brother Gottlieb Schmutz. Brother Schmutz did not build this home but bought it and about four acres of ground. The home was later owned by Dean H. Hall.

William Chinn worked for Brother Schmutz and shared a sheep and farming operation with him. Brother Schmutz owned over 200 acres of ground in and around the town. By this time in his life, he was a semi-cripple, having been "gored" by a bull, and would be 53 years old. His older sons were going into the "Angora" goat business and acquiring land of their own. Andrew 26, Donald 25, and Eldon 21.

Bill Chinn owned the sheep but ran them on property owned by Brother Schmutz, also using "public land" close to the Schmutz-owned property north and west of town. Also there were 30 acres north of the home and lot that was planted into alfalfa.

All residents of New Harmony who owned cattle, sheep, goats, etc. used the public land but respected the rights of others. They would even keep strays--owned by others--in their own herds until a time presented itself for the return of the animals to the rightful owners.

Bill and Olive Chinn had five boys and three girls born to them while they lived in New Harmony. The boys would help on the farm and in the gardens, etc.. Brother Schmutz would pay them when they did work for him. Two of the boys had red hair--Leonard and Arthur. Leonard also had a lot of freckles. One time Brother Schmutz, referring to Leonard, not recalling his name, said, "That brindle one of Bill Chinn's."

The boys would work for other farmers in town at times weeding, riding the derrick horse, also the horse used to cultivate, etc.. The opportunity to work was there if one chose to. The pay would be 50 to 75 cents a day.

One time recently, the compiler of this story was hiking northwest of town, a favorite place to look for "arrowheads," with his eyes glued to the ground. He saw a bright aluminum object. With his toe, he uncovered the object. It was a tag--put in the ear of an animal--to identify the ownership of the animal. On this tag was the name of William E. Chinn. That tag had been buried for over 60 years.

The Chinn family lived in New Harmony for about 12 years, then moved to Richfield, Utah for a period of time, thence on to Idaho Falls, Idaho. They left New Harmony during the year 1926.

### Levi Sawyer

Levi Sawyer Sr. was born on March 18, 1825 in Burslem, England. His wife was Elizabeth Staples, born January 8, 1838 in Chaltenham, England. His father was Raphael Sawyer, his mother Mary Winkle. His wife's father was James Staples, her mother Sarah Limerick. His first wife was Rosa Ann Ball, his second wife Elizabeth Staples, his third wife Ann Staples.

Children of Levi Sawyer and Elizabeth Staples Sawyer were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Rosa Belle	17 Mar. 1869	Corn Creek (Filmore)	married Bryan Chase on 3 July 1894
M 2 Levi	Mar. 1873	New Harmony, UT	married Rhoana Elizabeth Hatch on 7 November 1894
M 3 Benjamin Franklin	June 1875	Salt Lake City, UT	married Emily Drake

Levi Sawyer, son of Levi Sawyer, on November 7, 1893, married Rhoana Elizabeth Hatch of Hatch Town--south of Panguitch, Utah--now called Hatch. Here is where they lived and raised their family consisting of five daughters: Sylva, Arta, Ireta, Venessa, and Delpha (another daughter was stillborn) and three sons: Levi Hatch,

Earnest, and Merlin.

It is not certain where Levi and Elizabeth Staples lived in New Harmony. However, they were there, and as indicated before, Levi owned property south about 6 miles from New Harmony including "Sawyer Spring," now used by the "Mountain Springs" developers.

#### James Pace Jr.

James Pace Jr. was born on June 15, 1811 in Memphis, Tennessee, the son of James Pace Sr.. He was married on December 4, 1855 in Salt Lake City to Ann Webb, daughter of William Webb and Emma Stokes. James Pace Jr.'s first wife was Lucinda Strickland, his second wife Margaret ---. Ann Webb was his third wife.

The children of James Pace and Ann Webb were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Emma Ann	28 Oct. 1856	Payson, UT	married Ruben Kenneth Jolley on 14 February 1871
M 2 James Orlando	16 Apr. 1858	Payson, UT	married Nancy Orpha Boggs on 15 April 1878
F 3 Margaret Lenora	27 Feb. 1860	Payson, UT	married John Monroe Moody on 15 September 1878
F 4 Adlade	15 June 1862	New Harmony, UT	married Ruben Kenneth Jolley on 21 January 1877
F 5 Mary Adelia		New Harmony, UT	
F 6 Ruth Elmina	13 Dec. 1866	New Harmony, UT	married Samuel Nelson Alger on 3 February 1884
F 7 Amanda Ellena	9 July 1869	New Harmony, UT	married Washington Lafette Jolley on 25 Oct. 1885
F 8 Sarah Ellen	12 Mar. 1872	New Harmony, UT	married Al Cunningham

(taken from family group sheet in Family History Center, St. George, Utah)

#### Joseph William Prince

Joseph William Prince was born in August of 1877 in New Harmony, Utah. His father was Francis Prince, his mother Mary Elizabeth Imlay. He married Vivian Pace on May 1, 1900 in St. George, Utah. Her father was Wilson D. Pace, her mother Elizabeth Lee.

Children of Joseph William Prince and Vivian Pace were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
M 1 Doyle	2 Dec. 1900	New Harmony, UT	died 2 December 1900 (child)
F 2 Velva	21 Jan. 1903	New Harmony, UT	married Robert Laboise Covington on 18 Oct. 1922
M 3 Francis Wilson	14 Nov. 1903	New Harmony, UT	died 4 April 1904 (child)
M 4 Elmo	28 Mar. 1906	New Harmony, UT	died 4 April 1906 (child)

Joseph William and Vivian Pace Prince lived in New Harmony for six or more years. All of their children were born there. Joe learned the farming and ranching business from his father. History tells of him going on "round-ups" in the fall--when the cattle were brought off the range.

They later moved to St. George, owned a home there. Joe also owned and operated a "ranch" on Kanarra Mountain. He ran a sheep operation at the ranch during the summer months. This mountain property was some of the very best on Kanarra Mountain and would be ample to sustain a herd of 1,000 or more from June 1 to October 30. The

lambs would be some of the biggest and fattest of any to come off the mountain range. A combination of horse weed, good browse, and grass was to be had in abundance, thus producing quality "lamb."

South of St. George was a good place to winter sheep. Also north of "Beaver Dam"--on the south slope of the Utah Hill--was a good place to "lamb" the herd. The story is told of "Uncle Joe" putting on his green glasses and going to look for feed.

The herd was sheared in the spring--usually just before lambing on the range--by a portable shearing plant. This shearing on the range provided a service and prevented the long drive to a stationary shearing plant, then the long drive back to the lambing range.

On a good, wet spring, the feed on the Beaver Dam slope would be "lush." The "sacarty" or "filleree" would sometimes have runners on two feet long. This weed provided some of the best feed for sheep. It carried moisture in the runners, and as long as the plant was thriving, sheep could go a month without water.

After the lambing--that usually took about a month--the herd was slowly moved toward the mountain range. The closest way would be up the creek north of Virgin, Utah or up over the "Smith Mesa." The ranch is about two miles north of where the "Kolob Reservoir" is now located.

On the south and west of the property is land owned by Arch Spilsbury. On the north is property owned by "Little Bill Williams"--father-in-law to Lyle B. Prince. On the east is Tom Thorley.

At one time, Edwin Ver1 Kelsey, a nephew, herded the sheep during the summer. There was a cabin on the south of the property used for base operations. The property was fenced, either by wire or using quaking aspen poles. The sheep needed very little herding. It was mainly a fence repairing job and keeping the sheep on fresh feed. Also to watch for coyotes and "mountain lion."

Arlington Spilsbury, son of Arch, was a "professional boxer" and would be at the ranch to train. Ver1 also boxed as a professional and would train while he herded. The two would box with each other at times while training. Arlington was a middle weight; Ver1 was a welter weight.

One time Ver1's younger brother Ferrel stayed with Ver1 for about a month. When he came home, he told his mother Lenora, "Ver1's bread is better than your cake." Now a growing boy is never really filled up and is hungry one hour after eating a meal.

Bert Covington, Velva's husband, owned and operated a service station in St. George located near 200 East on the north side of "St. George Boulevard."

When Joseph quit the sheep business, he sold the mountain range and lived out his life in St. George. His only living child Velva and Bert Covington lived out their lives in St. George also.

### Joseph Hammond

Joseph Hammond was born June 22, 1822 in Malone, New York. He married Delta Kelsey on August 25, 1878 in St. George, Utah. Her father was Easton Kelsey, her mother Abigail Finch. She was born June 1, 1849 in Union, Utah. Her first husband was William Henry Chinn.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
Orson	22 Aug. 1880	St. George, UT	married Sarah Melissa Deuel on 13 December 1906
Abigail	22 Mar. 1886	St. George, UT	married Henry Alexander Pace on 25 May 1904

## Orson Hammond

Orson Hammond was born August 22, 1880 in St. George, Utah. He married Sarah Melissa Deuel on December 13, 1905. His father was Joseph Hammond, his mother Delta Kelsey. His wife's father was Jacob Deuel, her mother Sarah Emily Woolsey.

Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Estella	22 Nov. 1907	New Harmony, UT	married Ralph Brown on 7 February 1931
2 Annetta	1 May 1912	New Harmony, UT	married Jesse Nelson Pearce on 1 May 1930
3 Idona	13 Feb. 1915	New Harmony, UT	married Clarence Webb on 30 December 1931
4 Helen	16 Feb. 1918	New Harmony, UT	married Myron Lafevre Jones on 9 June 1937
5 Colleen	24 Feb. 1925		married Stuart Brisbin on 13 November 1948

Orson and Melissa owned the red brick home and lot south across the street from Albert and Lula Mathis. Uncle Orson also owned 80 acres on the New Harmony bench located north and east of the old home east of New Harmony.

Uncle Orson was one who worked for someone other than himself. He hired out to Tom Thorley and herded his sheep for 20 or more years. Tom Thorley owned property on the east side of Kanarra Mountain--west of "Crystal Gulch" and east of Joseph William Prince.

Uncle Orson's children were all girls, thus creating a situation not conducive to becoming a full time farmer. Also, cash in the pocket was attractive. Orson became a year round sheep herder. Summers on Kanarra Mountain and winters in southeastern Nevada. Early spring and late fall the sheep would be on the farm in Cedar Valley. Uncle Orson would then have a month twice a year to be with his family.

Uncle Orson had red hair and a "red mustache." Later on, after he lost most of his hair, the mustache was still red. Like most sheep herders, he would come home with a full beard.

"Aunt Liss" taught in the Primary and Sunday School for many years, outside of the church house during the summer and in her home during inclement weather. Her home was less than a block from the church house, which was a one room building.

About middle age, she became ill with a mental problem. When this happened, Uncle Orson quit the sheep herding and spent all his time at home clearing his 80 acre farm. There were cedar trees on the north 40 acres. Eventually Melissa was taken to the "mental hospital" in Provo, Utah. She spent many, many years there. At times she would be almost normal and could come home for a short stay. However it was expected by the family that she may have to remain there the rest of her life.

Uncle Orson leased his ground to Lyle B. Prince who raised dry land wheat there. He spent all the time he could with "Sister Hammond" between odd jobs he accepted around New Harmony. He never did go back to the sheep herd.

Through family prayers and prayers of friends and medical know-how, Sister Hammond was able to spend the last 15 or more years of her life with her family. It was a "miracle"--like being born again. Melissa never did teach classes again but took active part in the Church.

Uncle Orson and Aunt Melissa spent a good share of the winter months working in the temple. After she passed away, Uncle Orson spent the rest of his life--about six years--with family members in St. George, going to the temple whenever his health would permit. By this time he had sold the farmland to Lyle Prince.

When Uncle Orson came home full time and cleared his land, he had the biggest woodpile in town. He also helped build the "flume" across lower Pace's Canyon wash to take water to the dry field.

They were good Church members and good friends and neighbors. One could truthfully say they never had an "enemy." They were liked by all who knew them.

James Deitrick Neilson (I)

Born March 19, 1864 in Spring City, Utah to Lars Neilson and Anna Christina Mortensen. He married Caroline Fox on February 23, 1884 in Lehi, Utah. His wife was born on April 12, 1851 in Leeds, England to Isaac Wilson Fox and Margaret Ann Slynn. Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Ann Christeen	23 Mar. 1885	Spring City, UT	married Jessie Melvin Webb on 23 December 1903
M 2 James Deitrick	17 May 1888	Iron City, UT	married Emily Adelia Grant on 21 June 1909
M 3 Lars Lorenzo	15 Aug. 1889	Silver Reef, UT	married Florence Vilate Luker in June 1910
M 4 Royl Fox	14 June 1896	Monroe, UT	married Dean Steele on 16 November 1921

James Deitrick Neilson (II)

Born May 17, 1888 in Iron City, Utah (known now as Old Iron Town). On June 21, 1909, he married Emily Adelia Grant. His father was James Deitrick Neilson, his mother Caroline Fox. Emily Adelia Grant was born January 14, 1889 in New Harmony, Utah to Edmund Carbine Grant and Emily Jane Adair.

Children of James Deitrick Neilson II and Emily Adelia Grant were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
M 1 "J" Grant	28 May 1910	Monroe, UT	died 15 March 1911 (child)
F 2 Emma Bernice	1 Feb. 1912	New Harmony, UT	married Eldon Harold Law in May 1937
M 3 Keith	25 Feb. 1915	New Harmony, UT	married Lois Ethel Gillespie on 12 July 1940
F 4 Ilene	16 Oct. 1916	New Harmony, UT	married John Moroni O'Rullian on 17 May 1937
F 5 Shirley	25 July 1918	New Harmony, UT	married Raymond Clifford Duncan on 23 April 1944
F 6 Marguerite	28 May 1922	New Harmony, UT	married Lathell Max Mecham on 22 March 1952
M 7 James Dayle	17 May 1932	New Harmony, UT	married Donna Gail Gray on 8 August 1958

After Uncle Jim and Aunt Emma were married, they lived in Monroe, Utah. Their first child, "J" Grant, was born there on May 28, 1910. He died before his first birthday. The second, Emma Bernice, was born in New Harmony on February 1, 1912. The rest of the seven children were born in New Harmony.

Their home--only known home--was west of the wash and 1/2 block from the Post Office.

Uncle Jim loved horses and always had a good team. Also two saddle horses, one named "Wrangle." He and Aunt Emma both liked to ride the horses and did so often, on Pine Valley Mountain, also to the Goddard Grant ranch 8 miles north of town.

Uncle Jim didn't own any land except an acre or more where his home was in town. He always raised a big garden and a nicely kept one. More than enough vegetables to

sustain his family. They raised a couple of pigs, had a flock of chickens and two milk cows. Therefore they had milk, butter, eggs, ham, bacon, vegetables of most kinds, canned fruit, tomatoes, corn, peas, made pickles, canned green beans, stored potatoes. They had a large cellar in back of their house. Also two or three apple trees, one an early harvest. The kids of New Harmony all at one time or another ate apples off that tree. The other trees were winter apples and would be stored in the cellar.

Uncle Jim worked for various families in town. Owned his own farm implements including a horse drawn mower, rake, and wagon. He would take hay for pay--one load each day and a half--until he had enough to winter his livestock. He would raise corn on the upper half of the lot to fatten the pigs.

Uncle Jim was an excellent horse "shoer" and was much in demand. Across the street south were two huge boxelder trees. Here is where he did most of the shoeing--in the shade. It seems like almost on a daily basis he would be shoeing horses, either for himself or someone else. He passed the art to his two sons who became good at it also. James Dayle is in the business to this day. However he gets \$20 plus for each horse he shoes. In the early days, one was lucky in he received \$1 for his service plus the shoes.

The pioneers knew the value of well cared for horses and mules, and the Neilsons were no exception to that rule.

After their children were all born (about 1933), they moved to "Avon, Montana" near Helena. Uncle Jim ran a ranch there for about three years. His son Keith helped him. His son James Dayle was one year old at the time.

Bernice worked in Helena for the telephone company as a switchboard operator. She had worked at this profession in Cedar City. Helena is high up in the mountains and is very cold there at times, the mercury dropping to 50 degrees below zero.

After three years, the longing for home brought them back to New Harmony--fall of 1936. When they came back, they had a four door Dodge touring car with a top similar to a convertible--with side curtains. Aunt Emma did most of the driving. Keith would help her at times. Uncle Jim drove only when he had to.

Soon after they were settled in New Harmony, Uncle Jim took a job working on a farm in Cedar City belonging to "Rass Jones," and they lived in Cedar City. Bernice went back to work for the telephone company there. Work for all the family was easier to find in Cedar City. On May 7, 1937 Bernice married Eldon Harold Law but continued to work for the telephone company. Eldon drove truck for a "commercial" potato grower.

He would drive a loaded truck from Cedar to Phoenix, Arizona and would sometimes deliver potatoes locally. This one time he was coming from Zion Canyon with a full load of potatoes--about 5 ton. He lost control of the truck while coming down the hill north of Laverkin and crashed through a guard rail, and the truck careened over the bank. Eldon (Slim) Law was killed in the accident on November 15, 1939. Bernice had died September 2, 1939 of a brain "hemorrhage"--a double shock for the James D. Neilson family.

Uncle Jim was a large man, around 6 feet tall and would weigh about 220 pounds. He looked as if he had never had a sick day in his life. However about the age of 60 he started to have problems with his kidneys. Eventually he had to have one removed. He was never the same after that and spent much time in and out of the "hospital." About that time, they sold the "Grant ranch"--Aunt Emma had inherited it at the death of her parents a few years previous. Bill Brown bought the place.

At one time Uncle Jim and Aunt Emma were in the L.D.S. Hospital at the same time in Salt Lake. Aunt Emma had fallen and broken her arm while going to the hospital to visit Uncle Jim, who was there for treatment.

Jim Neilson played the guitar and played for many dances in the area. His brother Royl played the violin. The two, when they could get together, played for many dances. James Deitrick Neilson (I) also played the violin. The Neilson family were a musical family. All the girls played the piano and played by ear. The only

lessons they received were from their father--he on the guitar, them on the piano.

Bernice was also a singer. "She had a beautiful voice." It was not unusual to pass the Neilson home and hear music coming from within. A very talented and musical family. Aunt Emma and Uncle Jim liked to waltz together. When Aunt Emma celebrated her 100th birthday, the family gave a public party for her. The family also furnished and took part on the program. Of course it was a musical program. The musical talent was passed on to the grandchildren. On her 100th birthday celebration, Aunt Emma danced with a nephew. The urge to dance stayed with her until her death at age 101 (years young.)

Uncle Jim and Royl recorded on record many dance tunes--fox trots, waltzes, schottices, square dances, Virginia reels, etc.. The ward had at one time a host of good dance records and would hold dances without live music.

Uncle Jim would sometimes trim the manes on his horses using a pair of sheep shearing blades. He would cut it similar to a crew cut haircut. When he did this and kept them looking good, it would be a weekly process. Uncle Jim kept his horses in tip top condition--well shod and well groomed. He took pride in what he did and did it well.

### Alfalfa Fields of the New Harmony Valley

Starting west of the cedars on the bench, Clarence Englestead had about 30 acres. West of him was a strip owned by Henry A. Pace. West of that, Uncle Alex had 200 or more acres of alfalfa. West of that was another parcel of ground that was used to pasture livestock. West of that was another 50 acres planted into alfalfa.

Next to Alex was 15 acres owned by Gottlieb Schmutz. South of him 20 more acres of alfalfa were owned. West of that, Albert Mathis had 20 acres of hay. South of him, Emil Dostalek had 10 acres planted into alfalfa. West of Albert Mathis, Gottlieb Schmutz had another 20 acres. South of that was another 10 acres.

Across the road, Uncle Penn Taylor had 30 acres. West of him, Brother Schmutz had 30 more acres. West of him, Emil Dostalek had 10 more acres. West of him, Lawrence Prince owned ground not planted into alfalfa. Across the road west, Elmer Taylor had 30 acres of alfalfa. South of him, Frank P. Kelsey had 70 acres of hay, making 750 acres of hay watered from the dry field ditch.

North of the dry field ditch and east of town, George F. Prince had about 30 acres of hay. Northeast of him, Albert Mathis had 20 acres more. North and west of George F. Prince, Lorenzo Prince had 80 acres planted into alfalfa. This 130 acres of hay was watered from the Pace's Canyon water--taken out of the canyon north of the forest boundary.

South of New Harmony, James L. Prince had 10 acres of alfalfa. East of him, James E. Taylor had 20 acres. East of him, George F. Prince had 20 acres planted into hay. East of him, Reese Davis had 10 acres. East of him, Ashby Pace had 30 acres of hay. East of Ashby, Reed Prisbrey had 20 acres. North and east of Ashby Pace, Reese Davis had 30 acres of alfalfa, making 140 acres watered from the former Fort Harmony ditch, water taken out of Joe Lee Creek. Total acres of alfalfa, 1,020.

Another 150 acres of grass hay was raised by nine or more owners, making 1,170 acres of hay raised at one time in New Harmony, providing work for many families in town and the surrounding area. Sometimes farmers traded work. There would be up to 50 teams of horses, wagons, mowers, rakes, pilers, loaders, stackers, pitchers, requiring up to 200 men 15 years and older. It would be after the alfalfa season was over before the grass was cut; some of the same men did both. On a good year, up to 2,000 ton of hay would be put in barns and stacked outside, some of which was later baled (when portable balers came to town), making additional work for men of the town. Two of the balers who came were "Will Reeves" from Kanarra and "Karl Roundy" from Hurricane. These were the known owners with balers. Karl Roundy would spend most of the summers here baling hay out of the field at the Grant ranch (eight miles north of town) and later in New Harmony.

### Joseph Elmer Taylor

Joseph Elmer Taylor was born July 24, 1896 in New Harmony. His father was Joseph Allen Taylor and his mother Margaret Angeline Pace. Her father was Harvey Alexander Pace, her mother Susan Elizabeth Keel. Joseph Elmer Taylor married Susie Hirschi on July 29, 1918 in St. George, Utah.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Gordon Elmer	24 June 1920	New Harmony, UT	died 25 June 1920
2 Lolene	9 Apr. 1926	Cedar City, UT	married Afton Farr Grant on 29 May 1944
3 Mona	22 July 1928	Cedar City, UT	married Arthur Leon Higbee on 16 January 1947
4 Olga	3 Oct. 1929	Cedar City, UT	married Gail Carlos Woodbury on 13 April 1948
5 Brice Hirschi	16 Apr. 1932	Cedar City, UT	married La Ree Munford on 25 November 1955
6 Mary	19 Feb. 1934	Cedar City, UT	married Jack Louis DeMass on 2 September 1952
7 Doyle Harvey	Aug. 1935	Cedar City, UT	married Nell Sargent on 4 September 1957
8 Karl J.	25 Mar. 1939	Cedar City, UT	married Patsy Ann Barnhill on 8 April 1963
9 Beverly	24 Oct. 1940	Cedar City, UT	married Fred Smith Lister on 28 April 1961

Elmer and Susie Taylor built and lived in the home south and across the street from Marion F. Prince. It was their first and only known residence in New Harmony. It was the first home built on the diagonal street west of George F. Prince.

The water line ran south of the home about 100 feet. When the head house was full, they could get water out of their taps. However when the people below used enough water to drain the head house, they would be without water. When connecting to the water line, a valve was installed on the downhill side of the line. At times this valve had to be shut off so they could get enough water to fill their buckets, etc.. If they left the valve closed for any length of time, people below would be without water and would come and ask them to open the valve, or do it themselves.

Elmer had a pear orchard west, south, and east of the home, including the lot now owned by the Archie Leavitt family. He sold that lot to Heber J. Walton who built the home that is there now.

They owned all ground south of the street from George Prince on the east to Francis Prince on the south and west to Gottlieb Schmutz on the north, containing 60-70 acres. West of their home was a granary. Across the dry field ditch north was a barn and corrals. West of the granary and south of the ditch was an alfalfa field. About half of the ground was south of the ditch and half north.

Elmer and Susie became school teachers and taught in New Harmony, Elmer teaching the four upper grades (5-8), Susie teaching grades 1-4. At that time, about 1919-1920, the one room schoolhouse, built east of our present fire station, was divided with a curtain. The lower grades in the north and the upper grades in the south of the classroom.

"The schoolhouse" was a frame building--all wood--with a rock foundation facing south. One went up a flight of several steps to enter the building which had double doors. Students would form two lines, girls on the left and boys on the right, outside of the building. When the doors were opened, they would "quietly" enter the building, girls going to the left, boys to the right. As you entered the building, you were looking across a wide hallway at a door. Behind the door was a storage room for books and other school supplies. On each side of the storage room was a rest

room. Again, girls on the left, boys on the right.

At the end of each hallway was another door into the classroom. This classroom would be 40-50 feet long and 28-30 feet wide. Total length of the building would be 60-80 feet long and 28-30 feet wide. One would quietly enter the room and take your seat.

On top of the south end and front of the building was a "belfry" with a bell. Hanging down through the ceiling was a rope. By pulling on the rope, you could ring the bell. The bell would ring to call students to school, call them back in after recess. The first bell each morning and again in the afternoon would tell you that school would start in 30 minutes. You soon learned not to be late if you didn't want to stay after school. You were taught to respect and mind the teachers. In those days, the teachers could use a ruler to slap your hands or, if need be, to get your attention, even lay hands on you--not to slap, but shake you up a "mite."

Elmer drove a Model T Ford coupe. He lived six blocks from the schoolhouse. More than a few times he would take the car to bring back to school a student who left for home after being chastised for rowdiness. Elmer and Susie were excellent school teachers. They operated their farm and ran sheep on the side, not a large herd--a hundred or so. Enough to market the hay they raised. They could also run them on public domain west and north of town.

Elmer quit the sheep raising and went into the "Angora goat" business. About 1,000 head. He would have his kidding corral north of his barn and stackyard.

There were no fences east of the Pace's Canyon road from where Jim Taylor's home is now all the way up over North Mountain. Here was a good place to take the herd to feed during the kidding process.

The goat business became the money maker. He would take the herd east of town after the kidding was over and herd them on the "Hogsback" and south to Sawyer Spring. Again, at that time there were no fences there.

Later he would take them to the east mountain--"Timber Creek," Laverkin Creek, and Flat Top Mountain above Pintura. There were at least three other herds using some of the same ground. Also there was a herd in "Camp Creek." Could it be that "Taylor Creek" got its name from the Taylors who helped and used the area and settled New Harmony? Namely Allen Taylor, Joseph Taylor, William Warren Taylor. Or the Taylors who ran goats and/or herded goats there? Sons of James Edgar Taylor and grandsons of William Warren Taylor. Elmer Taylor used the area both north and south of Taylor Creek also.

Joseph Elmer Taylor quit teaching school by 1924 and spent all his time with the livestock. He would take the herd to "Mud Spring", south of Wolf Hole on the Arizona Strip, for the winter. By this time he was the 5th bishop of the New Harmony ward, following Bishop Henry Alexander Pace. He also hired a full time herder, mostly one of the James Edgar Taylor boys, Rulon or Warren. Later on he hired Golden Taylor or Afton Grant to herd for him.

During his tenure as bishop, the "Blue Bird" dance pavilion was built. And the New Harmony Homecoming took place (another story). When the goat business became a losing proposition, he sold the goats and his holdings in New Harmony and bought a service station, motel, and home complex in Cedar City. He didn't live long after that. He died of cancer in a Veterans Hospital in Long Beach, California on October 16, 1941 at the age of 45 years 3 months.

He was bishop of New Harmony for over 12 years. Susie operated the hotel with the help of a son-in-law--who ran the service station--until most of her children married. She then moved to Murray, Utah (after selling out in Cedar), where she had children and grandchildren. A "grand, grand lady."

Eight of her nine children were born while they lived in New Harmony. Beverly was born after they moved to Cedar. Susie has been a widow for over 52 years. She still has a home in Murray and going strong at the age of 94 years. Joseph Allen Taylor, father of Elmer Taylor, has been noted on an earlier page of this story. SBG

Amos Henry Stevens Jr. (Farmer)

Born December 16, 1870 in Shonesburg, Washington County, Utah, to Amos Henry Stevens Sr. (1848) and Elmina Percilla Behuinan. His wife was Polly Curtis, born July 9, 1885 in Aurora, Utah, to John White Curtis and Matilda Miner.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
M 1 Ellis	7 Apr. 1907	Aurora, UT	married Mary Emma Hardy in St. George on December 15, 1927
M 2 Theron	3 Apr. 1911	Aurora, UT	married Anna Ossie Hardy on 8 June 1932
F 3 Violet Polly	21 June 1914	Aurora, UT	married Edward U Young on 6 April 1943
F 4 Matilda Bernice	21 Dec. 1915	Fremont, UT	married Woodrow C. Olsen on 13 April 1940
F 5 Elmina Vivian	21 July 1917	Fremont, UT	married Winfred Fred Frederick on 17 September 1938
M 6 Amos Duane	27 July 1919	Lyman, UT	married Stella Moody on 30 June 1945
M 7 John Evan	14 Feb. 1921	Lyman, UT	married Wanda Sprague on 7 October 1945
M 8 Alfred Issac	19 Dec. 1922	Leeds, UT	married Charlotta Barnum on 14 January 1956
F 9 Joy Iva	Apr. 1925	Cedar City, UT	married Glen "R" Devoye
F10 June AseI	17 June 1927	Mesquite, NV	died October 1927
F11 Golda Olive	30 Jan. 1930	Overton, NM	married David "J" Hill on 10 September 1950

Henry Stevens was born on December 16, 1870 in Shonesburg, Washington County, Utah. He married Polly Curtis, born July 9, 1885 in Aurora, Utah. The couple lived in the Sevier area for 15 years before moving to Leeds, Utah. Their eighth child Alfred Isaac was born there on December 19, 1922.

Soon after that they moved to New Harmony. They lived in a house across the street east from Bishop Henry Alexander Pace. Their oldest son Ellis, being 16 at the time, would work for farmers in the area. Theron, being 12, would be in school. The next five children, Violet, Bernice, Vivian, Duane, and Evan all started school while living in New Harmony.

Henry didn't own land while living here. He was a farmer by trade and would work for different farmers in town, mainly Alex Pace, Albert Mathis, Gottlieb Schmutz, and others. The Angora goat business was booming in New Harmony at that time. There would be opportunities for Ellis and Theron to work with the goats. Also there was plenty of work in the alfalfa fields.

Someone must have enticed Henry Stevens to come to New Harmony. If so, it could have been Albert F. Mathis—who was always befriending someone. Uncle Albert had only one son, and he would be four or five years old at the time. Uncle Albert had a big ranch, also a herd of goats. He would need permanent help.

There was a good garden spot on the property where the Stevens were living. One could raise a garden, have chickens, a milk cow or two, raise pigs, etc.. In these areas alone, half of one's living came. Also it was a good place to bring up children, with plenty of chores and other work to do and teach them the "principle of work." If one is taught this principle while young and keeps at it, one would have no time to get into mischief. Idleness is the Devil's workshop. Parents who teach their children—in the proper way—"the gospel of work" during their formative years will be doing them more good than leaving them a "fortune" in money. They will know how to handle "life" and make the most out of it.

During the fall there would be work gathering wood, picking potatoes—in essence

getting ready for winter. If you are prepared for winter, it can be a delightful time. In other words, "sleep when the wind blows." The fall was the best season of the year in New Harmony. Deer season was coming. After that Thanksgiving, then Christmas, then New Years, then Valentines Day. All of these along with parties, dances, school, etc., made the long winter short.

Spring was the next best season. Trips to Lawson Hill to gather "snow flowers," fishing for suckers in Joe Lee Creek, gathering watercress. Easter was just around the corner. One could take an Easter lunch and go with the crowd to Sawyer Spring for a day's outing. Getting ready and planting a garden was fun and looked forward to. Time was approaching to go swimming in the Lawson Pond, the Francis Prince Pond, Joe Lee Creek, etc.

Vacation from school was looked forward to. No more studying for three months. Next came weeding, watering, and raising a garden--it wasn't too bad. The Fourth of July was nearly here. There was plenty to keep one busy; the choice was up to you. It wasn't all work or all play. If you made it enjoyable, it was looked forward to and much appreciated.

When Henry Stevens moved from New Harmony, about 1927, he went to Mesquite, Nevada for a few years, then on to Overton, Nevada. One would get to see some of the family from time to time. They must have enjoyed their "sojourn" in New Harmony, as some came back here to visit--mostly the parents and the older children.

During the "Homecoming Celebration" of August 1928, many of the Stevens family were here.

James Lorenzo Prince

He was born January 1, 1887 in New Harmony, Utah, the son of James Franklin Prince and Sarah Elizabeth Redd. On January 3, 1906, he married Rhoda Ann Batty in St. George, Utah. She was the daughter of Matthew Stone Batty and Martha Elizabeth Willis. She was born December 29, 1883 in Toquerville, Utah.

Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
M 1 James Reed	6 May 1907	New Harmony, UT	married Laura Christine Johnson on 8 July 1932
M 2 Lyle Batty	15 Dec. 1908	New Harmony, UT	married Venice Williams on 20 September 1932
M 3 Paul	19 June 1913	New Harmony, UT	(stillborn)
F 4 Sylva	29 Nov. 1914	New Harmony, UT	married Dean Hoyt Hall on 28 July 1935
F 5 Fern	16 Sep. 1916	New Harmony, UT	married Horace Adair Hall on 10 October 1938
M 6 Vivian Francis	29 Dec. 1918	New Harmony, UT	married Marva Davis on 26 July 1946
F 7 Vada	5 Aug. 1920	New Harmony, UT	married Sheldon "B" Grant on 8 June 1938
M 8 Darce "M"	22 Dec. 1924	New Harmony, UT	married Lorna Bell Anderson on 15 February 1944
F 9 Rhoda Bea	8 Mar. 1932	New Harmony, UT	married Robert Warren Platt on 3 November 1951

James L. Prince owned the home and lot south across the street from Blaine Whitehead, now owned by Darce M Prince. He built the home soon after he married, and it is the only known home of James Lorenzo and Rhoda Ann in New Harmony. They owned the property west to Orson Hammond and south to Ashby Pace. At the time the home was built, it was on the extreme east side of town. Only a school, built where Lyle B. Prince's home is now, was east of them.

Lorenzo owned a farm south of Joe Lee Creek containing 30-40 acres--once owned by Samuel Worthen and still called the "Worthen field." He also owned 40 acres called the "Frank field" north of New Harmony (40 acres). East of that was another 40 acres called the "Dave Morris" ground. East of that was 50 more acres called the "Bank ground."

North of the Frank field, James L. Prince owned the land all the way to the foothills of North Mountain. This ground was referred to as "up on the flat" and contained 3-4 hundred acres. Eighty or more acres were planted into alfalfa.

Water was taken out of Pace's Canyon to water part of the property. North of the water ditch was a stackyard and corrals, also a "lambing shed." James Lorenzo ran a sheep operation on the property, 200-300 head, also some cattle. South of the water ditch was an orchard where apples, apricots, cherries, peaches, pears, plums, etc. were raised. Most years after the high water was gone, there was enough water to keep the orchard going. For years, even after the children were married, they picked and canned fruit from that orchard.

Eventually Reed built a home north of the orchard. It was the first home owned by James Reed and Laura Johnson Prince in New Harmony. They lived there the year round from 1932 to 1940 when Reed bought the Elmer Taylor property and home in town. The home on the flat was purchased by Sheldon and Vada Prince Grant and was moved to town in November of 1941.

After James L. Prince built his home and his two older children, Reed and Lyle, were born, he was called on a mission for the L.D.S. Church. Even though it was hard to leave his young family, he sold some of his cattle and went to Pennsylvania for a two year mission. "Travelling without purse or scrip." He tells of the beautiful country he labored in, the friendliness and hospitality of the people. He said there were no nights he was without food or a bed to sleep in.

This mission was during the years 1910-1912. He tells of traveling mostly on foot, depending on people to take him in for a night or two. In those days you either traveled by team and buggy or on "shanks pony." However there were trains to take one on long journeys. The missionaries travelled in pairs.

James L. Prince, with the help of others, built the Roy and Sadie Grant home on the lower street in New Harmony in about 1927. It was a three bedroom home with a large living room, a kitchen and bathroom. Downstairs were a fruit room and furnace room. It was one of the first homes heated by a "coal furnace" in town. Wood and coal stoves in each of the main rooms had been the rule before furnaces. At the time it was built, it was one of the nicest homes in New Harmony.

James and Rhoda taught their children the art of farming and livestock raising, and the girls were taught all the household arts. The boys became farmers in their own right. Owned and operated farms in and around New Harmony. Reed and Lyle became carpenters and sheep shearers. They brought money home from those occupations to supplement the family income.

James L. Prince was a professional axeman. He could swing an axe with the best. To become a good hand with an axe took much practice, and you would need to be able to do it both right and left handed. Lorenzo could walk up to a tree, swing right handed until he cut half-way through the trunk, change to the left hand and "fell" the tree in record time.

He would carry an axe with him when out with the sheep when herding in or near cedar trees. One could hear the ring of the axe as he chopped. Almost never did he stop, regardless of the size of the tree, until you heard it fall.

The fences around his stackyard, corrals, and farm had the biggest posts of any in the valley. One time his son Vivian made this remark: "If the tree was too big for wood, Dad would cut it for a post." James Lorenzo was a strong man--not large, but as strong as an ox. When he was swinging an axe, it was all fluid motion and looked effortless.

James L. Prince had a mule--female--named Jenny. This mule was a cross between a horse and a donkey. Usually it was the other way around--a cross between a donkey,

called a jack, and a female horse. The offspring from this cross was called a "mule." The other cross, between a horse and donkey, would be called a "jan-et."

Jenny was quite a small animal, 700 pounds, and she had a much easier gait than an ordinary mule. She also had a bad habit of "camp stalling"—balking. Sometimes she would go faster backwards than forward. When this happened, it would take several minutes to straighten her out. Whipping her was not the answer. Spurring was a better way.

She had a pacing gait and could sure get over the ground. A beautiful animal with a small head and smaller ears than an ordinary mule.

Dad Prince rode her mostly—when the sheep were on the farm and ranch. During the summer months the herd would be on Pine Valley Mountain, and Jenny would be with the herd. If Dad Prince was with the herd, no one rode Jenny but him. The sheep would be mixed with Clark and Ashby Pace during the summer. During the winter they would be mixed with Arch Spillsbury and taken to Hurricane Valley—south of Hurricane some 20 miles.

Alfalfa hay raised on the "Flat" would be stacked there, using a rolling method. From the stack or stacks, hay would be hauled to feed the sheep during "lambing season" starting the first week in February. When the feed on the range started, about the middle of March, the "ewes and lambs" could be herded nearby. Here was good browse, fillerees, and grass.

Dad Prince was an expert with a lasso rope and carried one on the saddle. If for any reason a sheep needed to be caught, he could throw the lasso and catch it 99% of the time on the first throw. At times he would catch a sheep just for practice.

There was a small spring on the east side of "Bumble Bee" Canyon and the south side of "North Mountain." This spring was piped some three miles to the corral west of the lambing shed. A pond was built to catch the overflow from a trough. From the pond, water could be used to raise a garden—mostly melons. There was a deer-tight fence around this area. Dad Prince raised some of the best watermelons in the valley there.

South of town at the Worthen field, Dad Prince had another melon patch. He owned a small permanent stream of water at this site. The stream came from mid "Lawson Creek." He also owned shares of water from the "Lawson Spring." The melon patch here also had a deer-tight fence. Deer sure liked melons.

At the Worthen field there was a ten acre meadow. After milking the cows each morning, they were taken to the meadow. About sundown they were brought home and milked. This took place each day through the summer months. The girls sometimes did the milking and took the cows to the field, about 1/2 mile away, and would go get them at night. However anyone working at the field would bring the cows home or take them to the field.

Field corn—yellow dent—would be raised at the Worthen field. The corn was cut by hand using a short-handled hoe, then hauled to the stackyard and made into "shocks," later to be shucked and put into a "corn crib." Several pigs were raised by the Prince family. Corn was used to feed, also "fatten" the pigs.

West of the home in town was another garden spot. Here was raised mostly garden "stuff." Here was a "grape arbor" where Esabel grapes were raised. Also a raspberry patch. West of the garden was an orchard. About 1940-1941 James Lorenzo Prince bought 30 acres of ground from Brother Gottlieb Schmutz. The property was east of the Schmutz stackyard and barn, including the large home where the Post Office is now. Included in the sale of the property was existing water rights. North of the dry field ditch was another 30 acres bought by James L. Prince.

When the Reese Davis lot and home came up for sale, James L. Prince bought that property. Both of these parcels of property later became owned property of James and Rhoda Prince's children. Vivian owns the 56 acres of ground bought from Brother Schmutz. Dean Hall owned the home and lot where the Post Office is. Horace and Fern Hall owned the Reese Davis property. They removed the home there and brought the attractive double wide mobile home onto the property.

Before James L. Prince died, he deeded all of his property to his children. Each one paid him \$100.00 a year until he passed away. They then owned the property allocated to them.

The children who settled in New Harmony and spent their lives there were Reed, Lyle, Vivian, Darce, Sylva, and Vada. Bea and her husband had a home and farm in Newcastle, Utah. Fern and Horace owned a home in Cedar City where Horace worked for the "State of Utah" as an "agriculture inspector."

### Henry James Prisbrey

He was born January 3, 1896 in Middleton, Utah. His father was Hyrum Smith Prisbrey, his mother Elizabeth Mary Maudsley. He married Zina Prince on March 8, 1916 in Washington, Utah. Her father was George Prince Jr., her mother Phebe June Boggs.

Children of Henry James Prisbrey and Zina Prince were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
M 1 Maxwell Henry	4 Jan. 1917	Washington, UT	married Afton Pulley on 28 February 1941
F 2 Lillie	20 Aug. 1918	Washington, UT	married Willard Williams on 21 January 1938
F 3 Phebe	1 May 1920	Washington, UT	married Karl Pimm on 27 January 1939
M 4 Smith Ivyl	30 Sep. 1922	New Harmony, UT	married Donna Carpenter on 10 October 1942
F 5 Bettie Rae	10 Mar. 1925	New Harmony, UT	married Mario Saivagni on 3 March 1945
F 6 Geneva	21 Feb. 1927	New Harmony, UT	married LeRay Charles Stapley on 1 Sep. 1944
F 7 Pearl	26 Feb. 1929	Riverton, UT	died 21 April 1930 (child)
M 8 Blaine Prince	6 Apr. 1931	Washington, UT	married Joyce Tama on 12 April 1951

After they were married, Henry and Zina lived in Washington, Utah for five years. Their first three children were born there. They moved to New Harmony in 1921 and bought the Lawrence Prince home and lot. The home is located south of the George F. Prince home now owned by Sheldon Kerry and Lana Prince Grant.

The lot had a garden spot on the south and another in the swale on the west. On the hill west of the swale was a stackyard, barn, and corral. West of that was a larger plot of ground used for alfalfa, corn, etc. The property contained 11-12 acres. A good place to raise a family. There would be plenty of chores to do: milking cows, feeding chickens, pigs, etc., also weeding, watering, and raising a garden.

A few fruit trees were on the property, namely apples, pears, peaches, etc.. These were planted on the irrigation ditch that ran through the property west of the house to water property owned by Francis Prince and on to the property of Frank P. Kelsey.

Henry Prisbrey took work with other farmers in New Harmony, mostly during the haying season and other harvest. During the haying season, all the help available were hired. Men came here from Kanarra and other surrounding towns. For six weeks it was a hive of activity. Cutting, raking, piling, hauling the hay to the barns or stacking it outside. Even young boys and girls under age 14 would ride the derrick horse. Boys age 15 and older were considered men and took their place in the field as such, piling hay and driving a team and wagon, etc.

One time about the year 1925-1926 during the haying season, Andrew Schmutz, Eldor Schmutz, and a hired hand who was here helping Gottlieb Schmutz in the hay fields, were going to the upper place north and west of town to get a load of hay. Eldon had

gotten off the wagon to open the gate to the property. Andy was driving the team. He had just driven the team and wagon through the gate, and Eldon was closing the gate.

It was about 1 p.m. There were a few clouds in the sky. All at once and without any warning, there was a "tremendous" clap of "thunder" and a bolt of lightning. It struck the "off" horse, and it was killed instantly. Andrew, who was standing by the "ladder," was "struck" and knocked down. "Go for help!" Eldon shouted. The hired hand unhitched the live horse, jumped on its back, and raced for town. You could hear the pounding of the horse's hooves, the rattling of the chains on the ends of the tugs. The rider came upon two young boys in front of the George Grant residence. "Where can I find some men?!" he cried. "Andrew Schmutz has been struck with lightning!" "Down at the Alex Pace home," one of the boys said. They had just come from there. The rider whipped the heavy draft horse into a gallop past the corner east of the Gottlieb Schmutz home. In less than three minutes, a Model A Ford sedan half full of men came roaring by, turning the corners on three wheels, and zoomed up the street in a cloud of dust.

About 15 minutes later it came down the street and stopped at the Gottlieb Schmutz home, and Andrew was carried into the house.

Now the nearest doctor was in Cedar City 22 miles away. One had been called and was on the way to New Harmony. Bert Grant and Henry Prisbrey were two of the hired hands of Alex Pace. They had just eaten their noon meal and were resting before going back to work.

"Providence" was riding with Andrew Schmutz that day. Henry Prisbrey and Bert Grant had picked up a magazine and were reading an article on what to do in case someone was struck by lightning. When the word came, they grabbed the magazine and headed for the car.

Bert Grant tells this story: On reaching the scene, the men removed Andrew from the wagon and placed him on the ground and "Henry and Bert went to work on him." He looked more dead than alive. Could the men save his life? "The prettiest words I ever heard in my life," Bert said, "was when Andy started to swear."

Word got around, and a crowd had gathered outside the Schmutz home. Every few minutes Andrew would scream so loud he could be heard out in the street. It was more than an hour before the doctor came. The roads were mostly dirt in those days and went up through the cedars and back of the Kanarra fields.

The hired hand who was with the Schmutz brothers came out of the house and showed to the crowd what was left of Andy's outer clothes. A shirt looking like it had been torn into "carpet rags." What was left of a pair of "bib" overalls—the straps that went over the shoulders were pretty much intact; however below the waistline all that was left were strips of rags. Andrew had been burned over more than 50% of his body. He did, however, recover from it. He would have been 38 at the time and lived to the age of 78.

Henry and Zina Prisbrey lived in New Harmony for seven years. Their first three children started school there: Maxwell, Lillie and Phebe. Their fourth, fifth, and sixth children were born in New Harmony: Smith, Bettie, and Geneva. Their seventh and eighth children were born after they moved to Bingham, Utah where Henry worked in the "copper mines." Their oldest son Maxwell also became a "miner."

### Zina Prince Prisbrey

Taken from Prince Family History:

Zina Prince is the daughter of George Prince Jr.. George's father George Prince Sr. was called to South Africa when Queen Victoria sent families to make colonies there. George and Sarah Bowan Prince and their son Francis—who was less than one year old, born in Burwell, England July 31, 1840—set sail for South Africa.

Queen Victoria gave grants of land and money to go there and help settle her

country. Francis had his first birthday on the ocean between these two foreign countries. George Jr. was born January 26, 1854 in Elephant Hooks, South Africa.

In 1855 George Prince Sr. and family heard the Gospel from two young L.D.S. missionaries and were converted, baptized, and confirmed members of the Church.

Their lands, herds, and home were given in exchange for passage to America. The voyage to the "promised land" began in 1859. Only once did they see land in the three months it took to reach America. The journey wasn't ended there. Again they travelled westward, across the "Great Plains." They arrived in Salt Lake City the spring of 1861 after almost two years of continuous travel. Later they went to Kaysville. From there the family was sent to help build "Utah's southland" in Middleton. George Prince Jr. would be 8 years old at this time."

George Prince Jr. spent the remainder of his life in "Utah's dixie." He married Phebe June Boggs. Zina was one of their children. She would be a niece of Francis Prince who married Elizabeth Ann Imlay in 1864 in New Harmony.

Before moving to Bingham, Utah, Henry and Zina sold their home and property to James Irving and Edna Russell Prince. All of the Princes living in New Harmony and surrounding area are descendants of George Prince Sr. and Sarah Bowman.

### George Prince Sr.

(Taken from family history files, St. George, Utah)

George Prince, Sr. was born December 22, 1815 in Fordham, England. He married Sarah Bowman on October 10, 1837 in Exning, England. She was born January 11, 1819 in Exning, England.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Francis William	16 July 1838	Exning, Eng.	died 13 June 1839 (child)
2 Francis	31 July 1840	Burwell, Eng.	married Ann Elizabeth Imlay on December 26, 1864
3 Mary Ann	3 June 1843	Graham, South Africa	married Wesley Jolley in 1862
4 Richard	26 May 1846	Elephant Hooks, Africa	married Martha Ann Mildred Cooper on 22 Jan. 1865
5 William	23 Oct. 1848	Elephant Hooks, Africa	married Louisa Evaline Lee on 23 January 1868
6 Sophia	15 Nov. 1850	Elephant Hooks, Africa	married Mendis Diego Cooper on 18 May 1869
7 George Jr.	26 Jan. 1854	Elephant Hooks, Africa	married Phoebe June Boggs on 8 October 1875
8 Susannah	14 Nov. 1855	Elephant Hooks, Africa	married Henry Joseph Murray White on 2 December 1872
9 Sarah Ann	16 May 1858	Elephant Hooks, Africa	married Jacob Noah Buttler on 25 March 1876
10 Lucy Naomi	29 Dec. 1861	Kaysville, UT	married Joseph Henry Wooley on 12 September 1878

### Edmund Leroy Grant

Edmund Leroy Grant was born November 21, 1885 in Nutriosa, Arizona. His father was Edmund Carbine Grant, his mother Emily Jane Adair. He married Sarah Elizabeth (Sadie) Imlay on June 25, 1913 in Salt Lake City. She was born November 15, 1883 in Panguitch, Utah. Her father was Lorenzo Dew Young Imlay, her mother Myra Page.

Children of Edmund Leroy Grant and Sarah Elizabeth Imlay were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Mamie	3 June 1915	New Harmony, UT	married Arlen Cannon Huntsman on 13 March 1935
M 2 Kent Leroy	17 Nov. 1917	New Harmony, UT	married Josephine Taylor on 28 June 1939

Leroy and Sadie Grant owned a house and lot on the lower street in New Harmony. The first known home was a log house on the lot. Later a large home was built (about 1927) by Lorenzo Prince. Leroy also owned a farm southeast of town containing 30 or more acres.

Leroy had a ranch eight miles north and west of New Harmony. He bought the Clarence Goddard place, also property between Clarence's and Sidney Goddard known as the Pace meadow.

Leroy and Sidney became "partners" but owned their "ranches" separately. When the two ranches were combined, they contained 600 or more acres, with good grazing rights on the forest that surrounded the ranch. It became known as the "Goddard Grant Ranch."

It was ideal for a cattle operation. They owned a "Red Durham" cattle herd. They also farmed and raised "pigs." Corn was raised--dry land. There was 300 acres of good meadow land where grass hay was cut.

On the ranch was a small house containing a living room, kitchen, and two bedrooms. Outside was a cellar as well--water for house use. A large barn that would hold 200 ton of hay. A fenced-in large stackyard where corn could be "shocked" to feed and fatten pigs. There was also a pond where livestock could drink.

Sidney never married and would stay at the ranch all year round. Shuck corn and feed the pigs and cattle. Roy would stay in New Harmony most of the winter, travelling horseback to the ranch when needed there and to take supplies in. Sidney would come to town on special occasions. During the growing season--June, July, August, and September--the Leroy Grant family lived on the ranch. It would take a "crew" to plant and raise corn, cut and haul hay, and care for the cattle on the range. The cattle would be pastured on the ranch when yearly grazing rights were up.

This ranch was established long before the forest came into existence. Grazing rights were honored when the forest was created. At one time it was one of the best "cattle ranches" in southern Utah.

Sidney Goddard died on the ranch the fall of 1925 while hauling wood for the winter with Roy Grant and Jim Neilson. He had willed his part of the ranch to Emily Jane Adair Grant--Leroy's mother--and Leroy continued to operate both places.

Uncle Roy was a great hand to take in workers who were down and out and needed a place to work. He would give them board and a place to live, also some cash, until they got back on their feet, so to speak.

One of these was a young man by the name of "Jack Sullivan." He stayed long after he had earned enough to move on. He came to own his horse and saddle. He liked to work with the cattle and became a true "cowboy." He seldom walked and would ride his horse wherever he went. He stayed at the ranch long enough to own a small herd of cattle and would take care of Roy's cattle along with his own. His horse was a dappled grey named "Kid."

Jack Sullivan was a "dapper" cowboy. Well dressed, including a ten gallon hat, a nice shirt, a good pair of boots. A new saddle, a fancy silver mounted bridle, and silver mounted spurs. He made a splendid figure on a horse. Always wore a pair of soft leather gloves. Had a peaches and cream complexion, an infectious laugh, and was a "ladies" man in every sense of the word. However he was liked by both men and women.

Jack Sullivan had competition in a young man by the name of Rulon Taylor--as far

as the ladies were concerned. Rulon tried to date, and usually did, all the new girls who came to town. Rulon herded goats for a living in those days. When he came to town, he had plenty of money to show a girl a good time.

The young crowd at that time decided to pull a trick on Rulon, who was herding goats near New Harmony and had invited the crowd to come out to the herd for a "kid goat" supper cooked in a dutch oven. They decided to have as Rulon's date "Jack Sullivan" dressed up as a girl. Now Jack had small hands, well cared for. Also he was already as good looking as a girl.

When approached with the idea, Jack said, "We can't pull it off. Yet I would sure like to try." So the trap was set. First it was made known around town that Jack was to be away for an extended period. He could make himself scarce by staying up at the ranch.

Rulon was approached with the idea that a new girl was to be in town and would be brought to the party as his date. The young crowd at that time would be Rulon, Jack, Leslie Pace, Max Pace, Pearl Pace, Erma Condie, Vilo Davis, Marion Prince, Reed Prince, George Schmutz, Leland Taylor, Ethel Schmutz, Stella Hammond, to name a few.

It seems that Erma Condie was one of the ring leaders. Anyway, Jack was to be dressed in her clothes. When he was ready to go, he was sure an "attractive lady." His name was to be "Susie."

The crowd went together, about dark, in cars. The Model A Ford was popular at that time. Also Chevrolet had a car, as did Dodge. It would be about 1926. Rulon was to have the meat ready, also the sourdough bread. The girls were to bring the rest of the meal. "This is my girlfriend Susie," Erma said. "She is also a bit shy and doesn't talk much." Greetings were said all around. When Rulon asked "Susie" a question, someone else would answer it.

After the dinner, the crowd sat around the campfire, sang songs and told jokes, etc.. Rulon came and sat next to Susie. When he tried to put his arm around her, Susie would move away. Now Jack was a muscular fellow, and it would have been a give away. He did not let Rulon hold his hand--which looked and felt like a woman's.

You could tell that Rulon was smitten with Susie. Susie talked very little. When she did, it was as near to a woman's voice as Jack could muster.

Needless to say, Rulon was "completely fooled." He even asked her if he could see her again. When the party broke up, Jack said, "Good night, Rulon," in his own voice, accompanied by a laugh. "Jack Sullivan, I'll kill you!" Rulon shouted. Then everyone began to laugh. "Mission completed and successful."

Countless times since then that story has been told. Years later when Jack Sullivan had come back for visits, he was still laughing about it.

Uncle Roy had only one son, and he would be too young to help much. There was the farm near New Harmony to take care of also. He had, however, nephews who helped him a lot, namely Grant Condie, Afton and Sheldon Grant, Keith Neilson, Loraine Condie, and others. These mentioned boys would work for their board and keep just to be around the ranch and farm and all of the activity. Aunt Sadie was a good cook, a good storyteller, reader, and would keep the young kids entertained.

There were cows to milk two times a day. Plenty of cool milk, kept on shelves in the cellar--in pans so the cream would raise. Cream for your "mush" and to churn for butter. A garden would be planted at the Clarence Goddard place. Potatoes, beans, corn, peas, carrots, turnips, beets, tomatoes, radishes, etc.. Chickens would furnish all the eggs one could use.

Aunt Sadie owned a car, and one could go to town for all activities. Aunt Sadie's mother left her quite well off when she died. There were only two girls. Aunt Sadie received from the estate enough to build one of the nicest homes in New Harmony and to keep her in a new car for ten years or more, pay off all debts or liens on their property. She was well liked by all who knew her. Young people who were not relatives liked to and did come to the ranch for extended visits. Wherever Aunt Sadie was, she was surrounded by young people (whom she liked above all else.)

It was not all work, but this young man was and is grateful for the privilege of being prettily near raised by Roy and Sadie Grant, Jim Neilson, Edmund Grant—his own father being away with the sheep either herding or shearing them most of the time.

When the young children would do things Aunt Sadie didn't approve of, she would say, "I'll whip you tomorrow." Of course, tomorrow never came.

Roy Grant owned at one time a thoroughbred racehorse stallion. There were some fast horses sired by this stallion. The horse's name was "Henry Lee." Lester Iverson raised a colt from him that he named "Harmony Kid." As a two year old, he beat most of the horses around. Rulon Taylor from New Harmony and Lalif Wood from Kanarra were "racehorse enthusiasts" and would match horses during celebrations in either town. "Harmony Kid beat them all."

Before the summer was over, Lalif challenged Rulon to a matched race between a filly he owned and the New Harmony Kid. Of course Rulon took him up. There wasn't a circle track in either town, so a half mile straight track was made east of town and north of the road. A road grader—pulled by two teams of horses—was used to grade a smooth track for the race. It drew a crowd of racehorse lovers from all over southern Utah. This was about the year 1929-1930.

The day of the big race, New Harmony came alive. About 500 people lined both sides of the track near the finish line.

Now the mare was older and bigger than the Kid. Some seemed to think it was brought in from somewhere else. Nevertheless, backers of the "Harmony Kid" believed no horse in "southern Utah" could beat him.

Ashby Pace was to ride the Kid and Lalif Wood, the mare. Some were concerned that the crowd would be so noisy it would frighten the young Kid. It was to be a self start race. Ashby was a master at this. A false start or two, then "Here they come!" As the horses neared the crowd that extended a hundred yards or more on either side of the track, the crowd feared for the Kid.

Screaming started. Hats were thrown into the air. Even women with umbrellas were waving them. It looked like a close race. The crowd began to murmur, "Will the young Kid come through this crowd or will he shy and stop?" People at the finish line could see nothing. The crowd had merged out on the track. "The Kid is going to get beat today!" someone shouted. As the crowd merged back off the track, you could see the horses coming at top speed with the Kid in the lead. Crowd or no crowd, the Kid wasn't to be beaten that day. "He won by 4-5 lengths."

Fern Esplin from Kanab, a horse lover, came up to Lester and asked, "What will you take for the horse?" "Three hundred dollars," Lester returned. In those days, that was a lot of money. A family could and did live six months for less than that. One could buy a new car for 600 dollars. Fern took out his checkbook and wrote a check for \$300 and took the horse home. He raced him all over southern Utah and won enough to pay for the purchase several times over.

When hay baling became popular, Karl Roundy—a nephew-in-law—brought his portable baler (horse drawn) to the Grant ranch. Uncle Roy would cut the hay, then when ready to bale, he would use a "bull rake"—a two horse operated contraption with long poles, spikes—sharpened poles about 4 inches thick and 10 feet long and 12 feet wide. A horse, back of the spike tines on either side of the drivers seat, which was in front of a wheel that would swivel. By turning the horses, one could guide the rake. By lifting the tines, one could travel without a load. When loaded with up to 1,000 pounds of hay, you could only push the rake along. However you could tilt the tines so they would not dig in the ground. When reaching the stationary baler, all you had to do was tilt the tines forward and back away.

One man was used to fork the hay onto a platform. Karl would then feed the hay into the "hopper." Another man would feed through a block that separated the blades, three wires, then move around the baler or jump over it, and wire together the wires. Then move the bale to a pair of platform scales, weigh the bale and write on a small

wooden tag the weight. Then put the tag behind a wire on the bale. Then stack the bale. One could, if not really rushed, stack the bales 10-12 feet high. If he was to get behind, he could remove each bale from the scales; then when the horses were stopped to rest, he could then stack the bales. The baled hay would be about double the cost of loose hay.

After the hay was all baled or stored in the barn loose. Karl would take the baler to New Harmony and bale hay all fall or until everyone was through baling. Any way you looked at it, hay harvest took a lot of time and made work for many families.

Uncle Roy eventually took his cattle to the "Parley Moyle" farm near Beryl, Utah for the winter. Grazing near the farm and pasture on the farm. Here he became friends with the Moyle family. A son, Jack, and another, Gordon, would spend some time on the Grant ranch and in New Harmony.

Grant Condie became a regular worker for Uncle Roy. They also owned an Angora goat herd, two to three hundred head together. They would keep them on the ranch during the summer and took them to Harrisburg for the winter where Uncle Roy owned some land. Grant would live in a goat herding wagon and herd the goats on surrounding ground.

One time when the goats were moved to Harrisburg--it was late fall--the herd was about 50 head short. Rather than look for the lost ones, the herd was taken south without them. Later on different people looked for the goats to no avail. Winter came. The snow was deep, and it was assumed the herd was lost or the "predators" had gotten them.

During the Christmas holidays, Grant Condie came and asked Sheldon Grant if he would consider going with him to the Grant ranch and look for the lost goats. The snow was over two feet deep when they reached the ranch house. For about a week they looked for the goats, mostly on the south sides of the hills.

There were many places close to the ranch where 50 head of goats could find feed and could probably winter if the snow didn't get too deep. Now two or three feet of snow was enough that the herd would be curtailed to the point that they wouldn't or couldn't move around much.

We had looked north, east, west, and south of the ranch, each day moving further out than we had gone previously. Time was running out on us. Our food supply was getting short. If another storm was to come up, we knew we would need to head home--even our own lives would be in "jeopardy."

"Grant, we have yet to look around the Big Hill," I volunteered. "That is high country. They surely wouldn't be there," Grant returned. "We have looked almost everywhere else," I interrupted. "Let's try there before we give up. We can take our things and spend most of the day in that area. If no luck, we can go home from there." "It's worth a try," Grant concluded.

We tied our extra coats and a little grub back of the saddle and moved out. One didn't lock the door to the house. It was always open to any traveller who might need shelter and food. We followed the road leading to New Harmony. When we were east of the places we had looked before, we left the road and headed toward what the deer hunters call the "White Rocks"--north of Pinto Creek canyon.

Staying with the south slopes, we came to a point south of the pass where the road went over the Big Hill. Grant suggested we separate so we could cover more of the area. "Have you got a whistle?" I asked. "What do you mean?" Grant questioned. "We can keep in touch by whistling or calling real loud," I suggested.

Now I learned to whistle while herding goats and could turn the herd by this loud high-pitched whistle, even up to a mile away. Voices also carried for long distances when the area was covered with snow.

Something kept me going higher and higher. As I came through a pass, I came upon the lost goats, who spooked when they saw me. They hadn't seen a man for about three months. However they couldn't run far. What little snow was here had been packed down for about 100 yards square. I let out that shrill whistle. In about a minute,

Grant answered. While Grant was coming to where I was, I surveyed the scene.

The goats looked in good condition. They had picked a pretty good place to get snowed in. Even though the feed was scarce, there had been plenty. The feed available to the herd: "cliff rose," mahogany, native bunch grass, oak leaves that had fallen and would be dry, cedar tree needles and berries, pine nuts, even pine cones that had fallen over the years. A goat would eat about anything it could get into its mouth and could reach by standing on its hind legs.

As I recall, we found 42 head--mostly mothers with kids 8 months old. "What do we do now?" I asked. "Take them back to the ranch," Grant said. You could see he was a happy man. "Feed them tonight and again in the morning, then take them to New Harmony."

Grant took the lead breaking trail. We had no trouble getting the goats to follow. I was in back of the herd.

### First Bathrooms in New Harmony

The first "bath"room that was installed when the home was first built was the Sadie and Roy Grant home (1927.) This home had a "forced air" coal-fired furnace installed during construction. It may not have been the first bathroom; however, it was one of the first--complete--bathrooms.

Even though the water was available in water lines (1906), only outside taps were used primarily. Hydrants that would not freeze were installed outside of the house. Also bathrooms would need to be added on the homes. Some homes used the "pantry" or other food storage rooms as a place for a bathroom.

Keep in mind that to have both "hot" and "cold" water, a water heater would need to be installed. The first "forced hot water" came from a water tank next to a kitchen range with a water jacket in the fire box of the range to heat the water.

At this time a #3 washtub was still used mostly for baths--taken in the kitchen. Those who had piped water in the home would need to keep a fire all night during the extreme cold of winter. It was twenty years or more after power came to town before all homes had furnaces and bathrooms.

During the FDR presidency, through WPA projects, outdoor toilets were built. It was a luxury to have a nearly fly-proof "privy," even though it was outside. These were built in the mid 1930's, and every property owner had one.

Soon after 1906, the "more well-to-do" families had a bathtub in their homes. Water for these could be heated on top of the kitchen stove or in a copper boiler attached to the side of the stove--on the firebox side. The tub could be drained, along with the kitchen sink, through a pipe to the outside. Without a "cesspool," an indoor toilet was another matter. This would need a "cesspool."

What is a cesspool? An eight foot across round hole, 20 or more feet deep, lined with rocks, leaving a cavity 3 to 3 1/2 feet across in the middle. Above the pipes from the house, a cement cap would cover the "cesspool." Until this method of disposing of bathroom waste and the piping of water to the homes, few if any toilets were built inside. A portable commode or a chamber pot could be used. Waste from these, however, would be disposed of in "outdoor privies."

Homes of the wealthy built after 1927 would have inside bathrooms, plumbing, furnaces to heat the home.

### John Wilson Prince

John Wilson Prince was born October 10, 1879 in New Harmony. His father was Francis Prince, his mother Elizabeth Ann Imlay. On June 21, 1905 he married Edith Ann Pace in Salt Lake City. She was born October 1, 1884 in Bluff, Utah to John Hardison Pace and Pauline Ann Bryner.

Children of John Wilson Prince and Edith Ann Pace were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Elva	3 May 1906	New Harmony, UT	married Joseph W. Kochevar on 6 July 1929
F 2 Elaine	21 Mar. 1908	Price, UT	married Laurence Beausheur on 26 January 1931
F 3 Pauline	8 Dec. 1909	Price, UT	married Ellsworth Booth on 27 September 1941
M 4 Francis	19 July 1911	Price, UT	married Laurene Anderson on 14 October 1935
F 5 Vera Ann	6 June 1913	Price, UT	married Robert W. Burger on 11 July 1953
M 6 John Howard	13 June 1915	Price, UT	married Myrtle Tebbs on 27 October 1940
F 7 Elizabeth	6 Apr. 1917	Price, UT	married Scott M. Wangsgard on 29 May 1940
M 8 James Herbert	3 Apr. 1920	Price, UT	married Josette Culdt on 28 August 1946
M 9 Kenneth Leon	18 Dec. 1921	Price, UT	married Emma Green on 10 November 1948
M10 Donald Gail	14 Dec. 1927	Price, UT	married Beth Perry on 23 July 1952

After John and Edith were married, they lived in New Harmony for a short period. Their first child, Elva, was born here. The remainder of the children were born after they moved to Price, Utah. At times, some of their children would come back to New Harmony and stay for extended periods with their grandparents, Francis Prince and Elizabeth Ann Imlay Prince.

John Hardison Pace is the son of Harvey A. and Ann Elizabeth Redd Pace, who is the first wife of Harvey. They were married in North Carolina. Converted to the gospel by John D. Lee who served a mission in that state. Both the Paces and Redds were converted to The Church of Jesus Christ of Latter-day Saints and migrated to Utah. Later they were called to help settle New Harmony, arriving the fall of 1861.

Harvey Pace helped move some of the residents of "Fort Harmony" during the winter of 1862 when the fort had to be abandoned. The residents of Fort Harmony settled "New Harmony" and Kanarra at that time, drawing lots to see which place they moved to.

The first site of Kanarraville was north of the present town of Kanarra. It was moved to the present site because of drifting sand. The ground where the town is now is more stable. "Kanarra" gets its name from "Indian Chief Kanarra."

Over the years, the residents of both towns celebrated together on special occasions. There were relatives living in both towns. After living together in the close confines of the fort, they were like one big family. Over the years, young people from New Harmony and Kanarra fell in love with each other and married. To this day there are still relatives living in both places.

John and Edith's children Elaine and Howard came to New Harmony often and stayed for long visits. By this time, Elva was married. Reed Prince and Elaine became very fond of each other and seriously contemplated marriage. However their parents were against it, them being second cousins, and would not give their consent. The kids, rather than go against their parents, decided it would be best not to marry.

In New Harmony, Paces married Princes, and Princes married Paces. The same applies to the Redds. It could be mentioned here that eleven of the first fifteen bishops of the New Harmony ward came--either by blood line or through marriage--into the Redd or Pace families.

### SING ME THE OLD SONGS TONIGHT

Sing me the old songs tonight, Touch the strings softly and low;  
Fill my sad heart with delight, Let the sweet strains gently flow;  
Sing the old songs that I cherish, Let the notes fall on my ear;  
Never to me will they perish, But be to me ever dear.

Sing me the old songs tonight, Sing of the days that are gone;  
Days that were ever so bright, Life in its radiant morn;  
When we told the old story, With our young hearts bright and gay;  
Life seemed to me full of glory, That could not fade or decay.

Sing me the old songs tonight, Songs of the beautiful past;  
Let the dear visions most bright, Deep in memory be cast;  
Sing of the joys now departed, Murmur the notes sweet and low;  
Sing of the days happy-hearted, Sing of the long, long ago.

Sing me the old songs tonight, They are most dear to my heart;  
Thrill me again with delight, Let not the old songs depart.

J. T. Rutledge  
"Pioneer Songs"

#### Andrew Gottlieb Schmutz

Born March 22, 1888 in New Harmony, Utah, son of Gottlieb Schmutz and Emilie (Amelia) Niederer. On June 25, 1914 he married Cecil Taylor. She was the daughter of Joseph Allen Taylor and Margaret Angeline Pace.

Born to Andrew and Cecil Schmutz were two children. A boy, Melvin, born in 1915, and a girl, Cecil, born in 1917. This was a short marriage for Andrew and Cecil, 5 years and 10 months. Cecil died April 11, 1920.

It isn't certain where Andrew and Cecil lived in New Harmony. However after Cecil passed away, Andrew and the two children moved in with his parents. Melvin would be 5 years old, Cecil 3.

The two story house (made of adobe) on the lower street east of the Clarence Englestead home could have been the home of "Joseph Allen Taylor and Margaret Angeline Pace Taylor."

Laverna Taylor Englestead and Cecil Taylor Schmutz were sisters. Andrew and Cecil could have lived in this home before it became the home of Clarence and Laverna Englestead.

Andrew went into partnership with his two brothers Eldon and Donald. They owned a large tract of land east of town about 2 1/2 miles. They ran a 3,000 head "Angora goat" herd. Andrew, being a widower--his children living with his parents, could be out with the herd for long periods of time.

The brothers owned and operated a "shearing plant" where some 10,000 head of goats were sheared two times a year. In the fall before going to the winter range and in the spring before the "kidding season." The herd would be taken to North Mountain, east of "Bumble Bee Canyon" for the summer and to the "Arizona Strip"--south of "Wolfhole"--for the winter months.

The brothers owned 1,000 or more acres south and west of the "Anderson Junction"--Toquerville--interchange. Here the herd would be kept for a period both going and coming from the winter range.

After the spring shearing, the herd would be separated. The weathers--dry herd--would be taken to the summer range. The nannies would be kept on the ranch until the kidding season was over.

The brothers had grazing rights on all public land north of the ranch and east of

Bumble Bee Canyon, also "Bumble Bee Spring." There was another place called "Lower Spring" where the herd could water.

The dry herd would be 2,000 or more; the kidding herd 1,000 or less. There was no selling goats to the market for meat. They were raised for the "Mohair" alone, and it was much in demand--used to make overstuffed furniture and car upholstery.

Andrew homesteaded the area--including the "Fort Harmony" site--and Donald homesteaded the area south and east of the shearing corral. All that one had to do at that time (early 1920's) to prove up on a place--public land--was build a house on the property and live there a certain length of time each year. Build fences, plow and plant crops, etc.

Until 1928 Andrew did most of the herding during fall, winter, and spring. During the summer months, a herder was hired--Ammon Stringham and others. When Carlos, son of Donald, and Melvin, son of Andrew, became old enough--15-16 years old--one or both would herd during the summer. The rest of the year the boys would be in school. Andrew, Donald, and Eldon would work and run the farm--on their father's farm, also their own land.

In 1929 Andrew Schmutz married again. He married Elizabeth Gardner on June 14, 1929. She was the daughter of William Gardner and Mary Jane Thomas. Born to them were two sons:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Charles Andrew	7 Apr. 1930	Cedar City, UT	married Bevarly Keely on 14 June 1957
2 William Gardner	21 Apr. 1932	Cedar City, UT	married Glenna Eshelman on 2 September 1955

Andrew and Beth lived from about 1933 in the home across the street from the church. Later they remodeled and built on to the home.

Their children didn't follow in the father's footsteps. Charles, after getting a college education, went to Washington D.C. to work for the Government. Gardner became an "optometrist" and practiced in Salt Lake City.

Melvin became a medical doctor and went to Vallejo, California to practice. Cecil married and moved to California. Gardner now owns the family home and lot in New Harmony. Charles was killed in an automobile accident on the beltway around Washington D.C. on February 1, 1962. Andrew and Elizabeth went back there to be with the family and attend the funeral.

They left Salt Lake on a "prop" powered plane. At Chicago they changed to a "jet plane." One can imagine the "smoothness" of the "jet" over the other plane. Andrew had a window seat. After a while he turned to Beth and said, "If this is as fast as this thing can go, I can beat it on foot." "How fast are we going?" Elizabeth asked the stewardess. "About 600 miles an hour," was the reply.

Elizabeth Gardner Schmutz was a "schoolteacher." She was teaching in St. George when she and Andrew were married. She owned a home on what is now "St. George Boulevard." After a few years, she sold her home, and they lived in New Harmony. Elizabeth had a school teacher friend who taught school in Hawaii. The friend spent some time here during the summer. Beth and Andy would go to Hawaii to visit. Her name was Billie Hollingshead. This lady was a "cultured, highly educated lady" who had a "Doctorate" degree. As far as it is known, she never married.

After Andrew died on November 14, 1966, Elizabeth and Billie spent much time together in Hawaii and New Harmony, until Elizabeth passed away on August 26, 1977.

### Edmund Willie Hall

Edmund Willie Hall was born October 21, 1879 in Escalante, Utah. His father was William Wealey Hall, his mother Mary Malinda Hunt. He married Amilla Hoyt Adair on March 11, 1903 in St. George, Utah. She was born February 2, 1883 in Orderville, Utah to Elijah Thomas Adair and Lucy Amilla Hoyt.

Their children were all boys:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Rouse	29 Dec. 1903	Fay, Nevada	married Anne McAlister Sullivan on 8 May 1925
2 Gerald Adair	17 Jan. 1906	Enterprise, UT	married Addie Thornton on 24 June 1927
3 Leo Adair	13 Jan. 1908	Enterprise, UT	married Hazel Willelda Francis on 29 Sep. 1929
4 Ver1 Adair	5 Apr. 1910	Enterprise, UT	married Mildred James on 30 September 1930
5 Dean Hoyt	26 Apr. 1912	Enterprise, UT	married Sylva Prince on 28 July 1935
6 Horace Adair	24 Nov. 1915	Enterprise, UT	married Fern Prince on 10 October 1938

Edmund and Amilla (Millie) lived in Hebron, Utah, a small settlement west of Enterprise, Utah. It is a supposition that this town--Hebron--was settled before Enterprise. It was located on the outskirts of the present city. An old house or two still stand there. A stream flowed by the old town from the hills to the west and was used before the present Enterprise "Reservoir" was built.

About 1933 the Hall family moved to the New Harmony valley. They operated a farm owned by "Al Thorley" west of the old 91 Highway and north of the "Ash Creek bridge." Water had previously been piped from the "Sawyer Spring" to water this area, and it was the southeast section of the "Al Thorley ranch." Here they raised alfalfa, corn, beans, and other garden products for about three years.

There was a house and other outbuildings including sheds, corrals on this part of the Thorley ranch where sheep and cattle were raised. The main "ranch house" was 2-3 miles farther north and west.

The Hall family were active Church members and would come to New Harmony to attend meetings. The four older boys: Rouse, Gerald, Leo, and Ver1 were married and on their own. Dean and Horace came with their parents to the Thorley place.

Dean H. married Sylva Prince on July 28, 1935 in St. George. Soon after this he went to Pioche, Nevada and worked with his brother Gerald in the mines there.

The spring of 1936, Edmund, Amilla and Horace, their only unmarried son, went to Cedar Valley northwest of Cedar City. Here Edmund managed the "Kumen Jones farm." He had several milk cows, 5-6, that he milked to supplement his income. He was a "professional gardener" and raised a big garden. The farm he managed was two to three hundred acres of land watered with high water and "pump wells"--underground water.

Kumen Jones was a stockman and rancher. He owned a sheep herd and cattle. These were on the farm early spring and late fall. They would be taken to private land on Cedar Mountain for the summer months: June, July, August, September. The livestock would be taken to western Utah and eastern Nevada for the winter. Edmund didn't go with the livestock. He was to raise hay and grain and take care of the farm.

As the livestock would be on the farm spring and fall, only two crops of alfalfa could be cut.

Horace stayed on the farm with his father until after he married Fern Prince--sister of Sylva Prince Hall. He then went to work for Le Roy Davis who operated the "Lyle Corry farm" in Cedar Valley--consisting of three to four hundred acres of "irrigated land." Dean and Horace would help their dad at times, mostly at the haying season and when they had time off from their jobs.

Edmund and Amilla lived on the Kumen Jones farm for about five years. During this period, he and Horace bought adjoining lots in Cedar City and built homes there--on 600 West. Edmund and Millie lived in their home in Cedar for a few years, then sold it to their son Gerald and wife Addie. Edmund and Amilla moved to New Harmony about 1942-1943. They bought the old home that at one time belonged to Harvey

Alexander and Susan Elizabeth Pace.

Along with his farming talent, Edmund was also a builder. He worked at this trade to supplement his retirement. He still raised one of the best gardens in New Harmony. He would start to plant his garden by March 1 each year and seldom did it get damaged by frost. He knew about what to plant that would stand a light freeze.

During early spring while the high water was still running, water wouldn't be in turns. You could take the water whenever you needed it. However it was a problem to get water on the lower street of town. Brother Edmund Hall lived on the lower street, and sometimes there was too much water in the ditch. At other times there was none. Property owners above took most if not all the water.

This one time Brother Hall had gone up to the main ditch—dry field ditch—and turned some water down the ditch to the lower street. He had hardly regulated the water on his garden, and it stopped. He went back up and turned more in. This time he followed the stream down to his place, checking with property owners who were using water above him. This went on for several hours, and he hadn't received enough water at his place to water his garden.

He had gone back up the ditch to try one more time. Now it seems that a member of the Bishopric saw Brother Hall with a shovel over his shoulder. "How are you, Brother Hall? What are you doing with the shovel?" was his greeting. "I'm trying to get some water past the Bishopric!" he retorted with a grin.

Now his son was the Bishop and lived at the head of the ditch on the east side of the wash. His two counselors lived on the other side of the wash, one at the head of the ditch. It was a rule of "the thumb" to take only a little water or check downstream first to see who had the water and how long they would be using it. On this incident, that had not been done.

Brother and Sister Hall lived the remainder of their lives in New Harmony as active members of the Church. When they died, they were buried in Enterprise cemetery, where they owned burial plots.

### Emil J. Dostalek

Emil Dostalek was born December 23, 1884 in "Bohemia, Czechoslovakia." His wife, Frances M. Dostalek was born July 11, 1892 in Czechoslovakia.

Their children:

	<u>Year of Birth</u>	<u>Birthplace</u>	
1 F Helen	1912	Los Angeles, CA	died in Zane, UT in 1917 (child)
2 M William	1915	Zane, UT	
3 M Paul	1917	New Harmony, UT	
4 M George	1919	New Harmony, UT	
5 M Manuel	1923	New Harmony, UT	
6 M Victor	1931	New Harmony, UT	

Emil came to "New York" as a young man. He was a "butcher" by trade and drove a delivery wagon for a meat processing plant. He stayed in the New York area for several years. He then migrated to the Los Angeles area. Here he met Frances—both had come from "Czechoslovakia" but at different times. They had not been previously acquainted. After three days of courtship, they were married.

They bought a lot and built a home on it. In those days you could build a four room house for less than \$1,200. Their first child, Helen, was born in Los Angeles in 1912.

A "land shark" sold them a tract of land in "Escalante Valley" near Zane, Utah (close to the railroad track.) They sold their home and moved to Zane, where "William" was born in 1915. They tried to dig a well so they would have drinking water—the nearest water would be at a neighbor's a mile away.

In those days a "windless" was used to raise the dirt out of the well. Emil

would dig; and Frances would turn the windless by hand and bring a filled bucket of dirt up. When it got so deep, the windless could no longer be turned by hand; the bucket would be raised with a harnessed horse and a "singletree" tied to the end of a cable.

They worked for months, the hole reaching to the 250 feet level--deep. One day Emil filled the bucket and signaled to Frances to pull the bucket out. The bucket used most often would be "cast iron" and a five gallon size. When the bucket was 3/4 out, it came to a stop. Emil waited and waited, the bucket not moving. Fearing the bucket would fall into the hole, Emil dug a place in the bank of the well and crawled into it. After what seemed like hours, the bucket slowly moved up to the top of the hole.

Later he found out that the pigs had gotten out of the pen, and Frances had left the horse standing holding the bucket in mid-air to get the pigs back into the pen.

They never did find water and finally gave up trying. They couldn't make a living on the farm, and Emil found work with the "State Road." He would be gone for weeks at a time. Frances would do the chores and take care of the children. They would be 5 and 2 years old.

She ran out of drinking water. The girl became sick, and she had to carry her wherever she went. She left Helen to watch William and told her not to follow her, as she had to go for some water--a mile away.

Frances had filled her bucket and started back. She could see Helen coming toward her. When she met her, Helen was crying and very weak. Frances picked her up and carried her and the bucket 3/4 mile to home. She put Helen in bed, but she died before morning. "Frances went screaming for help wherever she could find it."

This was a terrible "blow" to them. When they buried Helen in Cedar City, Uncle Albert Mathis met Emil on the street there. "What are you going to do, Emil?" Uncle Albert questioned. "We do not know," Emil returned. "There is an area south of New Harmony," Albert suggested. "Near Sawyer Spring. There is a small spring on the property. Enough for home use and stock water. It is on public land, and you could homestead it."

So Emil and Frances and baby came to the New Harmony area--six miles south and east of town--and homesteaded about 1/4 section of ground "in the mouth of Sawyer Canyon"--Sawyer Spring had already been filed on. This would be 1917. Paul, George, and Manuel were born while living at the ranch. Emil raised dry land grain--mostly rye--on the property. There was enough water for home use, stock water, and a small garden. They raised a few cows, pigs, chickens, geese, ducks, etc. He still worked for the State Road at times.

When William and Paul became old enough, they would ride a horse to school in town. After about two years of this--it would be cold during the winter months to ride six miles each way to school and back home--Emil bought 23 acres of ground from Clarence Englestead where Woodard Sandberg lives now. They dismantled the home on the "ranch" and moved the lumber to build two rooms over a two room basement in New Harmony.

Here Victor was born in 1931, their sixth and last child. Emil would kill pigs for people in town, make sausage, head cheese, smoke ham, bacon--on shares. When they killed geese or ducks, they would remove only the feathers and "down," then let them hang for a few days before removing the entrails. "It would make them mellow," Frances would say.

They were a thrifty, hard working couple. Frances would help Emil in the fields. They raised alfalfa east of the wash in town and on 10 acres in the "dry field" east of the cemetery. They kept the "homestead ranch" and would keep stock there at times.

All of the boys except Victor enlisted in the "Armed Forces" when they became old enough to be accepted: William, Paul, George, and Manuel. Paul made a "career" of it. He became a "B29 Bomber" pilot. During World War II, he landed on a "Pacific Island" to fuel his plane. Who came to do it? None other than his brother Manuel. They hadn't seen each other for several years.

The Emil Dostalek family never joined the Church. "It would be against the Old Church," they said. "In Czechoslovakia." They did, however, go to the "Presbyterian" Church in Cedar City at times. Rulon Orton—a school teacher here one time—filled a mission in "Czechoslovakia" and spoke the language. He may have converted them, had he stayed here over the years.

Brother and Sister Dostalek were supporters of the "Town," however. Anything they could do, in labor or money, they gave freely.

"They loved animals." Always had a dog, a few cats, a good team of horses, and of course chickens, etc.

One time a certain person running for public office came to their home seeking votes. As he came into the lot from his car, the dog started to bark at him. The dog came quite close to the man, and he "kicked" it. "Get out of the way!" he yelled. He knocked on the door, and Mrs. Dostalek opened it. "I am running for re-election. Will you vote for me?" "No! You kicked my dog!" Frances retorted. "I will not vote for you."

One time when the boys were all in the "Service" and Emil was away working for the State Road, Frances and "Victor" were at home alone. Frances wrote an article indicating that Victor had done it—Here is that article:

"We all look forward to Christmas Day because it is a day for hospitality and sharing. It is to celebrate Christ's birth here and in far strange lands. After we were let out the school for our holidays, I felt so happy that I got on top of our woodpile which was piled so neatly by my father, and just when I want to sing "Jingle Bells, Jingle Bell," the whole woodpile crashed down with a bang.

Next day I and another boy went up in the canyon and got us a Christmas tree. It was a long walk, but we didn't mind. After I builded the stand for the tree, Mother set it in one of the corners in the front room. Then I hung on the decorations.

Next day I decided something had to be done about the woodpile that had crashed if I want Santa Claus to bring me lots of presents. With the help of my friends I builded the woodpile as good as my father had it before it crashed down. It was lots of hard work putting pieces of wood on top of each other, like a bricklayer laying bricks when building a house. But we kept on, until the work was finished. Next day I helped Mother with Christmas packages and Christmas cards which she was sending away.

How I wished the time would go faster. I was hoping too that Father would come home, or Christmas without him would be lonely.

Next day I have supplied Mother with wood, a stack of it and instead of doing it that night I have done it in the morning, but that did not bring the Christmas Day any closer. On December 24 we listened to President Roosevelt, a personal message and Christmas greetings to all soldiers who are away from home defending our country. The days are warm and the weatherman predicted no snow for Christmas. Finally the day I have so eagerly waited for arrived, and I was very happy because Father came home.

The night before Christmas I got up twice. The first time I had to go back to bed. But the second time I stayed up. Santa Claus had already come, and I looked carefully for my gifts. There were many. How happy I was. There were presents for Father and Mother. We thought of my brothers who are away and hoped they too had somewhere in the wide world Merry Christmas as we had at home.

On Christmas Day it started to snow, and I set down to write this. How happy I feel and how glad I am that I am an American boy. My parents were Czechs but I am an American.

I set in the warm room looking at my playthings, then mother called us to dinner. We had good things to eat and after dinner we listened to radio.

How good it feels to be in America. You know, Mother, what I am going to do? I'm going to buy a defence stamps with all the money I've got. President wants us to help our country and I will do my duty because I'd rather be an American than any other in the world."

By 1930 Emil was working for the "State Road" full time. The road from New Harmony to the 91 Highway went straight east—it had been going by the "goat corral" and back of the Kanarra fields—through the cedars, past "Old Fort Harmony."

Emil operated a "crusher"—to make gravel. A "gravel pit" was located east of the 91 Highway and north of the intersection of the New Harmony road and the highway. Graveled roads were the rage at this time—no oil roads. The Model A Ford had replaced the Model T. However some of the latter were still in use.

Another gravel pit was located on the west side of the highway and north of the "Ash Creek bridge." When the crusher was at either of these pits, many men from New Harmony had an opportunity to work there.

Teams and wagons were used to haul the gravel. However there were horse drawn graders at this time. A "Fresno Scraper" with a "Johnson Bar" was still used and needed.

Soon after this, "iron wheeled" tractors and "crawler" tractors with a "bulldozer" blade in front were available. Gas and/or kerosene was used for fuel. Steam powered tractors and other equipment were used to farm large acreage before this time. However there were very few in this "neck of the woods."

During the winter of 1936-37 was the year of the "big snow." It started to snow in January 1937. When it quit, it was 5-6 feet deep on the level. Fences in town were completely covered with snow. You could sleigh ride over them when the snow had a crust on.

"No vehicles" left New Harmony or came in for over three weeks. Emil Dostalek was camped in a self-made trailer house at the intersection of the Harmony road and the highway. After it quit snowing, he was allowed to start clearing the road to town with a "bulldozer." It took two weeks, working all day and part of the night to reach town. The snow banks were 10-13 feet high on both sides of the road.

After the war was over, the boys came home, married, and were on their own. William became an "electrician," married and lived in California. Paul married and made a career of the "Service." Became a "Major" before he took retirement. George married August 25, 1942 in Columbus, Georgia—while still in the service. He later became an "electrician" and lived in California. Manuel married and became "City Manager" for the city of "Pasadena," California. Victor married and worked for a "telephone" company in California.

At one time William and George helped "rewind the huge electric motors" in the power plant inside "Hoover Dam." Manuel and George owned their own private planes. They had a landing field near the Dostalek home in New Harmony, another at the "Dostalek homestead." At this time Manuel had bought the "Dostalek homestead ranch" from his father. They would fly several times a year to New Harmony to visit their parents.

It was after Frances died in 1967 that Manuel bought the "homestead." By this time, Emil was living in California with his sons and families—mostly with Manuel and his wife. At one time Manuel took his father, who would be about 86 at the time, to "Bohemia". Later when Emil was around 90, Paul took his father on a tour of the western states in his "motor home." (Paul was separated from his wife at this time.) They were gone two months.

Emil died November 1, 1980. Frances December 7, 1967. They are buried in Cedar City, Utah, where their only daughter (Helen) is buried.

When Frances died, they held her funeral at the Presbyterian Church in Cedar. The New Harmony residents went to the funeral in great numbers. If the Harmony people had not gone, there would have been about ten people there. They were the speakers and other people on the program.

Emil was impressed with the big crowd from New Harmony. "When I die," he remarked, "I want my funeral in the church house in New Harmony." His request was granted 13 years later, and the Dostalek family came to the church house for the first time—as a group. The townspeople and others who came filled the building up.

Clarence Madsen Englestead

Clarence Englestead was born October 23, 1889 in Hatch, Utah. On July 20, 1917 he married Laverne Taylor. His father was Englebort (Brady) Englestead, his mother Sina Sorenson. Laverne was born May 24, 1894 in New Harmony to Joseph Allen Taylor and Margaret Angeline Pace.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
M 1 Elmo Clarence	15 Apr. 1918	New Harmony, UT	married Josephine Seaman on 26 November 1943
F 2 Alta	22 Apr. 1922	New Harmony, UT	married Marion E. Hoover March 1949
F 3 Lucille (twin)	28 Nov. 1927	Cedar City, UT	married Richard E. Nyberg on 3 January 1947
F 4 Thelma (twin)	28 Nov. 1927	Cedar City, UT	married Elvis Thell Stratton on 9 May 1949
F 5 June	11 June 1934	Cedar City, UT	married Elmer James Gollmer on 22 December 1951

Clarence and Laverna (Laverne) owned a home and lot east of the Harvey A. Pace home. Laverna is a granddaughter of Harvey and Susan Pace. Their first known home was an adobe house built on the slope of the gully east of their parents home that was built about 1927. The old home was built on the order of the homes built in North Carolina where the Paces and Redds were converted to the "Gospel" by John D. Lee who went on a mission there.

The house was a two story, with a porch along the full length of the house on the bottom floor and the south side. The house ran east and west. The upper floor had a porch extending the full length of the house with a stairway to get to the upper floor from the ground floor—outside of the house.

In North Carolina, one could enter each room from the "porch." However the Utah climate necessitated doors be put inside. These doors could be closed during the summer months, making more room in the house, and you entered each room from the porch.

There were three known homes built this way on the lower street in New Harmony. More than likely built by the same people. #1—on the Harvey A. Pace property, owned by Harvey A. Pace and his first wife Elizabeth Ann Redd. #2—the first home of Clarence and Laverna built by Lemuel H. Redd or Joseph Allen Taylor (Joseph Allen Taylor is the father of Laverne Taylor Englestead). #3—the first home of Ashby W. and Verna Knell Pace. Built more than likely by Wilson D. Pace—grandfather of Ashby Wilson Pace.

Clarence had an L-shaped lot, stackyard, barn, and field, consisting of 10 or more acres, his home being on the west of the property. Extending east across the gully, up to the hill where his barn and stackyard were, between the lot and barn is a lane to get to a meadow owned by Ashby Pace (and was owned by his father, Lemuel Alexander Pace, who is a son of Wilson D. Pace.) Clarence's field extended south to the ditch—former ditch to "Fort Harmony." East fence is the Glen Leavitt property, now owned by Bob and Patsy Metler. South fence (on west side of property) is the Lemuel A. Pace property.

Clarence raised grass hay on the field east and south of his house. Had an orchard there also. South and west of his home were more fruit trees and a spot to

raise garden stuff (term used by the pioneers—"garden stuff").

On the bench east of the Henry A. Pace property, Clarence owned 60 acres. Some of this property is now owned by the Maxwells. Here Clarence raised mostly alfalfa. Water would be taken to this property by way of the dry field ditch. On a good water year, Clarence could get two cuttings of alfalfa.

When Clarence and Laverna were married, the young and some of the older people took them on a "shivaree." They took them to a fresh cut alfalfa field. The hay was removed, and the alfalfa stubble was thick and sharp. They had evidently taken them in their night clothes and barefooted. Carried them to the middle of the field and left them. The story goes that Clarence had to carry Laverna through the stubble.

Laverna taught school in New Harmony at times. She was good but also strict. One had to really toe the mark. However she could get the point across. You really learned from her. The "mark" of a good teacher is what you learned from that teacher that helped you along life's journey.

Clarence was a big strong man, looked like he never had a sick day in his life. It took a real man to keep up with him—where physical strength was concerned.

One time when the Comanche dam was being built and needed back fill, Clarence would shovel gravel, sand and dirt. He would be bent over shoveling and seldom stop. The shovel he was using had a bow in the handle. "Clarence, you better ease up on that shovel," someone remarked. "That handle is going to break." "That is the most pliable shovel handle I ever saw," Clarence declared. "Watch, I will show you."

He laid the shovel down with the bow up, stepped on the handle. It bent down, then sprang back up after he released the pressure. Stepped down once more, a little more weight this time. "CRACK!" The shovel handle broke in two. "I never would have believed it," Clarence whispered, a big grin on his face.

Clarence had a voice that matched his size. He would come up to visit with the Dostaleks, and you could hear him "whisper" a block away. If he talked in a normal voice, maybe two blocks away.

He was a hard worker, friendly and jovial, seldom lost his temper. He would "chuckle" and make the most out of a bad situation.

He would raise chickens, and during the spring and summer have a big flock he had raised from baby chicks. The pullets he would keep. The roosters he would sell or bottle. Having a large flock, he became fair game to the young set who "partook of them" for chicken suppers.

He had a good team of horses to plow his fields, cut, rake, and haul his hay, haul wood, etc. It would be a long haul—about 2 1/2 miles each way—from his barn to the alfalfa field on the bench. It would take most of a half day to go to the field and bring back a load of hay. It would take at least two men to load a big load of hay—a ton or more. If he sold the hay, he would try to sell it in the field instead of out of his barn.

He milked a cow or two, raised his own pigs, had chickens, turkeys, ducks, geese, even a few rabbits.

As he raised only one boy—he was ill a lot in his youth—the work load fell on him and the womenfolk. Clarence found time in his busy schedule to work for others than himself.

His brothers and sisters and their families came to New Harmony to visit regularly. After the girls were married, they came back to New Harmony to visit at least twice a year. Elmo became a "professional scouter," married and lived in California. Alta married and lived in California. The twins Lucille and Thelma married and lived closer to home—like St. George and Las Vegas. June married and her husband managed "retail stores" for J.C. Penney and others. They lived in California.

Clarence Englestead tells this story:

"Early fall of 1899 I went with Grandfather to Cedar Mountain to check on the livestock. As we were setting up our camp and preparing our evening meal, a good-looking, well dressed man riding a white horse stopped by our

fire.

'We are about ready to eat our supper,' Grandfather exclaimed. 'Come and join us.' The man dismounted, tied his horse to a quaking aspen tree and remarked, 'Thank you very much. I have ridden far this day.'

While we were eating I couldn't keep my eyes off the fellow's beautiful horse, fancy saddle, bridle and other rigging. He didn't offer his name, and Grandad didn't ask him. After we had eaten, the man asked, 'Do you mind if I roll out my bed and share your fire?' 'Sure, you do that!' Grandad exclaimed. 'You are welcome.'

The man unsaddled his horse, rubbed him down, hobbled him, and turned him loose with ours. Rolled out his bed, took off his boots, and went to bed without speaking further.

The next morning he had breakfast with us, rolled up his bed. Saddled his horse, tied his bedroll back of the saddle, mounted and said, 'I am Butch Cassidy.'

"With my own eyes I saw Butch Cassidy and spent the night with him," Clarence concluded:

Clarence and Laverna lived out their lives in New Harmony and are buried in the New Harmony cemetery.

#### Mason Snow Rencher

Mason Snow Rencher was born April 23, 1890 in St. George, Utah. His father was James Grandison Rencher; his mother Mary Lorena Snow. On January 1, 1916, he married Anna Belle Schmutz, born October 23, 1891 in New Harmony, Utah. Her father was Gottlieb Schmutz; her mother Amille (Amelia) Niederer.

Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Vivian	30 Aug. 1918	New Harmony, UT	married George Albert Sherman on 9 July 1947
M 2 John Lewis	23 May 1920	St. George, UT	married Ruth Hatch on 4 March 1943
F 3 Betty Rose	21 Dec. 1923	St. George, UT	died 3 January 1931 (child)
F 4 Maryrene	3 Aug. 1930	Cedar City, UT	married Gaylen Despain Masters on 27 June 1952
F 5 Dorothy Luana	12 May 1934	Cedar City, UT	married Arnold Lamar Graff Jr. on 26 March 1955

It is a supposition that Mason and Anna Belle met while attending "high school" in St. George, Utah. Many parents of New Harmony either took or sent their children to attend "Dixie High." In the case of Gottlieb and Amelia Schmutz's children, they would be sent to live with relatives for the school year or they would board out.

Mason was born in St. George, and it is assumed his parents lived there, at least during the school year. There are many "Snows" who live in St. George, also Pine Valley.

Mason's "father" could have once owned the "Grass Valley Ranch" that later became the property of Mason and Anna Belle Rencher. It is assumed Mason lived on the ranch—at least during the summer months—while growing up. The ranch is located about 5 miles north of the town of "Pine Valley."

There were at least three families living in Grass Valley: the "Ras Gardners," the "Mosses," and the Renchers. All of these families owned livestock and either took them south for the winter or would keep them on their ranches. This necessitated someone had to stay there to feed them hay at least once a day.

Mason would ride his horse from Grass Valley to New Harmony to court Anna Belle.

There was then, and still is now, a trail over the north end of "Pine Valley Mountain" to New Harmony. It goes northeast up the canyon from the ranch, past "White Rock," on east to what is known as the "Cow Pond." By then you would be at the head of the left fork of "Comanche Canyon." From there the trail was on the south ridge of the canyon and would come into the canyon at the "Comanche Spring."

One would cut off at least 10 miles using this trail and save 3-4 hours travelling time. The road as we know it now up Pace's Canyon wasn't completed until 1916--the year Mason and Anna Belle were married.

Mason once said: "It was by the 'Big Pine' that I asked Anna Belle to be my wife."

Mason and Anna Belle's first child was a girl, "Vivian." Born in New Harmony, as most of the children in New Harmony were born, with a midwife attending. It is logical to assume that she was born at the Gottlieb Schmutz home. "Amelia Schmutz" was one of the midwives who helped bring babies into the world. Eliza Kelsey was also a midwife and lived one block away from the Schmutz home. She could have been there.

"The rest of the Rencher children were born in either St. George or Cedar City," indicating they were born in a hospital.

By 1917 the Model T Ford was available to those who had about \$500 to pay for one. That model was built each year until 1925, when the Model A Ford was built. There were other cars--to name a few: Dodge, Chrysler, Chevrolet, Buick, etc. However the Ford was the most popular.

It is logical to believe that Mason had a car as soon as he could afford one. Long drives to St. George, New Harmony, Cedar City, etc. necessitated he own a car when they became available and the roads improved so a car could travel in safety.

Some of the first Model T Fords were shipped to "Lund, Utah" by railroad in crates. Charles Petty owned and operated the "Ford Motor Company" in Cedar City. Sherwin Bradshaw of Cedar City tells of working for "Petty Ford." "I would help assemble the cars," he said. "I got so good, I could put together a car in one day." When his brother "Stanley" started the "Bradshaw Chevrolet" company in Cedar, he went to work for him.

Mason and Anna Belle liked to have the young crowd come to Grass Valley for an outing. Even though there were cars to travel in, the young boys and girls would go by team and wagon. They would take two days to go over there and two days back, stopping overnight at the "Grant Ranch" going over and Pinto coming back, or vice versa. This way there would be chaperones for overnight stops at all three places.

The horse and buggy, team and wagon, were still in use long after the cars were first built. Some of the farmers and ranchers never did drive a car--even though they owned one. When their children, especially the boys, came along, they would take the car out of the barn or shed and learn to drive it.

Mason and Anna Belle liked young people, and the young set liked them. They would travel the 24-25 miles to Grass Valley every chance they had. Mason would entertain the boys and Anna Belle the girls. The boys would help milk the cows--especially if some of the girls were helping too. There was fishing, horseback riding, cookouts, horseshoe pitching, etc.

Mason liked to trade horses, was always looking for a trade that would better his situation. His father-in-law was always trying to beat him in a trade. Brother Gottlieb Schmutz would sometimes wear a coonskin cap during the cold months. "Where did you get the coonskin cap, Brother Schmutz?" "The only time I beat Mason in a horse trade," he retorted, "was when he threw this cap in for a sweetener."

The story is told of a car salesman taking a prospective buyer for a demonstration ride. He had been pointing out all the good things about the vehicle, price, etc. They came to a downhill grade. The salesman said, "I will throw in the clutch and let the car coast." "I'll buy it!" the person exclaimed. "I've been waiting for you to throw in something."

The Rencher family would come to New Harmony for the Fourth and 24th of July to celebrate on a regular basis. Sometimes they would bring "Sam Moss" with them. Sam and Mason were good friends as well as neighbors. They would trade work with each other. On occasion Frank Moss, Sam's brother, would come to New Harmony either with Sam or Mason.

There was a small fellow by the name of "Jimmy Jones." Lived in "Enterprise" or "New Castle." He would come to New Harmony too. He was friendly with Mason. Jimmy would ride his horse over here and would enter matched races. The horse was a sleek black gelding named "Corncutter." The horse was fast, and it would take a pretty good horse to beat him. Jimmy would ride the horse himself. After a race the horse was so calm and gentle Jimmy could ride him among the crowd.

One time somebody lighted a bunch of firecrackers and threw them under the horse while the horse was in the middle of the crowd. All at once, "BANG" went a firecracker, then another "POP POP POP." The horse started to "buck." "Little James Jones lost his hat but not his seat." No one was hurt.

When Vivian became old enough to start school--1924, Anna Belle would come and live in New Harmony with the children during the school year. Mason would stay at the ranch until all the work was finished, sometimes staying as late as Christmas before coming to New Harmony for the winter, then leaving by April 1st to go back to the "ranch." In his absence, his neighbors would care for his livestock.

They lived in the Orson Hammond home a few years and other places in town. When all the Schmutz children married or moved away, Anna Belle Mason and children would live with her parents during the school year--about 1930-31. They still spent their summers on the "Grass Valley Ranch."

When Brother and Sister Schmutz became old and feeble, Anna Belle would stay--along with her younger children--the year round to help them. John, called Jack, would be 15 and Vivian, 20, would stay with their father on the ranch during the summer, coming to New Harmony on special occasions.

When Brother Schmutz died in 1942 and Sister Schmutz in 1941, their home and lot became the property of Anna Belle. By 1943, Mason, Anna Belle, and family made their home permanently in New Harmony. Jack was married by this time. He and his wife operated the "Grass Valley Ranch."

The New Harmony property consisted of the home, a granary--over a cellar, and 1 1/2 acres of ground east of the wash and south of the road. It would be west of the Vilo Pearce home and lot. Across the street north is another 2 acres where a barn, corral, granary, chicken coop, stack yard, and an orchard were located--the town water ditch ran through the property. West of the ditch and north of the road is where the orchard was. South of the road the water ditch ran north of the home to the west of the property, thence south to the property owned by "Andrew G. Schmutz." Along the water ditch and west of the house, fruit trees were planted.

Brother Gottlieb Schmutz was a great hand at grafting limbs on fruit trees. He had a tree west of his home and along the water ditch onto which he had grafted several different kinds of apples, both red and yellow, also one limb that was a "bartlett pear." This is one way to get more varieties of fruit trees in a small area.

At this writing the home has been removed. Only the foundation remains. The barn and other outbuildings are gone. The property is now owned by Dorothy Rencher Graff--or her children.

### Ashby Wilson Pace

Ashby Wilson Pace was born December 15, 1891 in New Harmony, Utah. On October 20, 1915, he married Lydia Verna Knell. She was born September 11, 1890 in Pinto, Utah to James Green Knell and Lydia Mechum Thornton. Ashby's father was Lemuel Alexander Pace, his mother Susan Amelia Clark.

Children of Ashby Wilson Pace and Lydia Verna Knell were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Iva	1 May 1921	Cedar City, UT	married Albert Nelson Harrison on 27 May 1939
F 2 Camilla	2 July 1925	Cedar City, UT	married Harold Petty (first husband) on 7 Dec. 1945 married Darce "M" Prince on 28 Oct. 1954
M 3 Boyd Ashby	12 Aug. 1930	Cedar City, UT	

Ashby Wilson and Verna Lydia Knell Pace's first known residence in New Harmony was a two story gray adobe home. It was located on the north side of the lower street, facing south but running east and west.

This house had a porch that extended the full length of the structure on the ground floor, suggesting that at one time it had another porch along the upper floor built the same way. There was evidence that at one time this house was built the same way as two other homes on the lower street and patterned after the homes built by the Redds in "North Carolina." This home was different in the sense that it had, built on the north, an extension, and from here an inside stairway was built to get to the upper floor.

In the Redd Family History it states:

"Ann Elizabeth, or Libby or Lib., married Harvey Alexander Pace--the brother of Wilson D. Pace who married Ann Mariah Redd. Libby and Harvey had a house in New Harmony on the lower street across from her brother Lemuel H. Redd and a little farther west. It was built similar to the home of the older Sigley Redd home in Sneeds Ferry, North Carolina."

One would take it that Lemuel H. Redd built or helped build the home where Ashby and Verna first lived and lived there at one time.

In the year 1870 Lemuel H. Redd bought the John D. Lee farm and moved about one mile west into a home built by John D. Lee. Wilson D. Pace--the grandfather of Ashby Wilson Pace--could have bought the Lemuel H. Redd home and lived there. It would be located just west of the present "Ashby W. Pace" home where Pauline Blake lives now.

The "Paces" married "Redds," and the Redds married Paces. They were converted to the gospel by John D. Lee and migrated to Utah. Later they were sent to help settle New Harmony, the Paces coming first and the Redds later.

The red brick home to the side and back of "Boyd Ashby Pace's" home is where Ashby Wilson Pace was raised. It was built by Lemuel Alexander Pace. In any case, Lemuel Alexander Pace owned the home and raised his family there.

After Ashby and Verna married, they lived in the old adobe home and owned the ground east to the next street. Ashby ran property that once belonged to his grandfather. It was located south of the "Joe Lee Creek" and between property owned by Gottlieb Schmutz and the John D. Lee property. South of the west end of the Clarence Englestead property--one had to go down a lane to get there--was another parcel of land, 20-25 acres of meadow. This was used to pasture milk cows, or you could cut it for hay.

South and east of town about a mile, Ashby owned 50-60 acres of ground. Here was raised alfalfa hay, corn, grain, melons, etc. He raised some of the best melons in the New Harmony valley. Water taken out of the former "Fort Harmony" ditch.

Ashby received his schooling in New Harmony, Cedar City, and "Brigham Young Academy." He was a farmer, cattle and sheepman. His sheep were mixed with James L. Prince's during the summer and grazed on the "Pine Valley Mountain." During winters the herd would be mixed with others and taken to the "Hurricane Valley."

At one time he carried the mail--before he was married--from New Harmony to "Leeds" and return, a distance of 50 miles round trip. He would keep a horse in Leeds, changing horses for the homeward journey. The route he traveled each day--except Sunday--would take him over the hogsback, by the "Al Thorley Ranch," to the dugway or county road, down in Ash Creek Canyon or by the east end of the Black Ridge, by Pintura, Anderson's Ranch and on to Leeds.

Ashby became a "professional" horseman in his life's journey, first carrying the mail--in all kinds of weather and conditions--travelling 50 miles, six days a week. He knew his horses; they would be put into every possible gait they had, depending on the terrain and circumstance, each trip. To become the rider Ashby was, you would need to be part of the horse; moving forward, backward, up and down. Raising ever so slightly in the stirrups now and then to ease the burden on the horse's back. Dismounting when resting the horse; even leading the horse at times.

A horse with a fast walk could travel 5 miles an hour. At that rate it would take 10 hours to make the round trip. However other gaits would be used. He could and usually did make the trip in 8-9 hours. Ashby knew early in life the value of a well cared for horse. Well groomed, well fed, well shod. Never give a sweating, thirsty horse a full drink of water. Lead him around until he cools off. Rub him down before putting him in a stable or tying him up. Take care of your horse or horses before caring for your own needs. They will give you longer and better service if you do.

For twenty or more years Ashby rode in horse races in and around New Harmony. He became an "outstanding jockey." When he rode a horse in a race, the horse would win 99% of the time. In his case, the "smart money" would be on the rider. He could handle a horse with the "best."

During the Fourth and 24th of July the races would be run up the street in front of the Orson Hammond and Albert Mathis homes. The starting line would be about where Dennis O'Connor's home is now. A little to the west and on the same side of the street, there was a huge "honey locust" tree providing shade for the starting line. It would take some time to get the race under way. The horses would be self started. The street was dirt at that time, providing a good track to run the horses on.

Here is where the name "jockey" came in. "NOBODY could out-jockey Ashby Pace." Many would try, but few if any would get the head start on him. Now an even break was what they were after; however if you were smarter and quicker, that split second head start could mean the race. Here is where a "professional horseman" came into play.

The track up the street in New Harmony would be 1/8 mile. When a longer track was needed, races would be run up the lane south and east of the cemetery. By going south to the gate where Cannon Huntsman goes into his field, a 3/8 mile track could be used. The cars would be parked on the east side of the track, providing a place to view the race sitting down--unless someone standing along the track blocked your view.

Horses became better animals after Ashby had ridden them over a period of time. "Professional horsemen" have made this remark: "It is all in the hands and knees." One had to have a light but firm grip on the reins. With a touch of the reins and a gentle pressure of the knee, you could signal to the horse the message you wanted to convey.

About 1934 a round race track was built in New Harmony. It was in the field north of the road out of town and west of "Bumble Bee Wash." Lyle Prince owned the land where the track was built. When this track was completed, the horse racing really picked up. Guard rails were built around the turns on the east and west. It was a one-half mile track.

Several race meets were held each summer. Horses from Leeds came here. Evan Sullivan and Leland Sullivan of Leeds were race horse lovers and brought horses here. Horses came from Cedar City, Kanarra, Parowan, New Castle and Kanab. Of course Rulon Taylor and Cecil Parker were still competing against each other. Rulon had a mare called "Sally Rand"--raised in Parowan--was winning a lot of races with her. He was getting richer, and Cecil was getting poorer. Cecil Parker and Lalif Wood were always

trying to beat Rulon, but they usually lost.

Rulon took Sally Rand to Ely, Nevada several times; won some big purse races. There were races in Cedar City, Parowan, Beaver, Spanish Fork, Payson, just to name a few. Rulon took them all in.

A horse from Kanab was brought here for some of the races, won most of the time. Sally Rand was the only horse to ever beat him. His name was "Packalett." The Sullivans lost quite a sum of money betting against this horse.

Afton Grant was a "jockey" at this time. He was small--120-125 pounds. He even went with Rulon to ride for him at times.

After a few years, "Sally Rand" broke down and had to quit racing. Ver1 Kelsey bought her from Rulon and raised a filly by "Henry Lee;" named her "Sally Lee." She was even better than her mother. Ver1 took her to some big races--Ely, Payson, etc., won some big purses. Was offered a big price for her; never did sell her.

When the circle track came to town, Ashby Pace retired from riding. "Regular jockey saddles" were used there mostly.

The best horses started to go to the larger tracks, and after several years--around 1940--the race track was moved, and Lyle Prince started to plant the area in wheat. However Kanarra had a circle track by this time. The races kept going there for a few years longer.

Ashby Pace took an active part in "drama" in the community. He most likely had experience while attending school in Cedar and at "Brigham Young University." He took part in many one act and three act plays in his growing up years and young married life. He was very good at this art.

When the "Homecoming" was held during August 1928, Ashby and Verna were on the "General Committee." Those on the committee were James D. and Emma Neilson, James I. and Edna Prince, Ashby W. and Verna Pace, Antone and Vilate Prince. There were other committees: entertainment, food, housing--mostly tents. A regular tent city was east of town on the spot where Lyle B. Prince's home now stands. There was a grove of "locust trees" here to provide shade for the camps.

One time Thomas J. Pearce, husband of Vilo Davis Pearce, said, "I would ride a horse next to Ashby when going to the field from town and back." Thomas ran a farm east of Ashby. "I would have to trot my horse to keep up with him."

Ashby was a man of many talents. Whatever he took upon himself to do, he did well and could do about anything he set his mind to do.

Ashby became a widower on October 19, 1959 when his "sweetheart" passed away. He has been a widower for 45 years. At this writing, 1994, he still lives, at the age of 102 years and 9 months. He is in a rest home in Parowan, Utah.

### George Albert Grant

George Albert Grant was born February 17, 1891 in New Harmony, Utah. On December 23, 1912 he married Clara Naomi Farr in Richfield, Utah. He was the son of Edmund Carbine Grant and Emily Jane Adair. Clara's father was Franklin John Elbridge Farr, her mother Sarah Eliza Evans. She was born January 10, 1896 in Salem, Utah.

Children of George Albert Grant and Clara Naomi Farr were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 M Afton Farr	29 Dec. 1913	Payson, UT	married Utahna Williams on 24 September 1936
2 M Sheldon "B"	25 Jan. 1916	New Harmony, UT	married Vada Prince on 8 June 1938
3 M Glenn Albert	27 Dec. 1918	New Harmony, UT	married Beulah Petty on 14 February 1941
4 F Wilma	26 Sep. 1921	New Harmony, UT	married John E. Lynch on 16 August 1945
5 F Ina	2 July 1924	New Harmony, UT	married Glen O'Brien on 7 May 1944
6 M George Dallas	26 June 1926	New Harmony, UT	married Louise Carr in March 1944
7 M Rodney Darrell	28 Apr. 1930	New Harmony, UT	married Ruby Whipple on 25 September 1955
8 M "J" Richard	23 May 1935	New Harmony, UT	married Nancy Dix
9 F Sharon Gaye	12 May 1938	New Harmony, UT	married Kent Day Morris on 26 June 1959

George Albert Grant met Clara Naomi Farr in the "Sevier" area. His sister Emma and her husband Jim Neilson were living in Monroe, Utah. Bert would go there and spend some time with them. Clara's parents--her father having followed the "sugar industry" to the area--also lived there. Dancing was the favorite pastime at the time. Bert, who loved to dance, more than likely met Clara at a dance. After a whirlwind courtship, they were married December 23, 1912 in Richfield, Utah. Clara would be one month shy of her 17th birthday.

Their first home in New Harmony was an old large frame house on the corner where George Dallas Grant lives now. The older home where Bert and Clara lived was the home of William Warren and Mary Carbine Grant Taylor. At one time the New Harmony Post Office was located in this house, and Mary Taylor was the "Postmaster." Mary A. Taylor was appointed "Postmaster" September 24, 1878 by the "Postmaster General of the United States." She was Postmaster for 25 years, having to give it up because of poor eyesight. Mary A. Taylor was the mother of Edmund Carbine Grant who was the father of George A. Grant.

Early in life Bert would go to the sheep herd with his father. Edmund managed three sheep herds for Wilson Imlay. Here is where "George Albert" received his training and "love" for the sheep herding "profession." George Albert Grant became a sheep herder, sheep shearer, and farmer. He chose early in life to work for someone other than himself. He would be away from home--except for short periods--nine months out of the year. One month at home in the spring--March, and two months in the fall--October and November. The years that he sheared sheep he would be gone March, April, May and June shearing sheep and goats on the "Arizona Strip" and following the trade into Idaho, Wyoming, and Montana.

By 1916, four years after he married, Bert was working full time for Henry Alexander Pace herding sheep in "Hurricane Valley" during the winter. Summer months in Comanche Canyon, "Paradise"--west of New Harmony, and on the "Forest" near "Dry Lake" and Quaking Aspen north of town. Working also on the "farm" and in the "hay fields."

By 1932 when all of the Dixie National Forest became open to "deer hunting," Leroy and Bert Grant started a camp at the "Grant Ranch." Whoever George Albert--Bert--happened to be working for, he would take all of the month of October off to prepare and get things ready for the hunt.

Horses had to be rented wherever he could find them--spoken for--a week before the hunt. The horses would be brought to the "Grant Ranch." They would need to be

"shod" if they were bare footed. If they had shoes on and their feet were long, the shoes would need to be removed, the feet trimmed and the shoes reset. Saddle horses would be a "premium." Even draft horses--horses used to plow, cut and haul hay, etc.--were put under the "saddle." Up to 50 horses would be needed to take care of the hunters that came to the "Grant Ranch" deer camp.

A regular "tent city" was put up east and south of the "ranch house," also across the road to the west. As many as 100 men and boys 16 and over would be there--about 50 as paid hunters, the rest to carry in deer and act as guides or be there for the "excitement" of it all. The horses would be hired out by the day. Meals would be served--to those willing to pay for it--two times a day. A sack lunch would be furnished to the paid hunters.

The horses would be pastured in the large meadow or stabled in the barn. There were long stables on the east and west where 50 horses could be stabled and enough hay to feed them. As the ranch was in the center of some of the best "deer hunting" in the world, many hunters would walk to hunt. However, a horse would be needed to carry in the "deer."

For the 11 days of the hunt and some three weeks before, the "fever and excitement" would be high. It wasn't all fun, however, to take care of up to 50 paid hunters. The workload would be heavy. Edmund C. Grant--father of Roy and Bert--was the "chief cook." There were grandsons and nephews to help in doing the camp chores, gathering wood, peeling potatoes, washing dishes, pots and pans, waiting on tables, etc. A big tent was put up north of the "house" where all meals were served. The paid hunters would be served first. It took 1-2 beef to feed all the hunters.

The paid hunters came here from California, Northern Utah, prominent men from Cedar City and St. George. By the last weekend of the hunt, hunters came from other areas of the "state" who hadn't yet killed their "buck." Came by the "Grant ranch," hoping to fill their licence.

Early October of 1933 Bert was in front of the J. C. Penney store in St. George. A fellow with two sons drove up and parked along side of him. Bert could see by their attire and loaded trailer that they could be "hunters." On a venture, he walked up to them and remarked, "Are you by any chance deer hunters?" "As a matter of fact, we are," the man volunteered. "Where do you hunt?" Bert questioned. "We have been going to Kiabab in Arizona," the man said. "However, we came early and are looking for a place to hunt in Utah." "I help run a deer camp about 50 miles north of here!" Bert exclaimed. "My name is Bert Grant." "My name is Charlie Coverrubius, and these are my two sons Mason and Glen."

During the conversation Bert enticed them to come to the "Grant Ranch." They camped around back of the corral, outside of the fence and across the road from the ranch house in a sheltered cove with a southern exposure. They did their own cooking and took care of themselves without much help from the Grants.

For about three years Charlie and the two boys came to hunt. They were good hunters and required nothing except help to carry in their deer. A friendship was formed that lasted for 24 years. After a few years one of the boys would bring Charlie up here, leave him and come back to get him after the last day of the hunt. "Charlie Cobb"--the Grants called him. Later on it became "Uncle Charlie." He would come the first of October and stay at the Bert Grant residence in New Harmony and at the Grant deer camp. One of the boys still brought him up and would come back to get him after the hunt was over.

Uncle Charlie owned and managed "Stienmillers Auto Top and Harness Shop" in Oxnard, California. If one were to walk in that shop, after ten years of Utah hunting they would see "huge" mounted deer heads hanging on the walls--dozens of them. Uncle Charlie would make rifle scabbards, bridles, cartridge belts, knife scabbards, rifle slings, saddle bags, etc.--on the side. It wasn't long until all the "Grants" had one or all of those, "starting with Dad."

After a few years and before Charlie came to spend the month of October, he would bring a friend by the name of "Bernie Muldoon." Bernie operated a "tire recapping"

business in Oxnard. He would bring Charlie up here in his pickup, and they would stay for the 11 days of the deer hunt. At first Bernie didn't hunt deer. He came for the "excitement." They still camped in their favorite spot and would do their own cooking.

Uncle Charlie always brought a few extra "rifles" with him. One time he brought a "300 Magnum." This gun was a "small cannon" compared to the 270 Winchester and the 30-06 Springfield that were popular hunting rifles. Glen Grant started to use this gun and killed deer when other hunters using smaller guns quit shooting.

One time a man by the name of "Jack Isabell" from Cedar City came to hunt. About the middle of the season--when it was allowed to fire a gun near camp--Jack was bragging on his 30-06 rifle. "I can hit that rock on the big rocky knoll across the meadow." Now the rock he was talking about was the size of a washtub and 600-700 yards away. "I would need to see you do that," someone piped up.

Jack went to his camp and came back with his gun. Others did likewise. Soon the shots were echoing through the surrounding hills. A crowd had gathered at the "well" and resting their rifles across the well would try to hit the rock. About a dozen shots had been fired, and no one had hit the rock. Jack had fired at least four of those shots.

Glen Grant came out of the house. "What are you shooting at?" he inquired. "That rock across the meadow, in about the center of that solid rock knoll. No one has hit it yet." Glen turned around and went to the house and came back with the "300 Magnum." The shooting had stopped by the time he got back. Glen threw a shell into the chamber, leaned over the well, and touched off a round. "The dust flew off, near the center of the rock." Jack Isabell didn't say a word. Shouldering his gun, he went back to his tent.

Bert and Clara loved to dance--especially the square dance. Bert was a "caller." However most of the time he would be dancing too. As one had to make their own entertainment, a group of the married couples would get together for parties. They would play cards, play games, sing and dance. The dances would be held in the church house, or, if it were summer, in the outdoor dance "pavilion." Other couples would be invited to the dances. The group consisted of Bert and Clara Grant, Jim and Edna Prince, Jim and Emma Neilson, Ashby and Verna Pace, Frank and Nora Kelsey, Donald and Amber Schmutz, Mason and Anna Belle Rencher, Antone and Vilate Prince. The parties would be held at different homes.

When Bert retired from the sheep shearing "profession," about 1942, he worked for Keith and Chester Smith who ran a large sheep operation and farm in Cedar Valley. They owned enough ground--on the farm, on Kanarra Mountain, near Iron Mountain, and west of Beryl, Utah--to keep the 1,200 head of sheep the year around on their own property. Bert worked for them nine months out of the year for 17 years.

Bert moved his deer camp to the "Garden Spring," one mile south of the Grant Ranch, in 1946. Here he had 8-10 out of state hunters. He operated this camp until his death on January 16, 1965. Some of the family and friends hunted deer there for several years longer.

Clara died on October 10, 1974. They are buried in the New Harmony cemetery.

#### Great Floods of the Harmony Valley

When the "Saints" first came to the valley, the washes weren't as large as they are now. Floods would spread out across the land in places. During the summers flash floods would come down different canyons. The "Bumble Bee Canyon," "Red Butte," and "Sand Hollow" east of town. "Broad Hollow" and "Pace's Canyon" north of town. "Pinto Creek" northwest of town. "Comanche Canyon," "Straight Canyon," and "Main Canyon" west of town.

Debris such as logs, limbs, trees, brush, leaves, tree berries and needles, pine cones and needles, also rocks came down. These could form a "dam" in a bend of the

wash or next to trees along the bottom of the wash and cause the floods to be diverted through parts of the town.

There were many floods spoken of in history or diaries of different people who came or lived here. The ones that were the most fearful and did the most damage were:

Number one: The flood during the winter of 1861-1862 at the time Fort Harmony collapsed. It had rained and snowed for 28 days. The washes and gullies were "booming" with water. The "settlers" not only feared for their "dwellings" but also for their own "lives." At this time the washes were cut deeper and wider. New washes were made. As hard as the "Harmony Valley" was hit, it was worse downstream.

All over southern Utah it was flooding. Up the Virgin homes, barns, farm equipment, etc. were washed downstream. Many lives were lost in the floods. "Fort Santa Clara" was washed away--it was made out of "rocks" laid up with mortar. These floods would have to be the worst in the "Southern Territory."

Number two: This took place December of 1889. From the writings of Maria Luella Redd Adams, daughter of Lemuel H. Redd and Keziah Jane Butler who owned the "Redd Farm"--once owned by John D. Lee, we find:

"It was in December of 1889 that we experienced the most serious flood anyone in our town could remember. It was on a Sunday, and I had been with my brother William's family, helping my sister-in-law Verena who had just had a new baby. There had been heavy rains periodically for six weeks. I came home, and in the afternoon we heard a distant rumbling noise that seemed to come from beneath the earth and shake the very ground we stood on. Mother was pale with fear and nervous as the noise grew louder and clearer. Finally our brother William came riding from town on a horse. 'Mother, it is a flood, and it's upon us!'

From the town, somewhat lower than our farm, could be seen a great wall of water, carrying trees and boulders, sweeping everything before it and rushing toward our home! Father was not at home, and our brothers bridled six horses, hoping to cross Ash Creek and escape before the flood reached us. But before we mounted and left, a strange and wonderful thing happened. The flood water separated into two channels, one passing on one side of our house and the other on the opposite side, leaving our home and family safe.

After the fear and excitement were over, our brothers discovered what happened. The long weeks of rain had caused a landslide that formed a dam across the canyon. The constant rain had made a deep lake that poured its waters down as the dam broke, carrying everything before it. Carrying everything, that is, but the one thing that saved us--a lone pine tree, big and sturdy and tough enough to withstand the onrushing waters. We had always loved this tree standing only a few blocks above our home and guarding the valley like a sentinel. After the flood the tree became the pride of our family and of the town as it had stood firm against the raging waters. The trunk was scarred, the lower branches torn off, and some of its roots bare.

In later years I have been proud to return to the big tree with my children and grandchildren and tell them the story of the flood. I told them of the gratitude we felt for the care of our Heavenly Father in giving us the protection of this pine tree, this old friend. I explained to them how thankful we were that night for the shelter of our home, the good food placed before us, and the warmth of our cozy beds that fearful night when we almost lost these precious blessings.

Years later, when many of us returned to our old homesite for a reunion, my sister, Alice Redd Rich, who used to tell her children, 'You will grow up to be strong and well. After all, you have Redd Rich blood in your veins,' wrote the following poem about 'our tree' that expressed the feeling

we all had:

### LONE PONDEROSA PINE

I pause, here in the shadow of your towering heights  
And note your lifted arms  
High in the thin blue air  
To catch in undertone your whispered secrets  
Of long years past.  
The cooling shadow of your massive trunk,  
Now scarred by floods and insect ravages  
And lightning's fiery thrusts,  
Extends a lovely welcome to a prodigal's long delayed return.

Lone patriarch, in Ponderosa pride, and quiet lonely majesty,  
Your needle twigs here offered safe and sheltered nesting homes  
For feathered friends;  
You have listened to the mating call  
And lovely song of whippoorwill and lark;  
Your arms have rustled to the scurrying feet  
Of furry foragers for food.

Old sentinel deep-rooted under deep debris,  
Your watchful eyes  
Have seen our virgin lands emerge from untamed wilderness  
To fertile fruitful fields and sheltered homes  
For fearless pioneers.

Long past the seedling stage, you marked the time  
When Pilgrim Fathers braved uncharted seas.  
To find religious freedom on this choice continent;  
Mature and strong you throbbed  
When air waves brought the clang of ringing bells  
For Liberty and Freedom from a tyrant's rule.

Live on, lone tree, and bless all living things  
And keep your guiding watch--tower unimpaired  
Here in your independent solitude."

This "Big Pine"--so called today--still stands. However, high up the tree its mighty trunk had forked. In 1992 a "terribly strong wind" tore off one of those forks. The Lone Sentinel still stands guard overlooking New Harmony. If by chance the other fork breaks, the tree will be "doomed." There are--by now--several other big Ponderosa pines near the area. Still, can one of those take its place?

Flood Number 3: This flood took place somewhere between 1891-1895. It came from the north and spread from the east of Pace's Canyon (wash that goes through town) to the foot of the hill west of the present Fire Station. The main body of water hit the street at the Independence Taylor home. Only the Gottlieb Schmutz home was between the Taylor home and the wash. There were no homes north of the Taylor home.

People left their homes or were rescued and taken to the school house--a cement structure with high windows--located, if it were there now, in the street west of the Lyle B. Prince home. The best way to take people to the school house would be horseback. Wagons, hay rakes, hay mowers, and livestock were swept downstream. Buildings without foundations such as chicken coops, outdoor privies went down with the flood.

Edmund C. Grant--his barn and corral were east of the flood and on higher ground-

-tells this story:

"I rode my biggest work horse through the flood, dodging logs, limbs, trees and other debris, to rescue people stranded. At the Independence Taylor home, I found him in a huge locust tree in front of the house. 'William is in the house!' Uncle Penn shouted. 'Get him first!' I found the lad on the front room table. There was water in the house and still rising. I called to the boy. He came to the door. 'Give me your hand!' I exclaimed. After getting him on the horse behind me, I shouted, 'Penn, slip on behind William!' The three of us rode that horse through the flood to the school house."

The rain was still coming in a steady downpour long after all people were safe in the school house. They remained there overnight before it was safe to go back to their homes. After the water subsided and the creek drained off, hay rakes, parts of wagons, etc. were found high up in the big willow trees bordering "Joe Lee Creek."

### Donald Schmutz

Donald Schmutz was born October 6, 1889 in New Harmony, Utah. His father was Gottlieb Schmutz, his mother Emilie--Amelia--Niederer. On May 12, 1916 he married Amber Timothy in Salt Lake City, Utah. She was born January 19, 1891 in Jensen, Utah to David Timothy and Martha Elviria Haws.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 M Don Carlos	18 Mar. 1917	New Harmony, UT	married Ramona Cannon on 2 August 1941.
2 F Fawn	8 June 1919	New Harmony, UT	married Evan Spencer Pickett in August 1942
3 M Milton David	31 Oct. 1925	New Harmony, UT	married Elaine Cannon on 17 June 1947
4 M Stanton Eugene	20 May 1928	Cedar City, UT	married Joyce Neilsen on 26 May 1948.

Donald and Amber Schmutz had a home and lot across the street north of the church house. Bevan Iverson owns the property now and built the home that is there. Donald and Amber's home was located on the south central part of the lot. North of the house was a cellar with a wash house built over it. North of the wash house was a woodshed. In the north central part of the lot was a barn with a corral on the east of it. The gate of the corral opened onto the street. West of the barn was a granary; west of the granary was a pigpen. On the southwest corner of the lot was a garage; north of the garage was a garden spot. East of the house was another garden spot.

Donald raised most kinds of vegetables along with watermelons, cantaloupes, honey dew melons. He was a good gardener and utilized every square inch of his lot.

Donald went into partnership with his brothers, Andrew and Eldon, and he was chosen to be the head of the Schmutz Brothers operation. They ran a 3,000 head Angora goat herd. East of town on the bench area they owned 600-800 acres of ground, including the Fort Harmony site.

The Schmutzes were hardworking people who saved their money and took advantage of opportunities that came their way. They taught their children the value of work early in life. They all received advanced education. They were ready for marriage when the time came.

When cars became available, the brothers owned a pickup truck for their operation. First a Model "T" Ford 1917 and later a Model A Ford 1925.

The horse and buggy were still used and were needed; however, the faster vehicle

was used for long trips back and forth from winter to summer range. The brothers lived within one block of each other. Had their water turns together. Whoever was home when the water turn came would water all three places. One could say they lived as near to the "United Order" as three families could possibly do so. "It spoke well of the three families to be able to do this."

Donald and Amber took active part in Church activities, also in the town. Donald was a bishop's counselor. Worked as a "Boy Scout executive" most of his adult life. Amber played the organ and piano for Church activities and town functions. They lived in the center of most activities in the town and Church. Any people in need could get help from them. They liked people and people liked them.

The "Schmutz Brothers" furnished employment at times for a good share of the male population of the town. In the hay fields, in the goat business, herding, shearing, "kidding season," etc. In personal histories of people raised in New Harmony, there is evidence of this.

When Donald and Amber's children became old enough to go to "high school"—about 1930, they bought a home in St. George, Utah. Donald divided his time between the two places. The family would come to New Harmony for the summer months—after the school year. This went on for a few years until they sold their home and lot to Leslie and Wilma Pace in 1936. After that they moved to St. George permanently. At this time Donald kept his share of the "Schmutz Brothers" operation and would spend time here.

The boys didn't follow in the father's footsteps. Milton became a "veterinarian." Practiced in California. With a college education Carlos and Stanton found employment in other fields. Fawn married and is living in St. George and Pine Valley, Utah where she and her husband own winter and summer homes.

By the early 1940's the Angora goat business in New Harmony became a thing of the past. Cattle had replaced the goats. Donald sold his holdings in New Harmony to his brother Eldon and went into other business enterprises in St. George. He still maintained his work in the Scouting field. He became a Scout executive and was affiliated with the "Zion Park Council of the Boy Scouts of America," a position he held for many years. He was a "boy's man" in every sense of the word.

### Eldon Lyman Schmutz

Eldon Schmutz was born December 19, 1893 in New Harmony, Utah. He was married August 10, 1921 in Salt Lake City, Utah to Eva Verona Buys. His father was Gottlieb Schmutz, his mother Emilie (Amelia) Neiderer. His wife's father was William Buys, her mother Sarah Jane McDonald.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 Norma	25 Aug. 1923	Cedar City, UT	married John C. Young on on 10 September 1960
2 Eldon William	2 July 1927	Salt Lake City, UT	married Hazel Luree Sargent on 14 June 1949
3 Eva Lou	9 Sep. 1928	Cedar City, UT	died November 25, 1942
4 Pearl Amelia	23 Apr.	Cedar City, UT	

It is a supposition Eldon and Eva lived on the lot east of the church house (in an older home.) The home that is on the lot now was built in 1927. That is where they raised their children.

Eva was a "school teacher" when she and Eldon met. It isn't certain if she taught school in New Harmony after they were married. She did, however, teach in Sunday School and Primary. She was an "excellent teacher" with children. During the winter months and inclement weather, Eva would take her class to her home across the street.

Eldon was the younger of the three brothers of the Schmutz Brothers operation. He and Donald did most of the farming; Andrew did most of the herding of the "Angora" goats.

Eldon held positions of "trust" in the ward and town. He was president of the "Water Board" for many years. When the town became incorporated, he became President of the Town Board. He worked in the "Sunday School" for over 18 years as a counselor and a president. He was instrumental in helping with water difficulties that arose in the town, especially where legal rights were contested.

Eldon gradually bought out his brother Donald's holdings in New Harmony when Donald moved to St. George.

When Andrew died in 1966, Eldon bought all of the property that belonged to Andrew and became the "owner" of "The Schmutz Brothers Operation." He raised cattle and farmed some of the bench area "dry land." His only son Eldon William helped him.

Norma became a school teacher and earned a Doctorate degree in that field. Taught at the "University of Hawaii" in Honolulu. She would come to New Harmony on a regular basis to visit.

Pearl Amelia became a "stewardess" for a large airline company and flew all over the world. She was able to get passes for her parents. Eldon and Eva saw many of the "world's most interesting cities," an opportunity that doesn't come to many that easily.

Eldon William became "cashier" of The State Bank of Southern Utah. He eventually became owner of all the property once owned by the "Schmutz Brothers" except the Andrew Schmutz home. That is owned by Andrew's son William Gardner Schmutz.

When Gottlieb Schmutz died in 1942, all of his property that he owned at the time except the house and lot eventually became property of the three "Schmutz Brothers." Over 100 acres east of the cemetery. About 30 acres north of "Joe Lee Creek" and west of town. Another 15-20 acres south of "Joe Lee Creek." This 145 acres added to the 30 acres west of town already owned by Eldon Sr. gave him 175 acres of choice land near the city limits. With the property on the bench along with grazing rights, made one of the better ranches for cattle in the "Harmony Valley."

### James Irving Prince

James Irving Prince was born November of 1899 in New Harmony, Utah. On June 6, 1922 he married Mary Edna Russell. His father was George Francis Prince, his mother Nancy Elizabeth Pace.

Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Lola	25 Mar. 1923	Cedar City, UT	married Phildon Demille on 16 September 1941
M 2 Merl	5 May 1925	New Harmony, UT	married Elaine Allred on 15 September 1946
F 3 Maureen	26 May 1929	Cedar City, UT	married Lanell Mitchell Lunt on 12 July 1951
M 4 Darrell "J"	6 Aug. 1936	Cedar City, UT	married Marlene Frei on 6 June 1959

The first known home in New Harmony of James Irving and Edna Russell Prince was an older home set in the back of the lot on property once owned by Harvey A. Pace and was located on the lower street. It isn't certain how long they lived at this residence.

About 1927 James and Edna bought the Henry Prisbrey home. Here they raised their family. The house and lot is located south of the George F. Prince home now owned by Kerry and Lana Grant. Besides the house and lot they eventually owned about 10 acres at this location.

North of town and south of the forest fence James owned 80 more acres. On the lower half of the property dry land grain--wheat--was raised. The upper half was used for pasture and was covered with juniper trees, browse, some native grass. East of town in the "dry field" was another 10 acres. Here was raised "alfalfa." A Class B water right was owned for this property. On a good water year two crops of hay could be raised.

James became a farmer, a sheep shearer, and a Angora goat shearer. He would take shearing work close to home and operate his farm. When he quit the shearing profession, he took work with the "railroad." Mostly cleaning "ore cars" at the Iron Mountain area. He worked at this profession until he reached retirement age.

James had planted an orchard--about 8 acres--on the west part of his property. Here he raised mostly apples. However he had other fruit trees: cherries, peaches, pears, apricots, plums, etc. These fruit trees provided a large part of his income and took a large part of his time--pruning, fertilizing, irrigating, spraying, picking, sorting, and selling the fruit.

The site he chose to build his barn was well selected. On higher ground with a gentle slope to the west, permitting rain and other moisture to drain off. The irrigation ditch that the neighbors on the south used ran through his lot east of the barn. East of the ditch was a large garden spot. Along the irrigation ditch fruit trees were planted.

James and Edna took active part in Church and community affairs. James was a counselor to two different bishops. Edna worked in the auxiliaries of the Church: Relief Society, Sunday School, M.I.A., and Primary. Edna had a "beautiful singing voice." She took active part in the singing in the ward and town. She and her brother-in-law Marion Prince would be called upon regularly to sing a duet.

James (Jim) was fleet on foot and was called to run in matched races. There were few men in the town and surrounding area who could better him in a 25-30 yard race. He seldom would run more than 30 yards. Jim ran in races until he was 40 or more years old. Rulon Taylor and others would match Jim in races. During those days "sports" of all kinds were held during the summer--not only on "holidays" but in between.

James learned to farm from his father and grandfather, an art that was handed down from generation to generation. He was also taught the "shearing profession" by his father who owned a small sheep herd. His first shearing lessons were with the hand operated "blades." Later when motors became available, power operated shearing machines were used. With the hand held, power operated machine one could double or triple the number of sheep or goats sheared daily.

James first learned the "farming trade" when horses were used to plow, cultivate, and harvest crops. Horse powered mowers, rakes, wagons, etc. were used to harvest "hay"--both "alfalfa" and "grass." Barns were used to store loose hay; also outside haystacks were made for any excess hay.

When tractors became available, James owned a small one. This he used to plow his garden spot, spray his orchard, and pull a manure spreader to fertilize his garden spot and orchard. James' father owned 2 acres north of his barn and across the diagonal street. After his father quit the farming end of his business, James took over this parcel of land and raised alfalfa.

James became a counselor in the eighth Quorum of Elders presidency of the Cedar Stake of Zion, consisting of Elders in New Harmony, Kanarra, and New Castle wards. The president and one counselor lived in New Harmony, with a counselor in Kanarra and another in New Castle. The presidency would meet on a monthly basis in one town, rotating each month. The counselor would preside over the groups in Kanarra and New Castle when the presidency wasn't meeting there. Once a year a member of the presidency would meet each member on a one-on-one basis for a personal interview.

James was a good father and husband. A dedicated worker in assignments in the Church and town. A true friend, a hard worker who people looked up to. He loved his wife and family. He had sensitive feelings, was a deep thinker, a good manager of his

assets, a good "neighbor."

When James and Edna's children married, they lived in various cities in the west. Lola married Phildon Demille, and they lived in Cedar City, Utah, where Phildon was an "auto mechanic" and worked for Bradshaw Chevrolet Company. Later they moved to Henderson, Nevada where Phildon worked as a mechanic. Here they raised their family.

Merl married Elaine Allred and lived in Davis, California where Merl was a real estate agent and sold homes and other property for a firm there. Here is where they raised their family. Upon retirement he moved back to New Harmony and built a "beautiful home" south of his parents' home where he was raised.

Maureen married Lanell Mitchell Lunt, and they lived in Cedar City, Utah where Mitchell worked for his father at the Lunt Motor Company. Mitchell (Mick) eventually became the owner. It is one of the better businesses in Cedar City and one of the "oldest" car dealerships. Darrell married Marlene Frei, and they lived in Las Vegas, Nevada where Darrell was employed. They raised their family there.

Edna died December 17, 1972. James died September 26, 1974. They are buried in the New Harmony cemetery.

### George Evelyn Prince

George Evelyn Prince was born May 30, 1897 in New Harmony, Utah. He married Mary Lund on December 27, 1917 in St. George, Utah. His father was George Francis Prince, his mother Nancy Elizabeth Pace.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
M 1 Charles Lund	17 Jan. 1919	St. George, UT	married Iva Peterson on 20 August 1938
F 2 Helen	31 Mar. 1923	St. George, UT	married Wesley Ralph Casey on 1 November 1939
F 3 Dorene	25 Oct. 1925	St. George, UT	married Fred Carr on 29 December 1942
M 4 Jay G.	24 Dec. 1927	St. George, UT	married Shirley Manzer on 6 July 1948
M 5 Gale M.	13 June 1930	St. George, UT	married Ellen Marie Houghton on 18 Feb. 1950
F 6 Beverly	26 Sep. 1932	St. George, UT	married Frank Albert Succo on 23 June 1951
F 7 Nelda	3 May 1935	St. George, UT	married Clifton Leo McWherter on 8 May 1953
M 8 George Evelyn	11 Oct. 1941	St. George, UT	married Judy Lynn Parkin on 27 Oct. 1961
M 9 Ted	15 Mar. 1943	St. George, UT	married Donna Sue Warren on 27 Aug. 1960

Evelyn was the second child of George Francis Prince and Nancy Elizabeth Pace Prince. He was the oldest son born to this union. Being raised on a farm, it was natural that he learned early in life the arts of this "profession." Starting with chores performed, gathering eggs, slopping (feeding) the pigs, milking the cows, carrying in wood, weeding the garden, riding the horse to make rows to plant crops, cultivating, etc.

By the time he was nine he would be able to drive a team of horses, ride the derrick horse to unload the loose hay in the barn, even help pile the hay in the field and drive the team of horses while hay was loaded on the wagon. At the age of nine he more than likely owned his own horse and rode it bareback at first, later on with a saddle.

He would have the responsibility to help teach his brothers and sisters as they

came along. Every child needs a big brother to look up to. Evelyn filled this position well. He would be kind, considerate, patient, loving, caring. He would also help his mother in the home, his older sister having died when she was five—he would have been three—becoming the oldest child of George and Nancy.

The rule of early "pioneers" was if you were 14 and under, you were called a child; if you were 15 and above, you were called a man or woman and took your place as such. This would have been the rule in the George and Nancy Prince home. Evelyn and all who came after him were able to fill this role.

At 14-15 Evelyn would be able to take his place in the fields with the men. As was the custom, the women and children did most of the raising of the garden; however all helped at times. Farming at the turn of the century was still the main way the residents of New Harmony (along with livestock raising) made their living. Their very life depended on it.

Evelyn was taught the art of "sheep raising" along with cattle. He was taught by his father how to "shear sheep." However instead of following the "sheep shearing profession," he learned the barber trade and followed that.

He more than likely received advanced education in St. George. He met Mary Lund, and they were married in St. George December 27, 1917. All of their children were born there, where Evelyn and Mary made their home.

The family would come to New Harmony for special occasions: holidays, family reunions, etc. They spent much time in New Harmony and kept the family association going and never did forget their experience on the farm. The raising of a garden and living off the fat of the land. "You can take the boy out of the country, but you can't take the country out of the boy."

#### I FOLLOW A NOBLE FATHER

I follow a noble father.  
His honor is mine to wear;  
He gave me the name  
That was free from shame,  
A name he was proud to bear.  
He lived in the morning sunlight,  
And marched in the ranks of right.  
He was always true  
To the best he knew  
And the shield he wore was bright.

I follow an honest father  
And him I must keep in mind  
Though his form is gone,  
I must carry on  
The name he left behind.  
It was mine on the day he gave it;  
It shone as a monarch's crown,  
And as fair to see as it came to me  
It must be when I put it down.

--Emma McKay

#### William Penn Taylor

William Penn Taylor was born in New Harmony, Utah on November 8, 1880 to Independence Taylor and Julia Anner. He married Lurene Pace on December 5, 1906.

She was born January 30, 1885 in Nutriosa, Arizona to Lemuel Alexander Pace and Susan Amelia Clark.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
1 M Claude V.	1907	New Harmony, UT	
2 F Beaula		New Harmony, UT	married William (Bill) Cotton
3 F Verda		New Harmony, UT	married Dean MacFarlane
4 F Josephine		New Harmony, UT	married Kent Leroy Grant on 28 June 1939
5 F Illa		New Harmony, UT	married Joseph Francis Williams (first husband) married Ordell Walker (second husband) 1930

It isn't certain where William and Lurene lived in New Harmony when they were first married. William's mother died July 31, 1909, and about this time William and his young family were living in the Independence Taylor home to take care of him. By this time William's two sisters were married and on their own. Sarah Adelia married Joseph W. Adair; Julia married Dan Barney.

The Independence Taylor home was where William and Lurene raised their children. William helped his father—who would be 55 at the death of his wife—on the farm. Uncle Independence never remarried, and it was good to have a family around him.

December 26, 1928 tragedy struck the Taylor family. William Penn Taylor died suddenly. Claude's health wasn't good at this time, and he passed away in 1930. A "double blow" to the "Taylor family." Uncle Independence, who would be 76 at the death of Claude, became the only male in the "household." Uncle Penn became a father to the girls as well as a grandfather. The older girls would help their grandfather in the fields and garden.

Uncle Penn owned a large lot east of his home, about six acres. North of the cemetery he owned 40 acres—including the two acres where the cemetery is. Uncle Penn had donated that to the town. East of Edmund C. Grant and south of "Joe Lee Creek" there was another 20 acres owned by Uncle Penn. There was good water right for this land. Uncle Penn raised alfalfa, corn, beans, potatoes, etc. On the lower part of the ground—where the water drained—was "grass," a good place to pasture milk cows. The cows would be taken to the field each morning and brought home each night.

At one time William drove the mail, using a white topped buggy and a team of horses. The route would be to Kanarraville and return. It would take a full day to make the round trip. The "Post Office" was in the north of New Harmony, and the road into town came from the southeast. People would know when the mail arrived and would be able to go get their mail that evening.

Max Pace, Aunt Lurene Taylor's younger brother, remodeled the "Old Co-op Store" located on the lower street into a comfortable home. Max was getting ready to bring a young "bride" to live in the home after the restoration was completed. It took Max about a year to complete the project. The doors and windows were replaced, the roof changed—made into a "bungalow type" and much higher. The front room—living room—was on the side facing the street. The kitchen was on the back of the home, with two bedrooms and a "bath" in between on either side of a "hallway." A wood and "coal range" in the kitchen and a wood and coal heater in the front room provided heat for the house and to cook meals. The project was completed in 1933. At this time many homes built in New Harmony didn't have furnaces; however they did have electric lights.

Max Pace married Sylvia Thornton May 11, 1933. The couple didn't get to live in the home. "Max Pace" was killed in a truck accident May 20, 1933—nine days after he was married.

Soon after Max was killed, Aunt Lurene and her girls moved into the "home." This

was to become their home until all the girls were married and on their own. The home burned down soon after the girls were married. Aunt Lurene then moved in with her mother Susan A. Pace. The two "widows" lived in the Lemuel Alexander Pace home until Aunt Susan died September 23, 1954. Aunt Lurene lived in her parents' home for about 20 years. Her children and grandchildren came to visit frequently, and some would stay with her at times. Lurene Pace Taylor died June 17, 1976 in Las Vegas, Nevada. She had been living with daughter Illa Walker for a few years. Illa and her husband Ordell Walker, along with her daughter Josephine Grant and her husband Kent Leroy Grant who also lived in Las Vegas, were taking care of their mother. Aunt Lurene had been a widow for 44 years. William Penn and Lurene Pace Taylor are buried in the New Harmony cemetery.

### Joseph W. Adair

Joseph W. Adair was born November 6, 1881 in Washington, Utah to George Washington Adair and Emily Prescinda Tyler. He married Sarah Adelia Taylor, born November 6, 1882 in New Harmony, Utah to Independence Taylor and Julia Anner.

Their children were:

	<u>Birthplace</u>
1 F Carrie	Farmington, New Mexico
2 M Joseph	Farmington, New Mexico
3 M Mark	Farmington, New Mexico
4 F Ruth	Farmington, New Mexico
5 M Riley	Farmington, New Mexico

Soon after Joseph Adair and Sarah Adelia Taylor were married they moved to Farmington, New Mexico. All of their children were born there. Farmington is a farming and livestock area located on the San Juan River. Plenty of low land for farming, with hills and mountains near enough to range cattle, sheep, and Angora goats.

For about 22 years they lived in Farmington, coming back to "southern Utah" only a few times. Farmington was a good place to raise a family. Chances to find work or to work for yourself were there for the taking if you liked to farm.

The "longing" for where Joseph and Sarah were born and raised, also an aging "father" and the "picturesque beauty" of the southern Utah area, were to bring the Adairs "back home." They sold their holdings in Farmington and with team and buggy, wagons, horse, mules and an Angora goat herd, they started the 600 mile "journey" to New Harmony, arriving the summer of 1925.

It isn't certain where they first lived in New Harmony. However John L. Condie and Elanor Grant Condie owned a home and lot here--they had moved to Cedar. The Adairs, Joseph being an uncle to Elanor, could have lived in the Condie home. It was located west of "Jeff Hollow" and south of the road that came into New Harmony from the east. The road into New Harmony was north of the Condie house and lot.

The Angora goat business was "booming" in New Harmony at this time. Ten thousand head were owned here, and Joseph W. Adair owned 1,000 of them. They were summered in the "East Mountain" area and wintered on the "Arizona Strip." Joseph and his two oldest sons would be with the herd most of the time. They had two riding mules that had made the long journey to Utah, and they were kept with the herd. "Tom" was a "Pinto" male and the oldest of the two. He would weigh 650-700 lbs. and was one of the "better" mules ever used in this area. "Betty," a female, was younger, bigger, and could carry a larger rider for a longer period of time. However, she was a "kicker" and could not be trusted. Joseph Sr. and Joseph Jr. (who would be 17) were the only ones that could handle her. Mark would ride Tom.

Joseph W. Adair Sr. died November 9, 1926. The load of caring for the "goats" fell upon Joe Jr. 18 and Mark, about 15. The children would range in age from 6 to 22

years old. The two youngest children Ruth and Riley went to school here in New Harmony.

When Lurene Pace Taylor moved into the Max Pace home in 1933, Susie Adair and family moved into the Independence Taylor home to take care of her aging father who would be 79 at the time.

During "deer season" 1935 Joseph Adair Jr. was hunting in the "East Mountain" area west of "Timber Top." He shot a huge "mule deer." The deer was mortally wounded; his dog "Karlo" started after the "buck." The deer charged the dog, running two points of its horns completely through the dog. When Joe came to the dog's rescue, the deer charged him. From behind the trunk of a tree, Joe was able to pull the dog off the deer's horns. Joe finished killing the deer, hung him up and dressed him out. He left the dog near death--not wanting to kill him--and rode on to New Harmony. About six days later the dog showed up at his home.

There is a sequel to this tale. A year later the goats were moved off the mountain. They had to cross the highway near where the New Harmony road intersects with the highway. Here the goats crossed the highway, and the dog crossed with them. The traffic had stopped on either side of the moving goats. It had just started to move on after the goats had all crossed over. Joe was still on the east side of the road, Karlo on the west. The dog started to go to his "master" when a fast moving car struck the dog, killing him instantly. Now a good herding dog was hard to come by, and Karlo was one of the "best." It takes several years to train a dog, and it is "very personal." When one is killed in its "prime," it is a great loss to the owner.

When Joseph Jr. married Evelyn Smith, they bought the home east of the Elmer Taylor home. Heber Walton bought the lot from Elmer and built the house there. It is located on the south side of the diagonal street north of town--across the street from Sheldon B Grant. Here was where they raised most of their family.

When Carrie Adair married, they moved away from New Harmony. When Mark married, he bought a lot from Gottlieb Schmutz and built the home there. It is located across the street south and west from the "Post Office."

When Ruth married George Smith, they moved away from New Harmony. Riley never married and lives with his brother Mark somewhere in Idaho.

When Independence Taylor died, his home lot and other property near town became the property of Sarah Taylor Adair Lunt. Susie had married Randell Lunt by this time. When Susie died, the property became Ruth and George Smith's--who own it now, 1994.

Joseph Adair and Sarah Adelia Taylor Adair Lunt are buried in the New Harmony cemetery. When Joseph Adair Jr. and Evelyn Smith Adair passed away, they were buried next to them. The remainder of the family live in cities throughout the west.

### Frank Prince Kelsey

Frank Prince Kelsey was born July 5, 1893 in New Harmony, Utah to Edward (Ted) Kelsey and Sarah Eliza Prince. He married Charlotte Maria (Lottie) Ballard, born February 9, 1893 in Grafton, Utah. She was the daughter of David Ballard and Maria Smith.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
M 1 Edwin Verl	13 Apr. 1914	New Harmony, UT	married Viola Woodbury on 5 July 1941
M 2 Joseph Merlin	19 Jan. 1917	New Harmony, UT	married Grace Wagner on 22 Aug. 1944
M 3 Bevin	20 Jan. 1921	New Harmony, UT	died 22 February 1921 (child)

Frank P. and Lottie Ballard Kelsey's home was south of Francis Prince. Frank owned 50-60 acres west of his home, also operated another 80 or more acres north of

the lane and west of the Francis Prince home. This property was owned by Francis Prince.

The Kelsey home was located on the southeast end of his property and directly west of the wash; Pace's Canyon Creek ran through town. South of the home was a wash house built over an underground cellar. South of the wash house was an orchard. West of the house was a garden. North of the house was another garden spot. North of the garden spot was a stack yard. North of the stack yard was a large barn. Built on the north side of the barn was a lean-to stable extending the full length of the structure. On the east end of the stable was a "harness room." West of the harness room and on the south side was a long manger where horses were fed--"partitioned off"--so milk cows could be fed. Horses on the east, cows on the west. There was a door on the west end of the stable where cows could enter to get food and shelter from the weather. On the east end and west of the harness room was a door to take the horses in. This door would be closed when horses were tied to the manger. The cows could enter as they chose. West of the barn was a parcel of land used to raise corn, potatoes, squash, beans, etc. West of this was a larger orchard at one time owned by Francis Prince. West of the orchard, next to the lane, was a "bee house" where "honey" was extracted. The remainder of the property--called the "square"--was used to raise alfalfa, wheat, barley.

West of the barn was a "pig pen." South of the pig pen was a chicken coop. South of the chicken coop was a granary. The barn would hold 100 ton of loose hay. On the south of the barn a crowd would gather on a clear sunny winter day to play cards or have a bull session--gossip. It would be warm with a little hay to sit on and a saddle blanket for a table. Many card games were played.

On the north of the land there was another 80 or more acres with another barn located on the west side. This barn was referred to as the further barn. There was another barn north and west of the Francis Prince home, making three barns that usually were filled with hay. The "further barn" would hold 100-200 ton of loose hay. The barn on the Francis Prince lot was almost as large. On the south side of the west parcel of ground in the lowest part of the acreage--where the water drained--was a meadow where milk cows could be pastured. On the northwest end was a larger orchard. Here apples, peaches, pears, cherries, apricots, plums were raised in abundance. Across the dry field ditch--ditch that went through the Prince property to irrigate land on the east bench--was a pond. A small spring located near the pond kept it full of water. Water from the pond or from the irrigation ditch could be used to water the orchard.

Frank P. Kelsey always had a good team of horses, also good horse drawn plows, cultivators, hay mowers, hay rakes, hay wagons, and all implements needed to farm large acreage. At one time he owned a new wagon, "Shutler" running gears and "Moline" box. This was the "Cadillac" of wagons. The running gears were painted yellow with green trim; the wheels were painted green with yellow trim. The wagon box was long and tight enough to hold loose grain. On the front of the box--wagon bed--was a "spring seat." The reach--between the bolsters was painted yellow. The tongue was also yellow. Green trim on the yellow; yellow trim on the green. This was the "grandest" wagon known to be owned in New Harmony. Frank had other wagon running gears--when equipped with a hay rack, a wood rack, a corn rack, or other "beds" became a complete wagon. However this one wagon was kept intact and for years never became a hay wagon, a wood wagon, a gravel wagon, a corn wagon--wagon used to haul corn stalks to the stack yard.

At one time Frank took care of a "Remount Stallion" belonging to the Federal Government. Many good saddle horses were raised in New Harmony sired by this horse. The Government would buy any broke horses that met certain specifications. Also Frank had a "bull" pen located north of his corral where he kept a "Jersey bull." Many good milk cows were sired by this bull and owned in New Harmony.

Frank had one of the first cars owned in New Harmony if any sick needed to be taken to the hospital. This car with Frank driving would be available day or night.

Frank was a community minded man. He was Water Master for 30-40 years. He was ready and did help many people out of sticky situations. Anywhere help was needed, in work or money, he gave freely without any thought of getting paid for it. He furnished work for many people on his farm, and through his efforts other work was provided. He was liked by all who knew him well. One time a fellow living in town borrowed some money from Frank. Time went by and the fellow hadn't paid him back the money. Frank hired the man to shuck corn. When he was through, Frank paid him for his labor. Did he hold out pay for the money owed him? NO! "I would rather always owe you the money," the man said, "rather than beat you out of it."

With good horse-drawn equipment, Frank had opportunities to build roads, etc. This work was shared with other men in town, both young and mature, who needed work. One time when the First Ward chapel in Cedar City was being built by George A. Wood--contractor, a chance to furnish red cedar logs--Mountain Red Juniper--to saw into lumber to build the "pews" and other trim was awarded to Frank Kelsey and other men throughout the area. All the male population in New Harmony could cut and deliver to Frank's "stack yard" any and all trees meeting certain specifications. Permits were issued by the Bureau of Land Management and certain areas on the Dixie National Forest to cut these trees. A delivered log at least 1 foot thick at the large end and 6 inches at the small end would bring in 75 cents to \$1.50 depending on the size of the tree. Most men 16 years and older living in town helped bring the logs to Frank's stack yard. Many people living in Cedar, Kanarra, and New Harmony could walk into that chapel today and say, "I helped furnish the Red Cedar trees used here."

After Frank's first wife died, he remarried. He married Lenora Ballard--his first wife's sister. To Frank and Lenora were born three children:

F 1	Leah	married Benjamin Batty
M 2	Ferrel	married
M 3	Ted	married Barbara Pace

Lenora became a mother to Verl and Merlin who would be 8 and 5 years old, the only mother they really knew. Lenora's father Dave Ballard was a cattleman. He ran his cattle near "Kane Beds"--south of Grafton, Utah. His sons all grew up on the back of a horse. Dave would sometimes ride his horse to New Harmony. His favorite horse was named "Concho." This horse could turn on a dime and give you back change, a cutting horse in every sense of the word. The horse had a reputation of being able to outrun any man 10 steps, turn around and back. One time Rulon Taylor and Cecil Parker thought Cecil could beat the horse. A wager was made, and the race was held in the street east of Frank's corral. Cecil was fast and quick, but he could not better the horse.

Elwyn, the youngest of the sons of Dave Ballard, was a "bronc buster" as a young man. He and Fern Esplin would go out on the "Arizona Strip" and corral wild mustangs. They would take one out of the corral, mount it "bareback." When the horse quit bucking, the rider would slide off the horse. Whoever wasn't riding the mustang would ride a horse to bring the "mustang rider" back to the corral. Elwyn soon had the reputation of being able to ride any bucking horse around. One time during a "sporting event" at Kanarra, Utah someone said, "There is a horse in town no one has been able to ride." "Elwyn Ballard can ride him," someone piped up. A wager was made, the horse brought in, and on the dirt street the large crowd watched Elwyn ride that bucking horse. The horse didn't throw Elwyn; he bucked and bucked, "screaming" most of the time. The horse finally fell to its knees, but Elwyn stayed in the saddle. After Elwyn dismounted, the horse staggered to its feet. "That was the toughest horse to ride I ever rode," Elwyn choked.

Frank Kelsey would haul wood--cedar, oak and pine--until he had an enormous pile. He would then set up his saw and saw it into lengths to fit in his stoves. He owned a 1927 Model A two-door sedan at the time. Jacking up the rear of the car, he would put a frame--built out of metal. Through the middle of the frame was a shaft. On both

ends of the shaft was a wheel. In the center of the shaft was another wheel. When the car was lowered, both rear wheels of the car come in contact with the two outside wheels. With the car motor running at a fast speed, the rear wheels would provide the power to run the saw. A belt would be put around the middle wheel of the frame under the car. From this wheel the belt would extend to another wheel on the saw mandrel--mounted on the "saw frame." On the opposite side of the belt pulley the large round saw blade was mounted. By pulling the saw frame backward, the belt would be tightened. At this stage the "saw frame" would be pegged down using long iron pegs and a double jack--large sledge hammer. It took 3-4 men to operate the setup; one man to run the saw table, one to take hold of the log and take the sawed wood and throw it on a pile. The other two men would bring the logs to the saw table. When the woodpile was all sawed, there would be a pile of sawed wood as tall as the wash house, enough wood to keep two fires burning for a year or more.

Where the children located:

Verl married Viola Woodbury, and they made their home in New Harmony and raised their family there.

Merlin married Grace Wagner. They lived in Las Vegas where they raised their family.

Leah married Benjamin Batty. Their home was the house built by Francis Prince in New Harmony. Here Ben and Leah raised their family.

Ferrel married and lived in Las Vegas, raised his family there. When Ferrel retired he came to New Harmony, bought a lot from Marion Prince and moved a large double wide mobile home on the place. He had already built a small home on the property. This house became a "guest house."

Ted married Barbara Pace, and they now own the Frank Kelsey home site. The older house was removed, and Ted built a "big modern home" on the spot where the first home of Frank Prince Kelsey was located.

When it became available, Verl Kelsey bought most of the Francis Prince property. He bought the Antone Prince home and moved it from the Flat--north of town. It made a nice four room home where Verl and Viola raised most of their family. Later Verl added on to the south of the house and now has a "lovely modern home."

James Reed Prince

James Reed Prince was born May 6, 1907 in New Harmony, Utah. His father was James Lorenzo Prince, his mother Rhoda Ann Batty. On July 3, 1932 he married Laura Christine Johnson.

Their children were:

- 1 F Winona married Thom Ramage
- 2 M Norman
- 3 F Laureda married Leroy Gordon
- 4 M Ronald

Reed met Laura Johnson while "shearing sheep" in Idaho. Laura was cooking for the sheep shearers who came to the Johnson ranch to shear. After a whirlwind courtship, Reed brought his bride-to-be to Salt Lake City where they were married. Laura's father did not approve of the marriage and never gave his consent. However Laura was of age and went against her father's wishes and married the man she loved. One could see why Brother Johnson disapproved--not only was he losing his daughter, but also his "cook." It was several years before Brother Johnson came to New Harmony to visit.

Soon after Laura and Reed were married, Laura invited her Uncle Peter Adamson to come live with them. Uncle Pete, who was a bachelor, would be 67 at the time Reed and Laura were married. Peter had been raised on a farm; he knew how to do all farm

chores. He was a natural to become the caretaker and chore boy for Reed and Laura. Reed and Laura built a two room house over a two room basement on the "Flat"—property owned by Reed's father two miles north of town. Reed built a lean-to on the north of the house. Here Uncle Pete had his private room and could come and go as he pleased. Reed now had someone to milk the cows, feed the pigs, feed the chickens and help Laura around the house. Uncle Pete not only did all the chores but became the watchman over the Reed Prince family while Reed was away making a living.

Reed kept up with his shearing profession. He was one of the fastest and best sheep shearers around. He was left-handed and had a "lick" stroke that was free and easy and beautiful to see. He could shear 200 sheep on a given day and jump over the fence at the end of the day without using his hands.

With Uncle Peter to do all chores, Reed could now work all daylight hours—and usually did—on the farm. Reed took care of all the property of James L. Prince north of town, consisting of 200 or more acres. He went into partnership with his father. Reed also started to acquire land of his own. The money he made shearing sheep went back into the farm. James L. Prince owned 75 head of cattle and 200 head of sheep. Reed would shear the sheep, but Lorenzo and his younger sons would lamb them, also do the herding. The sheep would be kept near the farm and range north of town during the spring and fall. The herd was taken to Pine Valley Mountain for the summer, also the cattle. The sheep would be mixed and be taken to Hurricane Valley for the winter months. Here Clark Pace would do most of the herding.

Reed bought the Robert A. Kurker ground north and west of New Harmony and inside the Forest boundary. He bought a tractor and other farm equipment. He started to clear land on the Kurker property, also 40 acres owned by his father. He started to "summer fallow" the ground and raise "dry land wheat." Reed Prince helped to pioneer the raising of dry land wheat using this method in the New Harmony valley. He also took care of the Antone Prince property when his father bought out Antone who had moved to St. George. Dean H. Hall who married Sylva Prince moved into the Antone Prince home and helped Reed on the farm.

Reed first used his tractor and heavy disk plow to help clear land. Later he bought a crawler tractor with a bulldozer. Now he could clear land faster. On any day one could see smoke rising from fires Reed set to burn up debris cleared off the "land." He purchased a tractor-drawn combine harvester to harvest his grain. He would raise as much as three hundred acres of wheat each year. Also 300 more acres would be summer fallow—you could crop the land every other year. Using this method, however, the crops on the fallow ground would be about double in yield.

When Elmer Taylor sold out (1940), Reed bought all his holdings in New Harmony. He and Laura moved to town and lived in the Taylor home. He later bought some of the Francis Prince property, the Gottlieb Schmutz property north of the Francis Prince property, and the George F. Prince property north of that. Reed now owned all ground west of the canyon road and inside the Forest fence. East of the canyon road and north of the Pinto Creek crossing, Reed owned all ground west of his father all the way to the Forest fence, making about 600 acres and one of the best farms and ranches in the New Harmony valley. He still helped to run a good share of his father's property.

Reed became the Mayor of the town of New Harmony, a position he held for many years. It was under his guidance that the town became incorporated, consisting of a Town Board: president, three councilmen, and a secretary. Reed was instrumental in getting the streets paved in town. Improved the culinary water system. A constable was appointed who was also the stray pen keeper as well as the dog catcher. All of this for one dollar a year.

When Reed's sons and sons-in-law were married and came back to help him during the summer months, he bought a farm in Escalante Valley near Beryl, Utah. Three hundred acres of irrigated land. His sons and sons-in-law would help him farm. Soon they quit coming to help. "This farm will be yours after I'm gone," Reed said. "I bought it with you in mind." "We would rather not have it," Reed was told. Reed

started to sell his New Harmony property. Boyd Fenn bought all of the property north of the dry field ditch and west of the canyon road. Hal Torgerson bought the property east of the canyon road. Joe Comp bought the ground west of Reed's home and south of the ditch. Reed still owned 80 acres west of town and built a home there. Bill Brown bought the Elmer Taylor home and Boyd Fenn the home Reed built just west of that.

Reed could now spend all his time on the farm in "Escalante Valley." "I wish I had come here sooner," Reed said. "I've never had it so good." By this time Reed had bought out his partner Warren Platt, and he became the owner of the Escalante Valley farm. Reed sold the farm when he reached retirement age. Moved back to New Harmony and built a home on the 80 acres. Here was a spring that provided water for culinary use and a larger spring. Reed had built a pond, and water from that watered his garden and orchard.

Later Reed bought some property in Logandale, Nevada. On this property was a good sized home. He let his daughter Laureda and her husband Leroy Gordon live in this home. He and Laura lived in a double-wide mobile home he had bought and moved on the property. Reed and Laura would spend the winters in Logandale and the summers in New Harmony.

Reed was a sport minded man. He dearly loved to fish. He bought a boat with a trailer. The boat was large enough to take all his family fishing. He had a favorite quote: "The earth is made up of two-thirds water and one-third land. The good Lord intended you fish twice as much as you plow." Reed would buy a combination hunting and fishing license. He like to hunt deer, game birds, and of course "fish." He built a cabin on Pine Valley Mountain. Here he operated a "deer camp." He had several out-of-state hunters come to hunt after his hunters had filled up--got their deer. Reed would help others running camps to get their "bucks." When he moved to Logandale, he would fish regularly on "Lake Meade." Wide Mouth Bass were the usual catch. However Reed's son Ronald lived in Las Vegas where he had employment and would take his father fishing for the elusive "Striped Bass." Ronald had acquired the art of fishing for them. One had to turn back all Striped Bass under 18 inches. They would be able to catch fish weighing up to 38 lbs. and would be 3 feet long.

Reed died suddenly July 2, 1981 at the age of 74 of a heart attack. Laura continued to live in Logandale for the winter and in New Harmony for the summer. She lived four or five years after Reed died. When she passed away, she was buried next to her "sweetheart." She had lost the will to live after Reed died.

#### Where the children settled

Winona married Tom Ramage. He was a football player at "Utah State University" in Logan. The couple met while attending college there. Tom majored in athletics and became a "football coach." Tom is now "Line Coach" at Brigham Young University. They live in Orem, Utah.

Norman also played football at "Utah State." He is a high school football coach in Hayward, California where he and his family live.

Laureda and Leroy Gordon live in Logandale where they raised their family.

Ronald worked in one of the casinos in Las Vegas, married and lives in that area.

The children still own the home and lot plus 80 acres of ground in New Harmony. Some of them come here to visit occasionally. Laureda lives in a trailer house on the Harmony property during part of each summer.

#### Lyle Batty Prince

Lyle Batty Prince was born in New Harmony, Utah on December 15, 1908. His father was James Lorenzo Prince, his mother Rhoda Ann Batty. He married Vehice Williams on September 20, 1932. Her father was William Jones Williams, her mother Amanda Ellen Reeves.

Children of Lyle and Venice were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Delora	16 Aug. 1933	Cedar City, UT	married Clyde George Hunt on 20 June 1951
F 2 Dorothy	5 Jan. 1936	Cedar City, UT	married Hal Ruebon Torgersen on 10 Sep. 1955
M 3 Mervin Williams	14 Dec. 1944	Cedar City, UT	married Dorothy

Lyle and Venice first lived in the upstairs of James L. and Rhoda Ann Batty Prince's home located south across the street from Blaine Whitehead. Their second home was the home that Dennis O'Connor owns and lives in now. The third home, Lyle built and later sold to Vivian Prince. The fourth home, where their children were raised, is south and east of the "Fire Station."

Lyle was a farmer, sheep shearer, and carpenter. He built himself three homes. Also was the main carpenter who helped build the New Harmony Ward chapel completed in 1953. Lyle was a cabinet maker and made cabinets and installed them in homes in New Harmony. He helped his father build the Leroy and Sadie Grant home in 1927. Here is where he received his first experience in home building. He also took carpenter training classes at Dixie High and at Dixie College.

Lyle would help with the sheep for his father during lambing and herding. One time in the spring of 1931 Lyle was with the herd on the Beaver Dam slope. The sheep had been sheared, and the herders—two of them—were marking time until the lambing started. "Why don't you go home for a few days?" the other herder asked. "You could hitch a ride to Kanarra." Now Kanarra was where Venice lived so Lyle wasn't hard to convince. "Could you handle the herd by yourself?" Lyle asked. "Sure," the other returned. "You will be needed more later than now." Lyle went to the 91 Highway that was nearby and thumbed a ride. A car stopped. "Where are you headed?" the driver asked. "Utah," Lyle said. "I'm going to Salt Lake City!" the man exclaimed. "Hop in." The car was a new and a large one. Soon the man was driving 90 miles an hour. Maybe he will slow down, Lyle thought, when he reaches the top of the "Utah Hill." The car slowed down some as they started downgrade. "There are some sharp turns ahead," Lyle volunteered. The man did slow down a little. "You know," Lyle said as he told the tale, "however he reached 90 at times." When they came to "Santa Clara," Lyle said, "This is where I live." The man stopped the car and Lyle got out. "I could have ridden all the way to Kanarra!" Lyle exclaimed. "I wasn't about to try it. That Utah Hill was enough for me."

The summer of 1940 Lyle Batty Prince became the sixth bishop of the New Harmony Ward, succeeding Bishop Elmer Taylor. Lyle was out at his farm when the call came. The Stake authorities went out there and brought him to Church where he was sustained. Lyle is embarrassed every time that story is told; however Bishop Elmer Taylor was moving to Cedar, and the ward needed to be organized in a hurry.

Lyle owned a sheep herd of his own soon after he was married, 300 or more head. The sheep would be summered on North Mountain and mixed with his father's and taken to Hurricane Valley for the winter. With the sheep herd and his carpenter work, Lyle soon acquired land of his own. He bought the George F. Prince ground east of town and north of the road, containing 60 acres. He also bought the Heber Walton property—20 acres north of town. He bought from his father the Bank ground—50 acres. Also he acquired the Dave Morris ground—between the Bank ground and his property. He traded the 20 acres he bought from Heber Walton for 20 acres of the Frank field, making 170 acres to start his farm. Later he bought the Orson Hammond property—80 acres next to his farm on the east. When Albert Mathis retired, he sold Lyle his farm and ranch north and east of his farm. Lyle now owned 950 acres and the best farm and ranch in the New Harmony valley. "His carpenter tools were the big factor in paying for his

farm," Vivian Prince, his brother, said.

Later on Lyle sold his sheep and bought a few cattle, eventually owning 80 head—enough to fill his permit. Lyle would keep his cattle on his own property eight months out of the year—October to May. June, July, August, and September they would range on the mountain on "Bureau of Land Management" property. As early as 1938 Lyle was raising "dry land" wheat on his property using an "iron wheeled" case tractor. Later on he owned a self-propelled combine harvester and a huge International tractor to plow and plant his summer fallow ground. He was now raising 200 acres of wheat each year plus 40 acres of "alfalfa."

Lyle eventually installed a sprinkling system to water his hay ground. He built a "big pond" on the higher part of his property. The "Pinto Creek"—permanent—water had been piped to the pond. From the pond an 8-inch pipeline had been installed—from the pond to his alfalfa field—generating enough pressure to turn the sprinklers.

Lyle had two round metal grain bins on his property in town, another on his farm. He owned a 2 ton truck with a "dump bed" to haul his thrashed grain to the "bins." The truck would be parked near where the combine was working. The combine had a hopper on the top that would hold 100 bushel of thrashed wheat. When filled, the truck would be brought and the hopper emptied into the truck. When the truck was filled, it would be driven to the grain "bins." The truck bed elevated a little so the grain could flow out a trap door into an elevator hopper. The grain would then be elevated to the top of the bin where the bin was filled.

Lyle raised clean, plump wheat—free from weeds and rye. Much of the wheat would be sold to people who had a "food storage." Wheat that wasn't clean enough for food storage would be fed to pigs, cattle, and other farm animals—after it had been "rolled."

#### Where the children settled

Delora and Clyde Hunt raised their family in St. George, Utah. Clyde taught school at Dixie High. Delora taught at Dixie College.

Dorothy and Hal Torgenson raised their family in Simi Valley, California where Hal "practiced dentistry."

Mervin and Dorothy raised their family in New Harmony. Mervin teaches school at "Cedar High School" in Cedar City, Utah. Dorothy teaches at Dixie College in St. George.

Mervin and Dorothy own 800 acres of the Lyle Prince farm and ranch. Lyle and Venice have both passed away.

Clyde and Delora own the "family home" in New Harmony. Hal and Dorothy own a double wide mobile home in town.

Hal and Clyde own 150 acres of the Prince farm along with 500 more acres that at one time were owned by Emil Graff.

Hal and Dorothy own another 200 acres north of New Harmony, making 1600 acres owned by the Lyle and Venice Prince children in the New Harmony valley.

#### Marion Francis Prince

Marion Francis Prince was born October 10, 1906 in New Harmony, Utah. His father was George Francis Prince and his mother Nancy Elizabeth Pace. He married Lola Williams on September 12, 1929. Her father was Joseph "S" Williams and her mother Mary Matilda Pollock.

The children of Marion Francis Prince and Lola Williams were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
M 1 Gerald Williams	10 Sep. 1931	Cedar City, UT	married Marilyn Sorenson on 3 Feb. 1961
F 2 Sharlene	1 May 1935	Cedar City, UT	married Ronald Ballard Sanders on 18 May 1963
F 3 Lana Jean	18 Mar. 1942	Cedar City, UT	married Sheldon Kerry Grant on 3 June 1960
M 4 Paul Francis	11 May 1945	Cedar City, UT	married

Marion and Lola first lived in the Tom Brown home located on the north side of the street and west of the church house. Tom and Thora Brown owned the house and lot and lived there for a period of time. Tom and Thora Brown had two sons. Bill, the oldest, was the age of James Irving Prince. Verne was the younger and was the age of William Harvey Prince. After Tom died, Thora married Bill Zimmerman and still lived in the Brown home. When Marion and Lola were first married, they lived in the Brown home. The house and lot later became the home of Andrew and Elizabeth Gardner Schmutz.

Marion bought some ground from Lawrence Prince--about 6 acres--and built a house there. It is located on the northwest end of "Harmony Drive," across the street north of the Joseph Elmer Taylor home now owned by Bill Brown. Here is where they raised their family. Marion and Lola were courting at the time of the New Harmony Homecoming of 1928. Marion owned a "Durant" two-door sedan. He would drive to Kanarra--where Lola lived--on a regular basis. They would sit so close together people would say "She is going to push him out of the car."

The "Blue Bird" dance pavilion was built the summer the "Homecoming" was held. Of course Marion and Lola would be to all dances held there. The Homecoming was the event of the century in New Harmony. People came here from far and near. Every spare bed in homes was utilized. People slept on porches, on the lawns, in tents. A regular tent city was set up east of town--near where Lyle Prince's home is now. The road to the lower street went east of where Lyle's house is, then angled southwest to meet the lower street. There were no homes east of James L. Prince's at that time. A grove of locust trees were on the spot, providing shade for the camps.

Marion was a farmer, sheep shearer, Angora goat shearer. He followed the shearing profession--as a young man--first on the "Arizona Strip," the "Beaver Dam Slope," around New Harmony, and going to Wyoming, Idaho, and Montana. After he and Lola married he didn't take those long "shearing trips." He did, however, take shearing jobs in southern Utah.

Marion and Lola held positions of trust in the ward and town. Marion became the seventh bishop of the Ward, succeeding Bishop Lyle B. Prince. He was bishop when the "New Harmony Ward Chapel" was completed in 1953. Elders Delbert L. Stapley and LeGrand Richards were here for the dedication of the chapel.

Marion worked on the Main Canyon cement ditch, also the Comanche ditch when that ditch was cemented to bring the "Comanche Spring" water to town. A W.P.A. Project during the Franklin D. Roosevelt administration. He went to Santa Clara and helped build cement sidewalks in that city. While there he helped put a cement top--cover--on the city water tank.

Marion became a sheet metal worker. He worked for Marion Grames and later for Bob Holmes who owned the Kolob Sheet Metal. He helped to install furnaces, making the duct work that carried the heat throughout the buildings. He retired from this profession and spent the remainder of his retirement working on his farm, raising a garden, a fruit orchard, flowers, etc.

He bought with Reed Prince 120 acres north of New Harmony, Reed taking the upper 80 acres, Marion the lower 40 acres. This ground was owned by a lady schoolteacher back east. When Reed located the owner and asked if she would sell the ground, "It

should be worth a lot of money," she volunteered. "It has two creeks running through it." She evidently hadn't seen the property. "Yes, it does," Reed exclaimed. "But the only time it has water in it is when high water runs down or a flood comes from the hills. All water rights were taken up a hundred years ago." The price they eventually paid was \$2.50 an acre.

Marion owned the Orren Kelsey lot in New Harmony and the lot north of his parents home. He also bought 10 acres from Emil Dostalek in the Dry Field east of town. He planted a fruit orchard and raised fruit. He planted a big "flower garden." His flowers were the talk of the town and surrounding area. He followed his father and grandfather at this art. He raised a large garden: corn, potatoes, melons, beans--both dry and pole, tomatoes, squash, cucumbers, onions, carrots, beets, radishes, turnips, rhubarb, etc.

He raised a flock of chickens each year from baby chicks. He would bottle the roosters and some of the hens, keeping enough young hens so he always had a young flock to produce eggs for the home and to sell.

After his first wife Lola passed away, Marion remarried. He married Elva Kochevar, and they still made their home in New Harmony at the same residence. Every Sunday Elva would take flowers to the church house. She loved to share them with the townspeople, along with her other talents. Elva had the art of raising flowers too. Starting with tulips and daffodils in the spring. Then came gladiolas, dahlias, iris, marigold, asters, poppies. Dahlias were the larger crop, and Marion would raise those. Elva had her favorites and would raise what she liked. She had a son who operated a nursery in Salt Lake and would give her all the bulbs she could use. Her iris were something to see--like Joseph's cloak--of many colors.

#### Where the children settled

Gerald married. He and his wife Marilyn lived in Cedar City, Utah. They raised their family there. Gerald worked for Coleman Company in Cedar.

Sharlene married. She and her husband live in Cedar City and raised their family there. Ronald Sanders in a druggist and works in Cedar City, Utah.

Lana Jean and her husband Sheldon Kerry Grant made their home in Rolla, Missouri. Here they raised their family, coming to New Harmony each summer to spend "school vacation."

Paul married and lives with his family in Salt Lake City. Paul works for the "Social Welfare" of the United States Government in that area.

All of the children own property in New Harmony. Paul owns a lot north and west of the George F. Prince home. Also 20 acres north of town.

Lana and Kerry Grant bought the George F. Prince home and lot. They also own 20 acres northeast of town. They also own 6 acres of the Emil Dostalek ground inside of the city limits. Another lot north of the George Prince home and 5 acres west of New Harmony bought from Reed Prince.

Ronald and Sharlene own the north half of the Orren Kelsey property and some land in the dry field.

Gerald and Marilyn own the south half of the Orren Kelsey lot and some of the dry field property.

All of the children come to New Harmony and take care of their property, raise a garden, fruit trees, etc.

Marion Francis Prince is one of the third generation of Princes who live in New Harmony. His children are the fourth generation. Some of the fourth generation own homes and property in New Harmony and at least live here part of the time. Some of the grandchildren live in New Harmony, making the fifth generation of Princes who first settled in New Harmony in 1863. Others of the fifth generation live in southern Utah: Cedar City, Kanarra, St. George.

**BISHOPS OF THE NEW HARMONY WARD**

1. Wilson Daniel Pace
2. William Alexander Redd
3. Gottlieb Schmutz
4. Henry Alexander Pace
5. Joseph Elmer Taylor
6. Lyle Batty Prince
7. Marion Francis Prince
8. Dean Hoyt Hall
9. Sheldon "B" Grant
10. Lyle Batty Prince (second time)
11. Vivian Francis Prince
12. Arlon Cannon Huntsman
13. Joseph Walker
14. Robert R. Riding
15. Gordon Harvey Pace
16. Dallen Jessen (present bishop)

**PRESIDING ELDERS OF THE NEW HARMONY WARD**

1. John Doyle Lee
2. James H. Imlay

**POSTMASTERS OF FORT HARMONY/NEW HARMONY**

1. Elisha Groves
2. William Pace
3. Archie Bell
4. Harvey Alexander Pace
5. Mary A. Taylor (1878 to 1903)
6. George Francis Prince
7. Dean Hoyt Hall
8. Sylva Prince Hall
9. Fred Melville
10. Marva Davis Prince
11. Sharon Grant Prince (present)

**Worthy of Notation**

Francis Prince was the first Prince to live here in New Harmony. He settled here in 1863. His oldest son James Franklin also lived here. James Franklin's son James Lorenzo lived here. James Lorenzo's son Vivian Francis lives here. Vivian Francis' son Lowell D. lives here, making five generations of Princes who have lived in New Harmony and raised their families here. Lowell D. has one daughter living with him and his wife Sharon Grant Prince, making the sixth generation of Princes who have lived in New Harmony.

**Pratt Pace Prince**

Pratt Pace Prince was born October 18, 1908 in New Harmony, Utah. His father was George Francis Prince, his mother Nancy Elizabeth Pace. He married Winnie Cooper on June 26, 1928.

Their children were all girls:

	Date of Birth	Birthplace	
1 Daphane	22 July 1930	Cedar City, UT	married Thomas Bryan Harless on 13 November 1948
2 Romaine	18 July 1934	Cedar City, UT	married Edward William Arnold on 14 March 1956
3 Florence	17 Apr. 1936	St. George, UT	married James William Miller on 22 August 1956
4 Louise	20 May 1941	St. George, UT	
5 Patricia	18 Oct. 1948	Henderson, NV	

The following is a quote from a personal history by Pratt Pace Prince:

#### Pratt Pace Prince

I was the seventh of ten children born to George Francis Prince and Nancy Elizabeth Pace Prince. I was born October 18, 1903 in New Harmony, Utah. All my brothers and sisters were born in New Harmony also. My parents were going to name me Lyle, and at the last minute they decided to name me Pratt Pace.

When I was 3 years old, my brother Marion and I went to the barn with Mother to gather the eggs, and on the way back to the house Mother said, "Why don't you boys gather some chips to start the fire in the morning." I picked up a little apple limb and told Marion I'd hold it on the cutting block while he chopped it. He missed and cut my thumb almost off, as it was just hanging by a thread of skin. I went running to the house screaming. When Mother saw it, she nearly fainted and didn't know what to do but send for my Aunt Liza. She wrapped it up good, and I was taken to the doctor in Cedar City. The doctor sewed it back on, and Mother said I swore at the doctor when he was sewing it. This embarrassed her so. Anyway, my thumb was saved.

At Christmas time one year I remember all I got was a water gun, and my brother Bill broke it that very day. One day soon after Christmas I was teasing my sister Florence who had gotten a doll. I kept taking it away from her to hear her yell. My mother told me to stop it or I would break it, but I didn't mind her and took the doll again, dropped it, and it broke. Mother let go of a haymaker to hit me. I dodged and she hit Florence and knocked her clear across the room. A good lesson on what happens when we don't obey what our parents tell us.

My friends and I did a lot of crazy things for fun. One night we decided to have a chicken supper. We knew Brother Schmutz had a lot of chickens that perched on a fence in front of his house at night. So we went to visit him, and as we came out we reached out and grabbed a couple of his chickens and had our dinner.

Another night we heard some of the girls were having a candy pull. We were spying on them and saw them put it in the window to cool. One of the boys slipped up to the window and took it, and we ate it.

When I was about 15 or 16, some of the older boys went to Hurricane to get strawberries and wouldn't let my cousin Leslie and I go because we were too young and had no money. We were feeling pretty sad about it, and Aunt Violate Prince, wife of Antone Prince my dad's cousin, suggested we go to some of the people and ask them if they would donate some money to help buy plants to put around the temple. So we did. One elderly lady got up from her bed (she was sick) and gave us 10 cents. When we had collected enough money, Leslie stole his dad's car, and we went to Hurricane. The word got to

our parents, and my dad and Leslie's dad went to the edge of town and waited for us. When we got back, we were really punished and were made to work to earn money to pay the people back. Leslie's dad was the bishop, and mine was a counselor. That was pretty embarrassing for them, I'm sure.

My Dad and Mother had the Post Office and a small store of supplies like you'd get at a 7-11 today. My brother Marion and I helped ourselves to the candy bars and would hide them on the rafters of the barn. There was a small window which opened to give the mail to the people. We found a way to open it, and Marion would help me crawl through since I was the smallest, and we would get the candy bars. We would put them down inside our shirts and tie a string around our waists to keep them from falling out. Then we would get our friends to milk the cows for us, and we would give a candy bar for it. One day Dad had to climb on the hay in the barn to look for a chicken hen nest and saw those candy bars and was horrified. He came to the house and said, "My hell, Nan! It's no wonder we are going broke with all the candy bars the kids have hidden on the rafters of the barn!"

When New Harmony built an open air dance hall and Leslie and I were old enough to go, we went to Aunt Sara Davis's little store and told her my mom had sent us to get a bottle of vanilla to make a cake. Vanilla was about 80% alcohol then, and we drank it and went to the dance. I was dancing with Ethel Schmutz and she said, "My hell! You smell like a fruit cake!" Other times at the dances when it was warm, I remember black oil running down our faces because we would use motor oil then to slick down our hair instead of the stuff you have today for your hair.

New Harmony was a small town, and we had to make our own entertainment, and so besides the ones I've talked about, we played softball, had foot races and horse races. One I especially recall, we chose teams and rode our horses onto the fields to kill jack rabbits. We kept the ears to show how many we killed, and at a certain time the team with the last amount of ears had to give a party to the winners.

Uncle Alex Pace, Leslie's dad, had a big pond on his farm, and we would spend lots of the summer hours at the pond swimming and fishing.

One time I got mad at my parents and decided to leave home. Built a little shelter on a hill but decided to come home when it got night.

I belonged at a Boy Scout troop, and Elmer Taylor was my leader, and he was also one of my school teachers. Our school house was one large room in New Harmony. It had a rest room for the boys and one for the girls. Because there were not enough school children in our small town to make it necessary for more than one teacher, all grades were taught by the same teacher. Verna Taylor Englestead and Elmer Taylor were the two teachers I had for my grade schooling. Verna was very strict and thought nothing of hitting us over the head with her yardstick.

A lot of the winters in New Harmony were very severe, and the snow would be up to your waist, but we had to walk to school, which was about a mile from our place, and with an hour for lunch, we could usually walk home to eat unless it was storming too bad.

I recall one time Dad had to go to Pinto, a little town over on the other side of Pine Valley Mountain from where we lived. Dad went in a wagon, and Marion and I went with him. Coming back home it seemed so slow, we told Dad we could get home faster if we walked so he told us to get out and walk. So we did, but soon we got tired, and when Dad caught up with us he wouldn't let us get back in the wagon and made us walk on home.

The first year I got out of grade school I worked at little jobs here and there to earn money to help me go to St. George high school. I remember a job I had on the Black Ridge where they were making a road, and one day I got so homesick I quit my job and went back to New Harmony.

I did finally get to go to high school at the St. George Junior College. That is where I met Winnie Cooper who became my wife. We were married June 26, 1928 in the St. George Temple.

I learned to barber from my brother Evelyn who had a barber shop in St. George. I worked as an apprentice after school and on Saturdays. When I married, I took the Utah Barber's Exam and passed. I went into partnership with Pratt Miles, and we bought our own shop. This period of time was during the Great Depression, and so many people charged their haircuts but did not pay their bills. After the first year I sold my share of the shop to Pratt Miles, burned the I.O.U. book and moved to New Harmony where I worked at trying to farm, helping the Schmutz brothers with their goats in the lambing seasons. I also worked with my cousins doing house painting. We painted in Cedar City and Parowan. In the winter and next spring Winnie and I moved to Washington and bought a second hand truck, and I hauled radishes, green onions, and carrots to the Farmer's Market in Salt Lake City. This job ended, and I worked in St. George for my brother Bill in the service station. I worked 12 hour shifts for one dollar.

During this time Winnie and I found a two-room house on one-half acre. We bought it for \$17.50 a month.

In 1934 we had two children, and I went into partnership with Harry Averett, uncle of Winnie. I bought a new truck and hauled chickens to the market in Los Angeles, then brought freight back. This didn't work out so I sold over my share in the truck to Harry and got another truck. I hauled wood from the Arizona Strip for Wayne Gardner. I also got work doing road repair jobs for Washington County.

In April 1942 I got a job as a guard at B.M.I. during World War II and was able to get a house in Basic Townsite. I moved the family there in October 1942. We had four daughters by then.

One year as a guard, then I was promoted to the office and took fingerprints of all that were hired in the magnesium plant.

When the war ended and the security plant was closed, I took the Barber Exam for Nevada and passed. I worked in a barber shop for Jack Higgen for about a year, then I bought the Tasty Tavern on Army Street and turned it into a barber shop and a beauty shop. I rented the beauty shop to Jean Burton. Later I built two more rentals, one of which Jim Cornell rented for a shoe repair shop.

By this time another daughter had been born to the Prince family. Patricia was born on my 40th birthday.

Basic Townsite had been changed to Henderson, and in 1967 friends encouraged me to run for City Councilman, which I did. I won the election by 640 votes over my opponent, Ida Bell Riggins. I served as a councilman for 4 years.

I was 69 years old when I decided to retire and spend full time in my back yard garden. This was my therapy. I enjoyed raising vegetables: onions, eggplants, tomatoes, corn, and strawberries.

During our early years in Henderson I kept livestock at corrals in the desert east of the Swanky Club. I had two saddle horses, a cow, about 30 chickens, a few rabbits and a sheep.

At Christmas time I enjoyed decorating the outside of our home, and we received awards five different years in the lighting contest.

I was able to travel with Winnie to Hawaii, back east across the United States to all the historic Mormon sites, and to Washington D.C. and Niagara Falls, Mexico City, Washington state, and many of the western states surrounding Nevada.

Pratt eventually became ill with Parkinson's Disease which cut down on many of his activities but never his gardening, which he dearly loved to do. He had a heart attack in 1987 and almost died, but his determination and perseverance to be with his wife and family pulled him through this crisis. His health failed quite severely after the heart attack. He was not able to garden, attend church, or do many of the things he enjoyed. He died May 18, 1990 in Henderson, Nevada in his home. His wife and family were there until the last moment, giving him back all the love and support that he had given them throughout all his life.

--Text, except last paragraph, retold to Winnie by her husband, Pratt.

### Ether Wood

Ether Wood was born April 7, 1889 in Grafton, Utah. His father was John Wood, his mother Sarah Jane Gibson. On June 26, 1913 he married Augusta B. Carter in St. George, Utah. Her father was William John Benbow Carter, her mother Lottie Rosa Smith.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Iona	13 Aug. 1914	St. George, UT	married Burns Hall on 1: May 1932
F 2 Ellen	15 May 1918	St. George, UT	died 1 September 1934
M 3 Ether	25 Apr. 1920	St. George, UT	died 25 April 1920 (child)
F 4 Metta	9 Apr. 1921	St. George, UT	married Wildon H. Tweedie on 30 October 1940
F 5 Rosamond	2 Aug. 1924	St. George, UT	married Donworth Vernon Gubler in October 1940

Ether Wood raised his family in Hurricane, Utah. He came to New Harmony about 1940. He bought the farm that belonged to Clive and Leo Lebaron and was once owned by James E. Taylor. There was 60-70 acres south of New Harmony and south of the cemetery. Ether bought another 40 acres north of the dry field ditch--above the Independence Taylor field. He also acquired 200 or more acres southeast of New Harmony and north of the Lester Iverson orchard, making 310 acres.

Ether was unmarried when he came to New Harmony. He built a home on the property south of town. Not a large home--a "bachelor pad." Ether had been a trucker and brought several trucks with him when he came here. Flat beds, tankers, dump trucks. He was a collector of trucks and was tinkering with them almost constantly. He liked to be around young people, especially the girls. He was accused of being a "lady's man." However, he was more like a father to them.

Ether became a farmer while living in New Harmony. He raised alfalfa on the property southeast of town and below the lower ditch that at one time carried water to Fort Harmony. He had no trouble getting a good stand of alfalfa. "If you want to be sure and get a good stand of alfalfa," Vivian Prince remarked, "take the seed to Ether and let him run his fingers through it."

Ether was a "scripture historian." During Sunday School or Priesthood class, he could quote scripture and give you chapter and verse. He must have read and studied the scriptures on a daily basis. He was a very religious man and took care of himself "physically." He would never eat sweets, never drank liquor or smoked and kept the "Word of Wisdom" to the letter.

Ether was a happy-go-lucky man. "He was the only person who could have a flat tire, get stuck in the mud, and laugh about it."

Ether acquired a water well permit and drilled a well on the northwest of his property near town. Put down a 16-inch casing. When finished one could reach down

and touch the water with their hand. He now had ample water to raise hay, grain, corn, etc. on the 200 acres. Ether became a full-fledged farmer. With the water right already owned, he could now triple his acreage.

Property owners downstream claimed that the well was taking a share of their water. Ether, being a fair-minded man, contacted property owners both under the ditch and creek. He offered a share in the well. All they had to do was pay a part of the pumping bill. No one took him up, even though their water would have been more than double.

A lawsuit was filed and processed in court, and the well was shut down and capped. Now, 40 years later, most of the property has changed hands. On some of it homes are being built. Culinary water comes before irrigation water. The picture has changed. Owners of the property where the well is are subdividing some of their property. Water for home use is coming from the Town water system. Those same people own the 200 acres. If by chance they subdivide that property, the well could more than likely be put back in operation. It could produce ample water for 5,000 people. With a one million gallon water tank near the well, water would flow--with enough pressure--to the homes east of town.

The well water would have to be approved by the "State Water Board." Also it would need to be cemented--around the casing--to a depth of 100 feet so no water could get into the well above there. If it were approved, subdivision in the Harmony valley could escalate.

Early spring of about 1952 the Main Canyon cement ditch needed to be rebuilt. The time had come when a little work here and there wasn't enough, and to do the job right, a new bottom should be put in the entire length of the ditch. When the ditch was first built, cement was mixed by hand in a large wooden box, then shoveled into the ditch. It took two summers to complete the job.

It would now take 250-300 yards of gravel to replace the bottom. "How can we get that much gravel close to the ditch?" a Water Board member declared. "The road up there is frightful." "We would need to repair the road," another volunteered. "Ether Wood has a 4-ton International truck with a 4-yard dump bed!" another exclaimed. "We should ask him if his truck could get up there."

"If the road were to be widened, the rocks removed or covered with dirt so all four of the rear wheels and tires would be able to carry the load," Ether said, "you could use the truck." The road was repaired. A "cement finisher"--Haven Paxman--from Washington was hired and the work started. The bottom of the ditch was broken out using a 10-pound sledge hammer, filled where needed by tamping dirt in the bottom, and a 3-inch thick cement bottom put in. A cement mixer was used, two men to operate the mixer and wheel the mixed cement up the ditch. The gravel was hauled and dumped at designated spots. Two men loaded the gravel on by hand. The gravel was taken from the wash in the mouth of "Bumble Bee Canyon." The two men worked two weeks hauling gravel before the project started, then worked where needed.

When Ether Wood passed away, his children sold the New Harmony property to the Glen Leavitt family who own it now.

### John Hardison Pace

John Hardison Pace was born May 1, 1856 in Spanish Fork, Utah. His father was Harvey Alexander Pace, his mother Ann Elizabeth Redd. He married Pauline Ann Bryner on December 25, 1876 in New Harmony, Utah. Pauline's father was Hans Ulrich Bryner, his mother Aha Maria Dorothea Mathis.

Children of John Hardison Pace and Pauline Ann Bryner were:

		<u>Date of Birth</u>	<u>Birthplace</u>	
F 1	Elizabeth	1 July 1878	New Harmony, UT	married Edward Steward Thomas on 28 Dec. 1898
M 2	John Albert (twin)	12 Mar. 1881	Bluff, UT	married Ada Cottom on 1 March 1904
F 3	Albertine (twin)	12 Mar. 1881	Bluff, UT	died 12 March 1881 (child)
M 4	Harvey Alexander	24 Nov. 1882	Bluff, UT	married Margaret Moffat on 21 June 1911
F 5	Edith Ann	2 Oct. 1884	Bluff, UT	married John Wilson Prince on 21 June 1905
F 6	Pauline	1 Aug. 1886	Price, UT	died 1 August 1886 (child)
M 7	Luray Hardison	18 Sep. 1887	Price, UT	married Elizabeth Natallie Mecham on 2 March 1912
M 8	Francis Marion	24 Jan. 1890	Price, UT	unmarried
F 9	Rhoda	4 Jan. 1892	Price, UT	unmarried
M 10	Earl	14 Jan. 1894	Price, UT	unmarried
F 11	Irene	27 Dec. 1895	Price, UT	unmarried

John Hardison Pace was one who was called from New Harmony to help settle Bluff, Utah. He and his wife and baby daughter—who was 3 months old at the time—were with the group who went on the "Incredible Journey" through the "Hole in the Rock" starting October 1878 and arriving June 1879. John and Pauline Pace's twins—John Albert and Albertine—were born in Bluff, Utah, March 12, 1881. Albert lived to adulthood and married Ada Cottom. Albertine died at birth. There were to be 5 children born to John and Pauline while they lived in Bluff. Their sixth child was born after the family moved to Price, Utah.

Edith Ann, born October 2, 1884 in Bluff, married John Wilson Prince on June 21, 1905. John and Pauline made their home in Price, Utah and raised their family there. The other six children were born in Price.

John Wilson Prince was born in New Harmony, Utah to Francis and Elizabeth Imlay Prince. John Wilson and Edith Ann Pace Prince lived in New Harmony for a time. Their first child Elva was born in New Harmony. The rest of their children were born in Price.

### George Berry Williams

George Berry Williams was born July 7, 1886 in Kanarraville, Utah. His father was George Alma Williams, his mother Hannah Elizabeth Berry. On November 5, 1907 he married Clarissa Elizabeth Prince. Her father was James Franklin Prince, her mother Sarah Elizabeth Redd.

Their children were:

		<u>Date of Birth</u>	<u>Birthplace</u>	
M 1	Preston Prince	10 Oct. 1908	Kanarraville, UT	married Lillian Wakeling on 12 June 1930
F 2	Alena	15 June 1911	Kanarraville, UT	married Glade Albert Berry on 11 Sep. 1929
M 3	Park Berry	3 Mar. 1915	Kanarraville, UT	married Camille Fisher on 12 Oct. 1946
F 4	Avey	18 Jan. 1918	Kanarraville, UT	married Leslie Bringhurst on 13 Sep. 1935
F 5	Twila	1 May 1920	Kanarraville, UT	married Thomas Clark Bryner on 13 June 1942

George Berry Williams' second marriage was to Juanita Davis on June 16, 1925. Her father was Reese Davis, her mother Sarah Elizabeth Redd Prince. Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Clara	25 Aug. 1926	Kanarraville, UT	married Terrence Waldo Littlefield on 11 September 1956
F 2 Wetona	1 July 1929	Cedar City, UT	
M 3 Dallen R.	21 Nov. 1934	Cedar City, UT	married Doris McBride on 30 April 1956
F 4 Jauna	24 Aug. 1936	Cedar City, UT	married Easton Dwight Blackburn on 9 July 1935
M 5 Marlow Blair	5 Oct. 194	Cedar City, UT	married Karen Elizabeth Davies on 21 December 1963

George Berry Williams and Clarissa Elizabeth Prince Williams made their home in Kanarraville, Utah. George was a livestockman and farmer. He owned a ranch on Kanarra Mountain and ran a sheep herd there, along with some cattle. He owned a farm north of town. Here he raised alfalfa, corn, barley, wheat, etc. He also owned 400-500 acres on the west side of the valley. Here was raised grass for pasture. Their home--still owned by a grandson--is located on the west side of Main Street and the north edge of town. On the town property, along with their home, was a large barn, stack yard, stables, granary, chicken coop, pig pen, garden spot.

The ranch on Kanarra Mountain is located on the west of the mountain, where the road reached the top. A beautiful spot where one could view the valley, North Mountain, Pine Valley Mountain, and on a clear day even "Indian Peak" in eastern Nevada. The mountain ground was ample to sustain a 1,000 head sheep herd--May, June, July, August. The herd was usually brought off the mountain by September 1 and the "lambs" sold. The cattle could stay up there until about the middle of October. The sheep would be kept on the farm and the valley ranch until time to go to winter range.

One time Uncle Reese Davis, Berry Williams' father-in-law, went to Salt Lake City with George Berry who lived next to the Williams, who was also a stockman. While on Main Street and in the busiest section of Salt Lake City, George and Uncle Reese got separated. Uncle Reese looked and looked for George Berry. Finally he approached a crowd of men and asked, "Any of you men seen George Berry?" Now George Berry was well known in southern Utah. One would need to know Uncle Reese Davis to appreciate that comment.

When George Berry Williams' first wife died, August 3, 1924, he married her sister Juanita Davis June 16, 1925. The couple still lived in the home in Kanarra. The family would come to New Harmony regularly. Juanita was to raise the first family, five children ranging in age from 5 to 17 years old. George and Juanita also raised 5 children of their own. Large families seem to get along better than small families. One needs to share with and help each other. This was accomplished in the George Berry Williams household.

Kanarra people married New Harmony people and visa versa. The two towns have mingled together and have been "closely knit" since Fort Harmony days.

Both families located in southwestern states and raised their families, becoming doctors, lawyers, dentists, stockmen, school teachers, and many other professions.

### Leland Taylor

Leland Taylor was born November 6, 1906 in New Harmony, Utah. His father was James Edgar Taylor, his mother Charlotte Abigail Kelsey. He married Esta Bell Smith on December 21, 1932 in Salt Lake City, Utah. Her father was Don George Albert Smith, her mother Nancy Greene Homer.

Children of Leland Taylor and Esta Bell Smith were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Esta	3 Aug. 1933	Blackfoot, ID	died 3 August 1933 (child)
M 2 Terrence Lee	4 Aug. 1935	New Harmony, UT	married Janice Phrodes on 14 January 1959
M 3 Edwin Ray	16 May 1938	Salmon, ID	married (1) Geneva Beacham (2) Barbra Black on 28 May 1960
F 4 Joycelyn	11 July 1944	Cedar City, UT	married David Lawrence Gardner on 30 January 1965

Leland Taylor is the son of James Edgar Taylor. James Edgar Taylor is the son of William Warren Taylor. Leland Taylor would be the third generation of Taylors who lived their lives in New Harmony. His daughter Joycelyn would be the fourth generation who have and are now living in New Harmony.

Leland was raised on a farm south of New Harmony. Here he learned all the arts of farming and raising a garden. The main thing he learned was to work with his hands. Leland was a hard worker throughout his life. When he and Esta were married, they spent some time in Idaho. Their first child was born in Blackfoot. Esta was a school teacher and taught in Idaho. When they moved to New Harmony, she taught here.

Leland became a sheep shearer. However he didn't follow that profession to the extent his brother Warren did. Leland was a family oriented person. He found work closer to home. He worked for the railroad, cleaning ore cars at Iron Mountain. He was Watermaster for the New Harmony Irrigation Company for 20 or more years. He picked up potatoes in Idaho and followed that profession after making his home in New Harmony. Cedar City and Escalante Valley--west of Newcastle--were the places he went to pick up potatoes. Along with his brother Warren, he became a "professional pine nut picker." They would gather a ton each on a good year. Here is where most of their living was made and took about a third of their time.

Leland and Esta's first owned home in New Harmony is located east of Vivian Prince. Here is where they raised their family. On this lot consisting of three acres was a house, chicken coop, shed--where a cow and/or horse could find shelter. North of the house was a garden spot extending east and around the side of the home. West of the home is a garage--used mostly to store pine nuts. North of the garden is a one acre fruit orchard--apples, peaches, pears, cherries, even a few almond trees.

About the first of August Leland and Warren would start to look for a good spot to gather pine nuts. Eastern Nevada was the best place. Panaca Summit, Indian Peak, Cougar Spar Mine, Hamblin Valley, Johnson Wash, Pine Valley, State Line. Sometimes they would go as much as 300 miles from New Harmony into Nevada and northern Utah before they found a suitable place. By the first of September they would start to pick the pine nut "burs." Their equipment would consist of aluminum ladders, a burlap bag with a hoop in the top and a shoulder strap, dozens and dozens of pairs of canvas gloves, hundreds of "burlap bags." Some of the bags would be split open and spread out end to end. Here the gathered burs would be placed to dry and open up. Caution would be used to not pick the burs too soon--before the nuts were mature--or the burs wouldn't open up. At their camp one could see rows and rows of "pine nut burs." Two tents, one to sleep in, the other for storage. They would take two pickups, and both would be loaded heavily.

After setting up camp one person would be near camp at all times. Their equipment and gathered burs would require someone be within sight of camp. Warren never married and would stay at camp and seldom left until all the nuts were shelled. The harvest would take two or more months. Leland would come home to replenish the food supply and bring home any shelled nuts. When the first frost came, the burs

would start to open on the trees. Now the thrashing of the nuts could take place without spreading the burs to dry.

Leland and Warren soon had the reputation and ability to be the "best" pine nut pickers around. People would put in orders for their nuts long before the picking season started. They would also supply stores in Cedar City, St. George and other places. Individuals would buy most of their pine nuts, and they catered to them.

Leland kept on gathering nuts after Warren suddenly died November 27, 1971 on his 63rd birthday. Leland's son Edwin Ray would take a month off from his job and come to New Harmony to pick pine nuts with his father. A good pine picker could about double wages during the nut gathering season. It was a thrill to be out in the wilds with one's father or son. Leland and Ray looked forward to those days year after year.

It takes two years to mature a crop of pine nuts. The first year the tree puts out "sets"—a small bur about the size of the end of your little finger. The next year the small burs would start to grow into mature burs filled with pine nuts. If those two years were dry and the frost was severe at the time the pine nuts were mature, the burs would not open and the crop would be lost or they wouldn't mature and the nut shells would be empty. Hence it takes two "good" years to mature a pine nut crop.

#### Where the children settled

Terrence (Terry) married and located in Arizona. Here is where they raised their family.

Edwin Ray married and settled in Idaho where he and his family live.

Joycelyn married and lived in northern Utah and Idaho for a time before moving to New Harmony. Her husband David Gardner is a "wall board"—sheet rock—finisher. He has the reputation of being one of the best around and has very little trouble finding work. His oldest son David—Davey—helps him most of the time. The Gardners live in the Leland Taylor home in New Harmony. Both of the parents have passed away and are buried in the New Harmony cemetery.

#### Leslie Alexander Pace

Leslie Alexander Pace was born August 20, 1908 in New Harmony, Utah. His father was Henry Alexander Pace, his mother Abigail Hammond. He married Wilma Bloem on June 11, 1929. Her father was John Bloem, her mother Dora Emery.

Their children:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 Barbara Jean	12 May 1930	Cedar City, UT	married Ronald Charles Morgar on 13 December 1958
F 2 Carolyn	19 Dec. 1931	New Harmony, UT	married John William Wainright on 27 June 1959
M 3 Robert Leslie	7 May 1933	Cedar City, UT	married Kay Frances Robison on 5 September 1955
F 4 Arden	5 Dec. 1934	Cedar City, UT	died 24 February 1952 in an automobile accident
F 5 Patricia Anne	20 Nov. 1936	Cedar City, UT	married Dellis Elwin Imlay on 5 October 1955

Leslie Alexander Pace is one of the Paces who were born and raised in New Harmony. His father Henry Alexander Pace also was born here. Henry's father Harvey Alexander Pace was one who helped move people from Fort Harmony in 1862. He lived the rest of his life here. William Pace, the father of Harvey A. Pace, also lived here and was the first Postmaster. Leslie and Wilma Bloem Pace's children and grandchildren who own property here and some of them live in Cedar City, Utah would

be the fifth and sixth generation of Paces who are living in the southern Utah area.

William Pace was the father of Wilson Daniel Pace who was the first bishop of the New Harmony Ward and was the father of Lemuel Alexander Pace. Lemuel settled here. Ashby Wilson Pace was the son of Lemuel Alexander, and he settled here. Boyd Ashby is the son of Ashby; he settled here. Boyd is the fifth generation of Paces. Boyd has a niece living here, Marsha Goodwin. The Goodwins would be the sixth and seventh generation of Paces who have lived here in New Harmony.

Leslie and Wilma met in New Harmony. Wilma's stepmother was a sister to Eva Buys who married Eldon Lyman Schmutz. Eva had been in Salt Lake City, where Eldon William Schmutz was born. Eva's daughter Norma was 4 years old at the time and was with her mother. Wilma came to New Harmony to help Eva with her young family. They came by train to Cedar City and by car to New Harmony. This would have been July of 1927. Wilma spent the rest of the summer here, until she had to go back to Salt Lake City to finish her nurses training.

The next summer Wilma came back to New Harmony with her father and a cousin Blanche Kilburn, traveling by car to visit the Eldon Schmutz family--and of course Leslie. "Were you here for the Homecoming?" Wilma was asked. "No, I wasn't!" Wilma exclaimed. "I missed that, and I felt bad about it. I thought New Harmony was such a wonderful place." Why wouldn't it be--when you are in love, all the world looks bright and life is wonderful.

The next summer Wilma and Leslie were married in Salt Lake City. They made their home in New Harmony. They first lived in the upstairs of Leslie's parents' home--the two-story house south of the church now owned by Richard Jensen. Their second child Carolyn was born in the Alex Pace home. When the time came Uncle Alex said, "I have just come across the New Harmony Bench, and it took my two hours. There is no way a car could make it out of here." So Carolyn was born December 19, 1931 in the Pace home with a midwife attending.

When Donald and Amber Schmutz moved to St. George, Leslie moved his family into the Schmutz home. After a few years, Donald Schmutz sold them the house and lot--1936. It was across the street north of the church house. This was their home for several years, until they moved to Cedar City. They sold the place to Dr. Paul K. Edmunds of Cedar City. The Edmunds lived there for about 3 years, until the home burned down. Lester Iverson purchased the lot from Dr. Edmunds. His son Bevan Iverson now owns the property and built the home that is there now.

While living in New Harmony, Wilma and Leslie were active in the Church. Wilma was asked to be Primary President by then Bishop Elmer Taylor. "Bishop, I'm expecting," Wilma volunteered. "If you will get me Vilo Pearce and Laura Prince as counselors, I will do it." How did that turn out? Well, Wilma and Vilo were in the hospital at the same time. Robert Pace was born May 7, 1933. Jerrold Pearce was born May 11, 1933 and Laura Prince came to the hospital to get her first child the day the other two were leaving.

When Lyle B. Prince was sustained as bishop, Leslie Pace was one of his counselors. Leslie held other positions of trust in the ward and town until he moved to Cedar City. He worked on the grounds of the then Branch Agricultural College for several years before he took work for the State Road. He worked at this assignment until he retired. The longing for home brought Wilma and Leslie back to New Harmony. They bought the Albert Mathis home from a Mister Goeing who had bought it from the children of Albert F. and Lula Whipple Mathis. This home was built by William Alexander Redd, who was the second bishop of the New Harmony Ward.

Leslie still worked for the State Road and operated his part of the Henry A. Pace property in New Harmony once owned by John D. Lee and later by Lemuel H. Redd and still later by Henry Alexander Pace. Uncle Alex had divided his property three ways. Leslie received the north part of the original John D. Lee property. Anthon received a portion of the John D. Lee property that was east of the road and part of the Harvey A. Pace property that was south of the Joe Lee Creek. Uncle Alex kept the part of his father's property north of Joe Lee Creek, a small part of the John D. Lee property

north of Anthon and south of the road. Also the property south of Lawson Creek once owned by John Lawson. Gordon Pace was to receive the part that Uncle Alex kept. Pearl, the other heir and only girl, was to receive the home and lot.

Leslie would drive the 20 miles to work for the State Road in Cedar City. During the winter months--when there was snow to be removed--Leslie would keep a snowplow at his home in New Harmony. He would clear the streets in town before going to the highway to work. During his tenure with the State Road, the streets in New Harmony were seldom unplowed.

After Leslie retired, he spent his time on the farm, where he had a large apple orchard. With his home and lot to take care of, he was kept busy. Leslie didn't live long after he retired. He had been up to his farm. He drove his pickup the mile or more from where he was working. His wife Wilma had seen him drive up to the garage. When he didn't come into the house, she went out to look for him. He was still in the pickup slumped over the steering wheel dead. It was assumed he died from a heart attack.

Wilma still lives in the home in New Harmony and the town that "she dearly loved."

Her children all live in the west. Robert and family live in Vancouver, Washington. Carolyn lives in Grand Junction, Colorado. Patricia lives in Cedar City. Barbara in California (?) Leslie is buried in Cedar City where his daughter Arden is buried.

#### George Conrad Schmutz

George Conrad Schmutz was born November 17, 1899 in New Harmony, Utah. His father was Gottlieb Schmutz; his mother Emilie (Amelia) Niederer. On June 26, 1931 he married Verna Harmon. Her father was Melvin Myron Harmon, her mother Alice Cannon Woodbury.

Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
F 1 daughter stillborn	3 June 1932		
F 2 Elaine	3 June 1933	St. George, UT	married Garold Dean Moody on 27 June 1958
F 3 Sharon	30 Nov. 1935	St. George, UT	married Richard Garn Swapp on 22 May 1954
M 4 Ramon Harmon	29 Aug. 1937	St. George, UT	married Helen Reber on 31 March 1955
M 5 George Larry	24 May 1941		

George was a stockman, owned an Angora goat herd--1,000 head. He didn't affiliate himself with his three brothers Andrew, Donald, and Eldon who ran a 3,000 head goat herd. George had a corral on the side of Harmony Mountain and in the foothills. George would kid his herd at this site, moving them on up the mountain to summer range. Alvin Kelsey--born and raised in New Harmony, lived in Cedar City--would herd for George.

George was raised on a farm and learned all of those arts. As a young man he owned his own automobile--a "Dodge touring car"--two door with a canvaslike top, a convertible type. However it was called a touring car.

One time George had Pearl and Merle Pace--cousins--with him in the car. They were on their way to a dance in Hurricane. As they started down the grade south of Anderson Ranch and about 1 1/2 miles north of Toquerville, they failed to negotiate a turn. The car left the road and turned over on its side. All three escaped without serious injury; however the car was a wreck.

When George and Verna married they made their home in St. George where Verna taught school. George still owned his goat herd in New Harmony and would come here to

take care of that operation. He also helped his father on his farm; mostly after the father could no longer work his ground. When George quit the goat business, he sold his holdings to his brothers and spent all his time in St. George where he had business interests.

George and Verna raised their family in St. George and would come to New Harmony on special occasions. The longing for home keeps one coming back to the place where he or she was born. All of the Schmutz family except Gottlieb settled in the St. George area and were the descendants of "John Jacob Schmutz."

George was the third generation of Schmutzes who lived in New Harmony and southern Utah. His children were the fourth generation and their children the fifth generation. Gottlieb Schmutz and his wife Amelia were both born in Switzerland. They, along with their parents, migrated to southern Utah. There are 28 families of Schmutzes now living in the area, making six generations of Schmutzes who are the descendants of Johann (John) Jacob Schmutz.

**SCHOOL TEACHERS OF HARMONY,  
FORT HARMONY, AND NEW HARMONY**

George Dodds	Joseph L. Heywood	Neola Zohmer
Charles Connely	Archie Bell	Roma Bentley
Mary A. Taylor	Minnie Pace	Leonard Slack
Laverne T. Englestead	Rose Schmutz	Rex McAllister
Sadie Grant	Susie Taylor	Fern Davis
Elmer Taylor	Helen Gardner	
Verna Cox	Lillian McFarlane	
Esta Taylor	Culbert Leany	
Viola Kelsey	Leroy Condie	
Luttie Lytile	Thelma Graff	
Frank Wheeler	Glen Graff	
Rulon Orton	Kenneth Cannon	
Lenzie Sullivan	Florence Prince	
Bert Sullivan	Grant Langston	

(This is not a complete list.  
Not listed in order of appearance.)

**Thomas "J" Pearce**

Thomas "J" Pearce was born July 25, 1906 in St. George, Utah. His father was Daniel Nelson Pearce, his mother Della Riding. On March 28, 1929 he married Alta Vilc Davis. Her father was Reese Davis, her mother Sarah Elizabeth Redd Prince.

Their children were:

	<u>Date of Birth</u>	<u>Birthplace</u>	
M 1 Jerrold Davis	11 May 1933	Cedar City, UT	married Dora Berthson 15 March 1956
F 2 Avey	31 Oct. 1938	Cedar City, UT	married John Virgil Davis on 16 March 1957
F 3 Verla	18 May 1942	Cedar City, UT	married Richard Lamar Cripps on 28 June 1958
M 4 Jay Warner	1 Oct. 1946	Cedar City, UT	married

Thomas J Pearce came to New Harmony the spring of 1928 with Thomas Cotton to help build the "Outdoor Dance Pavilion." He was courting Aunt Vilo before the summer was over.

After he and Aunt Vilo were married March 28, 1929, they lived on the farm of his father-in-law Reese Davis. The farm was located about 1 1/2 miles south and east of New Harmony. He became a neighbor to Ashby W. Pace. A friendship was formed that lasted the rest of his life. On the farm was 60 acres of irrigated land. Water taken out of the former Fort Harmony ditch. Across "Joe Lee Creek" and west of his home and stackyard was another 10 acres of ground—once owned by James Russel. Water taken out of Joe Lee Creek to water this property. East of the home was another 30 or more acres used for pasture.

When the children came along, Tom purchased the corner lot east of Henry A. Pace and moved their home from the farm to the lot. Thomas built a barn on the north part of the property. His corral was west of the barn, also on the north side. Water was piped from the street to a cement trough used to water livestock. A water hydrant—freezeless—was installed. At this time the barn was built more on the "modern style." Lyle B. Prince helped him build it. West of the home—that faced south—was a garden spot. East of the house was another garden spot. Between the house and barn was a granary; between the granary and barn was a chicken coop.

Tom still operated the farm and would ride a horse to the farm six days a week. Ashby Pace would ride his horse, and sometimes they came and went together. During the haying season a haystack was built at the farm—to feed livestock during the winter months. Hay was hauled to his barn in New Harmony and to Uncle Reese's barn to feed milk cows, teams of horses and livestock—cattle—that were to be fattened to butcher.

When Mark Adair moved to Idaho, Tom bought his home and lot located west across the street from the Independence Taylor home. Tom sold his lot to Eldon Lyman Schmutz. The home on that lot was sold to Ether Wood who moved it to a lot east of the school house. Later this house and lot became the property of Leland and Esta Taylor. The Taylors built on the east of the house, also the west of the house. Later they built an addition on the north, thus making the home that is on the property now.

Tom and Vilo were active Church members and active in the town. Tom became a counselor to Bishop Dean H. Hall. Before that he held positions in the M.I.A. and Sunday School. Vilo worked in the Relief Society, M.I.A., Primary and Sunday School.

Tom went into partnership with Lyle B. Prince and operated a "deer hunting camp" at Quaking Aspen on the mountain west of town. This partnership lasted ten or more years. Tom took work cleaning ore cars at Iron Mountain for the railroad. He stayed with this occupation until he retired.

While working in the M.I.A. Tom and Vilo were active in the dance programs. Tom was the smoothest dancer around. Besides having a natural ability, he took advantage of every opportunity to learn and take part in dances both in the ward and stake. Tom didn't always have Vilo as his partner; he would dance with whoever they asked him to. He was a good dancer when he came to New Harmony. He was a better dancer after he had been here 20 years.

Uncle Tom was popular with the kids in town. He always had an unlimited supply of "candy mints" in his pockets to give to them. Not only did he pass them out to the kids but sometimes to the adults.

One time Tom acquired a fast walking horse from a certain person in town. "How do you like the animal?" the man asked. "Is she all you expected of her?" "That and more," Tom returned. "It is now Ashby who has to trot his horse to keep up with me."

Tom was a good neighbor and friend to everyone in town. He was ready and did help anyone in need. He didn't wait to be asked. He would volunteer his service wherever needed. It seemed that he was forever helping someone out, sharing not only his talents but his other means.

One time he came by a certain person in New Harmony on his way up to check the

water in the irrigation ditch north of town. As he came by and noted the amount of garden the fellow had--the water in the ditch had receded to its lowest level of the season--"Do you have enough water to water this huge garden?" he asked. He could see a patch of beans being raised, corn that wasn't mature. "So far I have," the man returned. "Well, if you need more water, let me know," Tom declared. "I will do that," the man said. Now the man knew Thomas J Pearce didn't have all that much water, yet he was willing to share what he had.

Maudie sat on a hill where she could see a "beautiful valley." In her hand she held a bunch of "Snow flowers." She reached down with her free hand and picked up a small cream colored "curly rock."

She looked to the north where a "huge Ponderosa pine" tree stood like a "sentinel" guarding the five mile wide valley. She looked to the east at the "Kolob Fingers." She looked to the southeast and could see the "Black Mountain;" further east she could see "Beatty's Point." She sat there, beads of perspiration on her brow, the wind blowing through her hair cooling her forehead. "What a thrill to see new homes being built, a beautiful church house, a well kept cemetery, and a Fire Station." The fields on the bench were starting to green up, newly plowed "summer fallow" ground. Two tractors were working getting other ground ready to plant.

"My ancestors helped to settle this valley," she was thinking. "I wouldn't be here today," she said with a catch in her voice, "if my Great, Great, Great Grandparents had not lived here many years ago."

"How Grateful I Am For Them and For My Heritage."