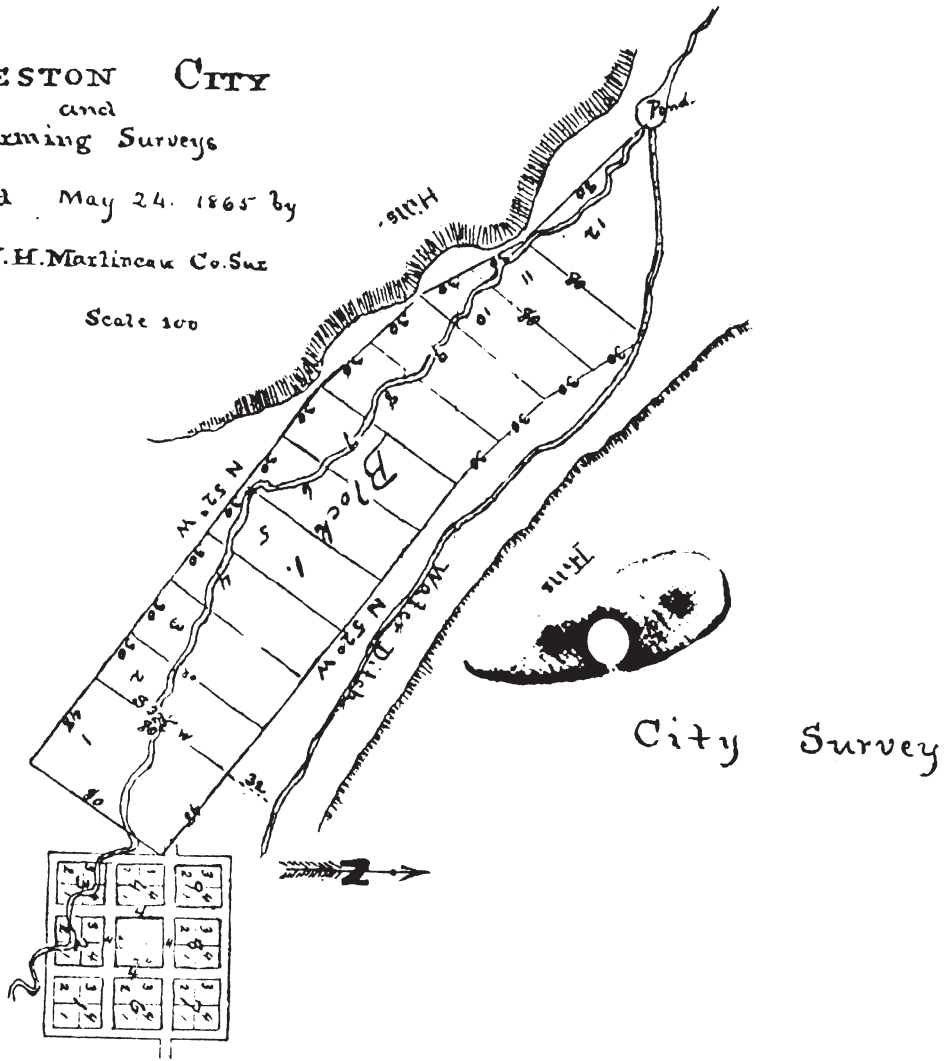


WESTON CITY
and
Farming Surveys

Surveyed May 24. 1865 by

J.H. Marlineau Co. Sur.

Scale 100



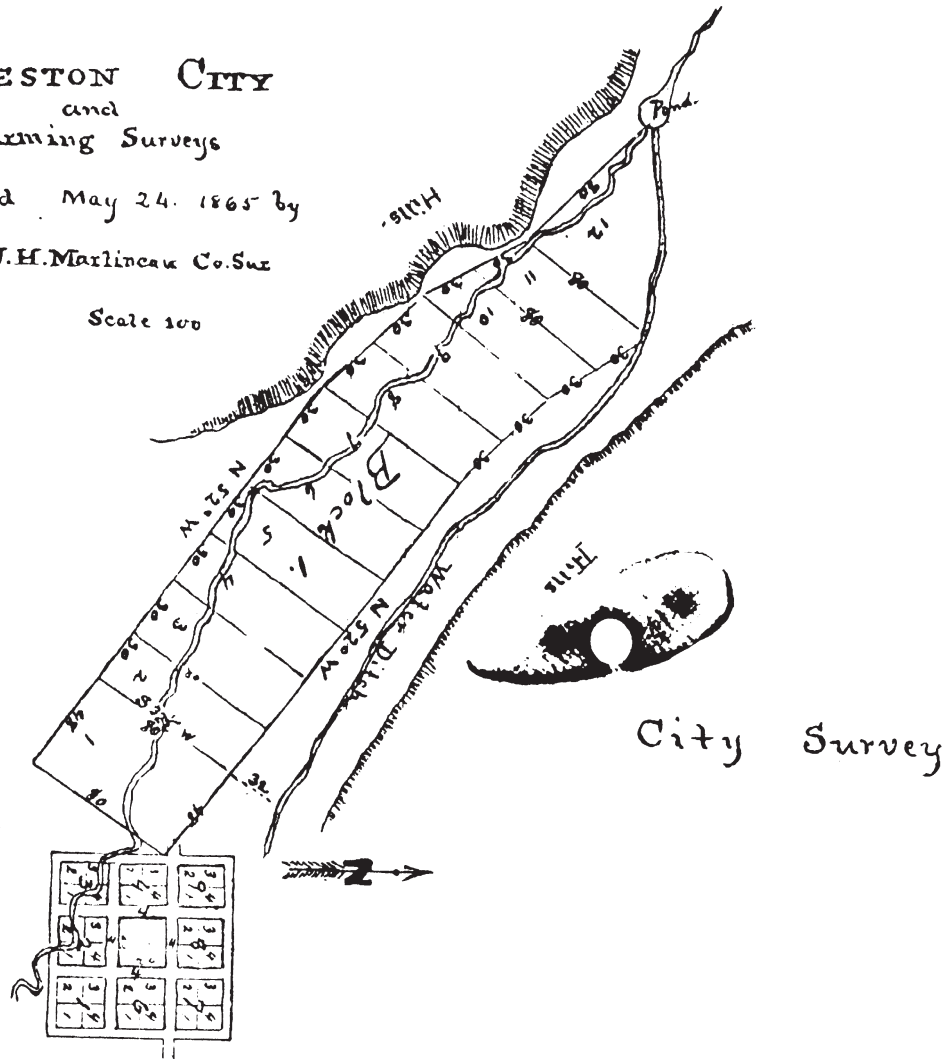
Weston Memories

WESTON CITY
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Scale 100



Weston Memories

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In memory of Norman Nelson shown here as a child,
who was the son of Amelia and Nels Nelson and grandson of Christian Olsen

Preface

This book is the third one that I have put together concerning the history of my family. The purpose of this book is to try capture a glimpse of what life was like in Weston, Idaho in those early days for some members of the family. To do this I have borrowed heavily upon previously published material along with some new material discovered in the last couple of years.

My search for material on Weston began with my grandfather, Norman Nelson, who tells of stories of Weston in a recorded oral history that I did for a previous book. Next my search led me to the Family History Library in Salt Lake City and after that I went to the Daughters of Utah Pioneers, who had some information on Weston. Wanting more information I visited the Special Collections department of the Merrill Library at Utah State University, which yielded some stories and one informational biography. Some correspondence with distant relatives has also been fruitful in that I was able to get additional information concerning our common ancestry. I have also been lucky to find some relatives that had pertinent information concerning the family history of ancestors from Weston.

Wherever possible I have tried to credit the original authors of the material used in this book.

I have felt for some time that more information should be gathered concerning Weston due to the long family history dating back to 1865 when one its founders, my great-great-grandfather, Rasmus Nielsen came to settle.

The organization of this book is as follows: The first portion contains the History of Weston by Lars Fredrickson. The version I chose to use was the annotated version edited by the late Cache Valley historian, A.J. Simmonds. This is the de-facto history of Weston and contains some insights to the early history of Weston. Don't forget to read the notes at the end of this history since they provide some additional information not included in the

original. After this history is a portion of the biography of Matthew P. Fifield. Matthew was with the second party to arrive at Weston. Although he is not relative of the family his biography has some wonderful stories concerning Weston.

After the Fifield biography you will find a few stories concerning Weston and its early history. Following these is a brief history of Rasmus Nielsen. It should be noted that the surname Nelson and Nielsen have been used the refer to the same person since Nelson is just the Americanized version of the Danish surname Nielsen. They were often used interchangeably. After the history of Rasmus Nielsen comes the a couple of articles concerning the politics and conditions leading up to Rasmus' arrest and subsequent imprisonment. Following this is the history of Christian Olsen, who was a close friend of Rasmus Nielsen. Next is a brief sketch of Nels Nelson, my great-grandfather. After this there is a history of my grandfather Norman Nelson, which was written by him. Following this is a pedigree chart that contains the family lines of my grandfather, Norman Nelson. After the pedigree is a couple of stories told by Norman Nelson to me and they come from a previous book, *The Legacy of Norman Nels Nelson*. After this you will find a copy of some legal documents concerning the citizenship and homestead of Carl Jensen, who was the father-in-law to Rasmus Nielsen and came to Weston in 1868. This is followed by a brief article on how the homestead law worked.

At the end of book you will find an article that traces the route taken by Rasmus Nielsen and Christian Olsen from Denmark to Salt Lake City.

To understand some things in this book I need to recount some Mormon history to help explain some points brought out in the Weston histories and the biography of Matthew Fifield. One of the ideas that strikes people today as odd is the concept of early Mormon settlers purchasing only from other fellow Mormons and avoiding gentile merchants altogether. This seems strange today in our current economic system and in an age of world trade agreements. The concept of purchasing only from

fellow Mormon merchants came from a desire of Brigham Young to try to get the Church to become self-sufficient.

It started with a cooperative being established in Brigham City in 1864. Little by little more and more business in this town was done through cooperative businesses. Later in May of 1869, the Zion's Cooperative Mercantile Institution (ZCMI) was formally organized. "The purpose of ZCMI, as it was popularly known, was to bring goods to the territory, sell them as inexpensively as they could possible be sold and let the profits be divided with the people at large."¹ After a time some 150 plus cooperative stores were started in Utah and Southern Idaho. The ZCMI gradually created factories to make clothing, boots, and shoes, etc.

In Weston a co-op was started in the 1870s with members buying shares in the co-op. Profits (if any) would be shared amongst the shareholders.

Brigham Young stated on October 9, 1865 in general conference that the Saints needed to help one another and turn away from gentile merchants.

I wish the brethren, in all our settlements, to buy the goods they must have, and freight them with their own teams; and then let every one of the Latter-day Saints, male and female, decree in their hearts that they will buy of nobody else but their own faithful brethren, who will do good with they money they do obtain. I know it is the will of God that we should sustain ourselves, for if we do not, we must perish, so far as receiving aid from any quarter, except God and ourselves...We have to preserve ourselves, for our enemies are determined to destroy us.²

Later in 1868, Brigham Young restated that the policy of the church

must be to let this trade [with outside merchants] alone, and save our means for other purpose than to enrich outsiders. We must use it to spread the Gospel, to gather the poor, build temples, sustain the poor, build houses for ourselves, and convert this means to a better use than to give it to those will use it against us.³

Brigham Young continued and asked the audience to make a promise to abide by his counsel concern-

ing the matter of gentile trade.

We have talked to the brethren and sisters a great deal with regard to sustaining ourselves and ceasing this outside trade. Now what say you, are you for it as well as we? Are we of one heart and one mind on this subject? ... My feelings are that every man and woman who will not obey this counsel shall be severed from the Church, and let all who feel as I do lift up the right hand. [The vote was unanimous.]⁴

This last part by Brigham Young implied that doing commerce with gentiles was a sin, and could result in a punishment of excommunication. Knowing this it is easier to understand why the church leaders in Weston asked some members to ask for forgiveness after buying from gentile merchants. This was a bitter pill that many Weston Saints found difficult to swallow and so there was much discussion concerning the matter. To many it was not a religious question, but an economic one -- why buy from the cooperatives at higher prices when they could get the same or better goods at a lower price at a nearby gentile store.

This policy of trading only with fellow Saints became less and less enforced following Brigham Young's death in 1877 and eventually it was abandoned. The railroad and other economic developments made the idea of a self-sustaining economy amongst the Saints impossible.

In the Fifield biography you will find mention of the Morrisites and Godbeites. Here is an explanation of who these groups were.

First the Morrisites. The following excerpt gives the history behind who the Morrisites were.

During the summer of 1862 Utah experienced the unfortunate Morrisite War. The Morrisites were an apostate faction led by former English convert Joseph Morris. They established a settlement at South Weber known as Kington Fort, thirty-five miles north of Salt Lake City. Morris had claimed as early as 1857 that he was the prophet, seer, and revelator of the Lord; by 1860 he had attracted a few followers, including the bishop of South Weber and some of his congregation. In February 1861, President Young sent Apostles John

Taylor and Wilford Woodruff to South Weber to investigate. They excommunicated sixteen members of the ward, including the bishop who refused to support Brigham Young and who maintained that Joseph Morris was the prophet. The Morrisites consecrated all their belongings to a common fund and awaited the coming of Christ as described in Morris's "revelations."

In early 1862, after successive incorrect prophecies about the Second Coming, some of Morris's followers became disenchanted and wanted to leave with the property they had consecrated. Three dissenters who attempted to escape were imprisoned by Morris, causing their wives to appeal to legal authorities for assistance. Chief Justice Kinney issued a writ on 22 May for the release of the prisoners and the arrest of Morris and his main lieutenants. When Morris refused to obey and continued to instead to announce his revelations, Kinney urged acting Frank Fuller to call out the militia as a posse to enforce the writs.

Robert T. Burton, chief deputy for the territorial marshal, led approximately 250 men to the bluffs south of Kington Fort early in the morning of 13 June. They sent a message to Morris demanding his surrender and compliance with the writ. Morris and his group assembled in an open bowery while Morris awaited a revelation. Impatient with the delay, Burton ordered two warning shots from a cannon to be fired over the fort. The second shot fell short, struck the plowed ground in front of the fort, and ricocheted into the bowery where the Morrisites were assembled. Two women were killed, and a young girl was seriously wounded. The fighting that erupted resulted in a three-day siege.

On the third day a white flag of truce appeared inside the fort, and the fighting ceased. After demanding unconditional surrender, Burton and thirty militiamen entered the fort. Morris then asked the privilege of speaking to his people one more time. But instead of delivering a farewell address, he shouted, "All who are for me and my God, in life or in death follow me!" Whereupon a rush was made for the stacked rifles that had been surrendered. Shots rang out, and Joseph Morris and John Banks, second in command, were killed. Ten Morrisites and two members of the Utah posse were taken to Salt Lake City for trial on charges of murdering the two posse members and resisting due process of law. Seven of them were convicted, but they were pardoned by Governor Harding. Most of the remaining Morrisites who wished to go were escorted by Conner's army to Soda Springs in Idaho Territory.⁵

The following excerpt describes who the Godbeites were.

Not all members of the Church supported the leaders and their philosophy of economic self-sufficiency. Some people fell into apostasy. Just as Brigham Young was promoting the cooperative system, certain Mormon businessmen and intellectuals who called themselves "liberals" publicly question his policies. This faction, known as the Godbeites because they were led by William S. Godbe, called for cooperation with gentile merchants nationwide and argued that Utah should focus on mining as its natural source of wealth rather than upon agriculture and stock raising. The outlet of their opinions was the *Utah Magazine*, which they founded in 1868.

Church leaders sought diligently to reclaim these men and tried calling some of them on missions. The calls were rejected, and their public outcries became even more strident. The men were summoned to the School of the Prophets to discuss the issues, but only an unpleasant confrontation took place. After further attempts at reconciliation, the Salt Lake Stake high council brought charges against the leaders of the New Movement, as they were also called, and the men were excommunicated from the Church. In 1870 they started their own church, named the Church of Zion, and made their periodical into a daily anti-Mormon newspaper, the *Salt Lake Tribune*. Together with leading non-Mormons in Salt Lake City, they formed the Liberal Party to oppose the Church's political activities.⁶

On the covers of this book you will find surveys as laid out by the county surveyor in 1865 (front cover) and in 1868 after the town had moved from the original location of 1865.

My hope with this book is that the reader will gain an appreciation of life in early Weston.

Bert Nelson
Editor
July 1996

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1. *The History of the Church in the Fulness of Times: The History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989) p. 397.
2. The remarks of President Brigham Young, at General Conference, Great Salt Lake City, Oct. 9, 1865 recorded in the *Journal of Discourses*, vol. 11, p. 139.
3. The remarks of President Brigham Young, at General Conference, Great Salt Lake City, Oct. 8, 1868 recorded in the *Journal of Discourses*, vol. 12, p.301.
4. The remarks of President Brigham Young, at General Conference, Great Salt Lake City, Oct. 8, 1868 recorded in the *Journal of Discourses*, vol. 12, p.301.
5. *The History of the Church in the Fulness of Times: The History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989) pp. 385-386.
6. *The History of the Church in the Fulness of Times: The History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989) p. 402.

The following is the introduction to the History of Weston, Idaho by Lars Fredrickson, Edited by A.J. Simmonds. It was published in 1972 by Utah State University Press. The contents of the entire book are included after the introduction. The only change to the original is the format. The original had footnotes at the bottom while here they are at the end as notes.

Fredrickson and His History

Lars Fredrickson was born in Hjorring, Denmark, on August 30, 1857, the son of Ferdinand Fredrickson (Frederickson) and Nelsine Marie Larsen Miller. His father emigrated to Utah, and his mother, brother Marcus, and he followed in 1865.

Ferdinand Frederickson settled in Hyde Park, Utah, where his family joined him. They lived in Hyde Park until April 1868 when they moved to Weston, Idaho. From then until his death on June 8, 1939, Lars Fredrickson lived at least part of almost every year in the Idaho community.

In March 1876 he married a widow six years his senior, Mrs. Stene Jensen Jacobsen. They were the parents of eight children: Fred, b. December 3, 1876; Edwin, b. May 21, 1879; Almira, b. December 29, 1880; Clara, b. September 2, 1884; Zelinda, b. December 20, 1886; Fernando, b. October 31, 1889; Chester, b. November 11, 1891; Eugene, b. June 24, 1893.

A farmer and mechanic of considerable skill, Fredrickson is remembered in Weston as a quiet, honest, somewhat blunt man who enjoyed the universal respect of his townsmen.¹

Raised to manhood on a raw frontier where agriculture was as much an application of brute strength as skill, Lars Fredrickson was early fascinated by the application of mechanization to agriculture. And he was as uniquely placed to observe that mechanization as the history of the locale in which it occurred. Free from cant and amusedly tolerant of the foibles of his fellowmen (always providing these foibles did not touch him directly), Lars Fred-

rickson produced an account of the development of his times as much as of his town.

In the case of Weston, Franklin County, Idaho, the tale was worthy of the teller. Born of the pressure of population growth in Cache Valley, dominated and moved by religious unity, site with Petersboro—of the first large-scale experimentation in Cache Valley with dry-land agriculture, rare in its pattern of a Mormon settlement of isolated farmsteads, Weston was just far enough from other Valley towns to have a distinct life of its own; close enough to experience the concerns common to all.

Between 1859 (when Cache Valley was reoccupied at the end of the Utah War) and 1860, Cache Valley was populated in a mighty rush. More than 2,000 people moved to the valley that in 1858 was occupied only by Indians and John Garr. At the end of 1860 eleven villages had been settled. But with the last settlements in 1860, expansion abruptly stopped. Alarmed at the seizure of the eastern and southern margins of the Valley, Bannock and Shoshoni resistance stiffened against further settlement.

In the fall of 1864 Apostle E. T. Benson, Church leader in Cache Valley, dispatched a scouting expedition under Marriner W. Merrill of Richmond to explore the uninhabited area north and west of Bear River and the Little Bear River and make recommendations for settlement. Six sites were chosen. Petersburg, Clarkston, Weston, Dayton, Oxford, and Stockton. Companies of colonists were selected that fall and winter, and in late 1864 and early 1865 all sites were occupied. Indian resistance forced abandonment of all the new villages in 1866. Four, Clarkston, Weston, Dayton, and Oxford were reoccupied the next year. The site of Weston, however, was changed from a relatively isolated location on Weston Creek to a Provo level bench at the mouth of the creek. In the approved fashion for Mormon settlement, a farm village surrounded by open fields was surveyed and settled.

The settlers were initially composed of tried pioneers, but as in other West Side communities, they

were soon outnumbered by landless emigrants—largely Scandinavian—who had crowded into the East Side towns after 1860 and had brought about the overpopulation of those towns, which E. T. Benson sought to relieve by six new towns in 1864-65.

There are two striking characteristics of the early Weston settlers. While most of the settled community came to consist of Danish emigrants, the core of early settlers were men who had been part of the initial settlement of Paris, Idaho, and the Bear Lake Valley in 1863-64: Matthew P. Fifield, Alexander Alma Allen, Clark Ames (who settled on the String), Henry Gassman, Levi Gifford, John H. Maughan, and Isaac Palmer. A second factor, and no doubt a key point in the settlement of a relatively isolated community, was that the first settlers and their children were closely related. With few exceptions, nearly every family in nineteenth century Weston was related to several other families who in turn were related to other settler families. Weston was more than a community; it was a clan. Perhaps this factor of kinship was important to success. At any rate, the census of 1870 showed Weston to have a population of 235 people.

The plat maps produced by the Federal Survey Party in 1872-73 show only three cabins outside the town of Weston. In Weston in 1873, as in most other Mormon settlements, the core village and open-field system prevailed, yet within the year Fredrickson records the virtual breakdown of village cohesiveness. In 1874 the first settlers moved off their town plots and onto quarter sections which they homesteaded or bought under the various amendments to the Pre-emption Act.

The Federal Survey and resultant land tenure had serious repercussions in Weston. Under entry for 1869, the Manuscript History of Weston Ward discusses the situation:

About the time the land in Cache Valley was surveyed by the government and placed on the market subject to entry and the brethren all agreed that those brethren who made entries according to the land laws, would respect the rights of their neighbors and fellow land

owners and that after they had proved upon their lands they would deed to the several owners upon righteous principles. Some of the brethren, however, in their greediness and selfishness caused considerable trouble and ill feeling through refusing to deed the land to the original owners, and some of the parties flatly refused to abide by the counsel of the Church authorities, or by their own agreements. These actions on the part of certain individuals laid the foundation for all the trouble and water litigation through which the settlement suffered most severely.²

While 1869 is too early a date for land questions to have arisen, there can be no doubt that after 1873 the problem became crucial. In 1876 the South Field land claims had so split Weston that the authorities of Cache Stake appointed Alexander Alma Allen of Logan as bishop of Weston.

Immediately after his arrival at Weston, he began to investigate the difficulties which existed there between the brethren in regard to their land rights. He was eventually successful in settling most of the difficulties, after which the brethren who had been engaged in quarreling renewed their covenants by baptism according to the rules of the United Order. In the summer of 1876 the foundation was laid for the present meeting house at Weston; work on the foundation was commenced on July 24, 1876.³

Because of the necessity of settling the land problems, there can be little doubt that the strong action of the bishop must have alienated a part of his congregation. It is possible to see in the bishop's task the reason for Fredrickson's obvious dislike of A. A. Allen. Indeed, it is possible that the Fredricksons suffered from this redistribution of land. In 1876 they were living in Utah on the southern end of the South Field Ditch. In 1877 Ferdinand Fredrickson was disfellowshipped by a Bishop's Court, and 1878 both Lars and Ferdinand Fredrickson moved from the south field to take up homesteads west of Weston Village.

By 1876 the Utah survey plats show that the entire length of the South Field Ditch was dotted with the section houses of farmers living on their own claims. By the mid-1880's Fredrickson's "History" leaves no doubt that the streams and roads were

lined with farmsteads: the very name “String,” given to the major north-south road, is indicative of isolated farmstead settlement. Even the fact that Weston’s bishop, John Harrison Maughan, chose to settle on a homestead nearly four miles from the village center is strongly suggestive that the Mormon settlement pattern in Weston was seriously disrupted by the Federal survey.

While the Deed Abstracts for Township 16 South, Range 38 East, Boise Meridian show that some patented tracts were divided with those who were probably original South Field settlers, a comparison of names in the Fredrickson history and the Patents in the Cedarville area reveal that many of the first settlers did not obtain title to their South Field grants. It was this element who moved into the unsettled areas west and north of Weston Village to patent land lost to them in the South Field.

Also, in Weston the presence of several significant creeks tributary to Weston Creek and the perfecting of dry-land agriculture tended to fix the scattered farmstead pattern. Probably of equal significance was the lack of strong ecclesiastical direction exerting pressure for village settlement (witness the removal to a distant homestead of Bishop John Harrison Maughan).

However many the causes for the condition of scattered settlement, by the late 1890’s Weston existed as a core village surrounded by satellite communities with a real identity of their own. In the South Field was the Silver Star District, between Weston and Dayton was the Lincoln District, Blackville developed at the mouth of Black Canyon and along Bozey Creek⁴, Cedarville in Weston Canyon, and Roosevelt northwest of town.

Each of these Weston subdistricts had its own school. In addition, Cedarville,⁵ Lincoln and Roosevelt (which combined to form Linrose⁶) had enough population to warrant the establishment of separate LDS Bishop’s wards. The Blackville settlement along Bozey Creek formed a quasi-autonomous ecclesiastical organization known as the South Branch. LDS residents there attended

regular church meetings in either Weston or Cedarville, but held separate Sunday evening Sacrament Meetings in the South Side schoolhouse.

While Fredrickson entitled his work “History of Weston, Idaho,” his coverage of the various districts surrounding Weston is very uneven. From 1868 until 1878 Fredrickson lived on the String (see note 73) in the South Field. The Federal Survey plats in 1876 show Ferdinand Frederickson’s home in the Northeast Quarter of Section 4, Township 14 North, Range 1 West, Salt Lake Meridian—over a mile south of the Utah-Idaho Territorial border. The border was officially marked in 1872, so for the six years between 1872 and 1878, the Fredricksons were residents of Trenton, Utah, though their social orientation was toward Weston.

This fact of residence gives a strong reason for the inclusion of so many early Trenton settlers in Fredrickson’s history. The residents on the String were his neighbors, though there is little indication that many ever considered themselves residents of Weston (Noah Lindsey, A. M. Simmonds, C. M. Christensen, John Coburn, William Austin, Goodwin brothers).

After Lars and Ferdinand Frederickson and their families homesteaded on Weston Creek west of Weston, he kept his orientation toward the String and the South Field. In addition he was pivotally located between Blackville and Cedarville on the west and the village of Weston on the east. He was removed from both the Lincoln and Roosevelt districts and while Lincoln received occasional mention, the later Linrose is but briefly touched.

Following his wife’s death on November 28, 1915, Fredrickson became heavily involved in genealogical research. On November 27, 1919, he married Amanda Leland, a secretary at the LDS Church Historian’s office in Salt Lake City. Through her he became acquainted with Assistant Church Historian Andrew Jenson, and his bent for genealogical research was expanded to include history.⁷ Local legend in Weston indicates that it was Mrs. Fredrickson who put the history in final

form—typing from Lars’ dictation.

A check of the “Manuscript History of Weston Ward” in the Church Historian’s Office reveals that Fredrickson must have had access to it and used the entries from 1865 to 1869—by which time his family had settled in Weston and he had become a first-hand observer of the town’s growth—as a framework for his early history. Though the Fredrickson history is considerably more elaborate and though he disagrees with many of the dates and events in the “Manuscript History,” his chronological treatment of Weston’s development is probably a conscious imitation of Jenson.

Dating the history is difficult. Internal evidence indicates that at least the final draft on the chronicle was begun in 1923-24. For instance, under the entry for 1878 Fredrickson writes “E. C. E. Schvaneveldt and family moved up on the creek 4 ½ miles west of town, where his son Erastus still resides (1924).” This date is entirely consistent with local history. On July 24-25, 1924, Logan hosted the “Cache Valley Centennial and Home Coming Celebration”—the so-called Jim Bridger Centennial, a commemoration of the 100th anniversary of the entry into the Valley by the fur trappers under Captain Weber. A key part of the event was the serialized publication in the Journal of “The History of Cache Valley” by M. R. Hovey of the Logan Chamber of Commerce.

Hovey drew material from local histories—some of which seem to have been written specifically for his research (i.e., Chas. G. Wood, “Trenton”). It is possible that the centennial itself inspired the History of Weston or that Fredrickson began his account by request of Bp. Thomas E. Rose for Hovey’s research. Since the manuscript was preserved by Bishop Rose, the latter instance is certainly a possibility.

That the History was long in the writing is evident. In 1904, referring to Weston Reservoir, Fredrickson writes “and in that condition it still remains (1925).” But there are internal clues which would indicate that earlier portions of the History had

been compiled from perhaps nearly contemporary notes. Under the year 1887, Fredrickson writes “Jens Rasmussen took up homestead southeast of Weston; his son Lars was the owner in 1899.”

Still, the early events must have been recalled or written from interviews after a considerable lapse of time. Fredrickson was not an eyewitness to Weston history before 1868, and he almost consistently errs by one or two years for events in the 1870s. Wording of many entries indicates that he recalled events by their relationship to an event in his family.

Fredrickson bought a winter home in Logan in 1905. Though he lived in Weston during the summers, an entry in 1910 indicates that he began keeping a scrapbook soon afterward: “Judge Alfred Budge reversed the decision in the Oneida Hart-Parkinson case; full particulars in book 3.” By 1917, with the death of Sheriff Joseph Coburn, he clearly begins quoting newspaper accounts. Thereafter, the bulk of the entries are so dated and worded as to leave little doubt that they represent quotes from clippings in a scrapbook. While not all have been identified, his clippings seems largely drawn from the Cache Valley Herald in Logan and the Franklin County Citizen in Preston.

Fredrickson’s History of Weston is one of the choice accounts of early Cache Valley. Written for personal use, it records—with enough of a retrospective view to give it a narrative quality—the gossipy innuendoes and biases as well as the honest praise and friendly familiarity of a small and relatively isolated settlement. Naturally, the history records those things which were most important to its author: agriculture, machinery and mechanization, the Fredrickson family, disasters, and broad humor. Politics is little mentioned; and when it is, it is local officials who are named. The county was, in Weston’s first fifty years, more important than the state or the nation in the day-to-day life of Westonians.

What is truly surprising about Fredrickson’s “History” is the lack of mention of the Mormon Church.

A devout Latter-day Saint, he nevertheless rarely mentions the church except to record changes of bishops or to indicate his contempt for religious bigotry or for episcopal domineering.

There are enough of Fredrickson's personal concerns to give his history a quality of human immediacy; but there is, more importantly, a degree of detachment and honesty and a faithfulness to detail which raises it beyond the individual. Lars Fredrickson contemplated a chronicle; he produced a classic.

A. J. Simmonds

Notes and Bibliography

1. Mrs. G. H. Simmonds, January 22, 1972 - interview, Special Collections, Utah State University.

2. Manuscript History of Weston Ward.

3. Manuscript History of Weston Ward entry for 1876.

4. See below, note 62.

5. "Cedarville is an outgrowth of Weston and was originally known as Weston Branch, which contained the saints residing in and near the cedar-covered mountain slopes nearby or along the Weston Creek, from which stream the irrigated farms obtain water. Most of the farming done, however, is dry-farming. The Weston Branch was organized as a bishop's ward Sept. 7, 1902, and called Cedarville, with William Georgeson (Jorgensen) as bishop. He was succeeded in 1916 by Henry Simpson, who in 1917 was succeeded by Rasimir Nelson, who in 1922 was succeeded by James P. Rasmussen, who acted as bishop Dec. 31, 1930. On that date the Church membership of the Cedarville Ward was 112 souls, including 35 children. In 1908 a meetinghouse, a fine brick building, was erected at a cost of \$5,000. It can seat 150 people." [Andrew Jenson, *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints*, (Salt Lake City, 1941), 125.]

6. "The Linrose Ward is an outgrowth of Dayton and Weston, and is a combination of Lincoln and Roosevelt, two school districts in Franklin County, Idaho. The "Lin" stands for Lincoln and the "Rose" for Roosevelt. The saints in that locality were organized into a regular bishop's ward Sept. 17, 1922, with Heber Raymond Bingham as bishop. He presided Dec. 31, 1930, and on that date the Church membership of the Linrose Ward was 128, including 37 children." (Andrew Jenson, *Encyclopedic History ...* (Salt Lake City, 1941), 436.)

7. Interview with Earl Olson, LDS Church Archivist, February 17, 1972.

Editor's Foreword

I obtained a copy of the text of Lars Fredrickson's history in 1964 from Dr. Joel E. Ricks of the History Department at Utah State University. Dr. Ricks had obtained Fredrickson's original draft from Bishop Thomas E. Rose of Weston, Idaho. Other copies, of varying degrees of faithfulness to the original, are in the possession of many Weston residents.

In preparing this manuscript for publication I have taken few liberties with the text. Spelling and punctuation errors are few in the original. Obvious typographical errors have been corrected; but the remainder of the text is presented unchanged.

While I alone am responsible for interpretative statements, I acknowledge a debt for the assistance given me by Dr. Mary A. Washington of the Western Text Society, and Miss Ann Buttars and Mrs. Diane L. Price of the Utah State University Library's Special Collections Department.

A.J.S.

History of Weston, Idaho Weston, Idaho in 1865

Weston is called the second state settlement in Idaho.¹

Early in April 1865 a little band of Pioneers (of seven families) left their homes in Richmond and crossed the Bear River near where the Weston Creek empties into the river.² They settled on the Creek three and a half miles west of the present town site.³

The first seven families were: Christopher Funk (who acted as Bishop), Wilson Robbins Sr.,⁴ Rasmus Neilsen Sr., Warner Hoopes,⁵ John Maughan Sr.,⁶ Hans Funk,⁷ and Samuel Rodgers. Later the same year came more settlers. They were Soren Hansen; Hans Kofoed, who had grown up sons;⁸ Neils Jorgensen (called Georgeson);⁹ Matthew P. Fifield;¹⁰ Carl Neilson, called Little Carl; Mr.

Thomsen; Jens Jensen (called Brick burner) who had grown up sons;¹¹ and an old man who was a friend of Soren Hansen; no one remembers his name; he died there, and is the only one buried there on the hill east of the town site.¹²

They all dug a hole in the ground and put a roof on (called a dugout); this was the kind of house they lived in, with an open fire place and chimney for heating and cooking. They had no stoves in those days. The settlement was called Weston, because it was on the west side of the valley.¹³

They planted some crops mostly wheat this year. Each man had a little strip of land on the creek bottom separated with a ditch. I still remember the names of some of those ditches. There was the Beeswax ditch, the Sheepskin ditch, the Gopher ditch and others.

After planting their crops, they started to take out an irrigating ditch (later called ditch number one) and then the Dam in the creek which in those days was ten feet deep where the Dam is,¹⁴ now it is almost on the level, but those men started to put in willows, dig sods, and carry them onto the dam. They had to carry all the dirt because they had no other way. They made a rack with two poles and wove it in with small willows so it would hold dirt, load that up, then a man to each end to carry the load over on the dam and unload, then repeat. That was the kind of wheel scrapers they had.

The creek was full of Beavers, so as soon as the Beavers understood that there was going to be a dam built, they would work at night. They would cut willows into three or four foot lengths, sometimes longer, weave those together in the water where the dam was to be, and plaster the whole thing up with mud; the beavers run the night shift, so they were a great help to the first settlers, so in about four weeks they had the water out and getting their grain irrigated and growing fine.¹⁵

But a little town was too much exposed, however. The Indians began to make unfriendly demonstrations, as a result of which the new town had to be

abandoned for a little while, and the settlers moved back to Richmond. Early in the fall the men who had labored so hard to plant their crops returned to harvest them, and built anew upon what they had started. They had some crops.¹⁶

When threshing time came they tramped the grain out with a horse or a yoke of Oxen, then shake up the straw, then clean the chaff off by using a shovel, and throwing the grain against the wind, the old style fanning mill.

This year Mother and I and my brother Marcus walked across the Plains, starting from where Omaha now is, July 31 in the Miner G. Atwood Company and arrived in Salt Lake City, November 15.

Father was enlisted in the Cache Valley Army, first Regiment Infantry, from August 5, 1865 to the last drill, 3 days muster September 27, 1876, Alvin Crockett, Colonel; S. M. Molen, Lieutenant Colonel.¹⁷

1866

This year was about the same as the year before. The settlers would move back to Richmond whenever there were too many Indians around. This year James Mack of Smithfield, started teams hauling rock from Cedar hills north of the old town, down to the creek south of the present town site, to build a Grist Mill. The Machinery he got was what Thatcher and Sons of Logan were taking out (Thatchers were remodeling their mill). It consisted of one little pair of 3 ½ foot burrs, one small grain cleaner, two stands of elevators, one Centrifugal reel, all made in Logan in 1860. For power he also got a wheel that Thatcher had used, a 13 ¼ James Leffel turbine that was freighted across the plains by Ox team in 1859. They set the wheel in the center of the head (like some of the mechanics used to do at that time), 10 feet over the wheel, and 10 feet under.

This year they got a little old rattle trap of a threshing machine that had been discarded in Richmond

to thresh their grain with and Jim Davenport of Richmond¹⁸ and Anton Jensen of Weston to run it. It could thresh 50 bushels a day.

An Irrigating ditch was taken out on the south side of the creek headed at the same dam (called the Georgeson Ditch). Wilson Robbins did the surveying of both ditches with an instrument he made himself, (called a Triangle).¹⁹

Two children were born at the old townsite: Lorenzo Robbins, January 9, 1867, and John A. Kofoed, February 19, 1867.

1867

This summer they moved the town down to the present site where there was more room and the settlers could better see when the Indians were coming.²⁰ It was also on the main freight roads to Montana.²¹ Also this year the Mill started to work, so the settlers could get their wheat ground without going to Richmond; and what flour they could spare was shipped north.²² For a miller they had C. M. Christensen (called Chris Miller).²³ He had run the High Creek Mill before he came here. John Maughan Sr. was Bishop.

This year more settlers came here, so they were more able to defend themselves against the Indians. Those that came in this year were: William Dees and his three grown up sons, John Coburn with three sons (William, Joseph, and Fred),²⁴ Peter Christensen, Carlos Perry (son-in-law of Soren Hansen), Samuel Weeks, Yeppa Benson Sr., James Atkinson and two sons and a daughter, Jens C. Nielson, Richard Campbell, Levi Gifford²⁵, William Gill. The settlers built a 16 by 16 log house on the Bishop's lot to hold meetings in and also to use for school in the winter.²⁶ William Dees taught the first school in Weston. There was no school in the summer; all had to work.

William Gill put up his shop at the foot of the hill where the town ditch comes down. There he put in water power to run his blower, turning lathe, drill, grind stone, and a small circular saw on a bench

to rip out harrow material with.

On the 24th of July, Niels Oliver Jorgensen, son of Niels Jorgensen, died. He was born 12 December 1864 at Richmond. He was the first to be buried in the cemetery at present town sites.

Jim Davenport from Richmond always came over with his thresher when he was through at home, and threshed the Weston crops.

1868

On the 15th of March 1868 Peter Davenport Maughan was born. He was the first child born at the present town site.²⁷

Early in April our Family moved from Hyde Park to Weston. My father was Ferdinand Fredrickson. He was born 9 June 1830. My mother was Sina Marie L. Miller, born 25th of September 1834. I was eleven years old and could do a man's work. Others that came this year were Soren Jenson Lauritzen,²⁸ Henry McCulloch,²⁹ Henry Poulsen (called Rattle Snake Olsen), Charles Capner, Jens Peter Andersen, Peter Bendixon, James W. Dawson,³⁰ Lindsey Cox, Ander Olsen, John Evans, James Lemmon,³¹ Jens Mickelsen, Peter Mickelsen, Lars Mickelsen, John Clark, Noah Lindsey,³² John Watkins, Carl Jensen, and three sons, (Frederich, Henry and Hyrum)³³ Samuel Preston and family came in the fall.³⁴ They came with the team that Weston sent after immigrants to Ft. Laramie.³⁵

There was no school this winter on account of not enough room. They held meeting and Sunday-school in the little log room that the people built on the Bishop's lot; Soren Jensen Lauritzen was the first Superintendent. This year all those that came in and others who had no land got land in what is called the south field.³⁶

We planted crops, then had to start building ditch and dam.³⁷ Ditch was taken out half mile east of the mill. Wilson Robbins Sr. did the surveying with the instrument he made himself. It took two

weeks to build the ditch; the work commenced on the dam. That took three weeks to build the ditch; the work commenced on the dam. That took three weeks to build with the beaver working the night shift. It was late when we got the water out on the wilted crops, but water soon revived them and we had a good harvest. The dam broke once during the summer, and it took five days to repair it with the beaver working at night, so work never stopped until the dam was repaired.

In June the Church called on every town to furnish teams to go to Fort Laramie (which was the end of the railroad that time) after immigrants. Weston furnished four yoke of oxen and a wagon, and Peter Christensen was called as teamster. I was chosen to drive two yoke of oxen on a plow to break land for those that had to go after immigrants or who furnished oxen. Charles Capner held the plow, so virtually I was one of the Bull-Watchers of 1868.

In breaking up the prairie land to put in crops I drove two yoke of oxen on the plow and Father held the plow, and in harvest time we used an Armstrong reaper (called a cradle) and I was the binding attachment to the reaper. That way we could cut, bind, and shock up one acre a day, so our 12 acres of wheat took 12 days to harvest. Then we had to haul it home and stack it and then wait for Jim Davenport to get ready over in Richmond. Then it was always late when we got threshed. I remember there was snow on the ground.

1869³⁸

Farming and building increased this year. All built log houses so as to get out of the hole in the ground that we had been living in. All houses had a large open fireplace and chimney at one end for cooking and heating. No stoves in town except one that the Bishop had. A log schoolhouse was built this year, 18 by 30 feet. The furniture were slabs with four holes bored in, and pegs stuck in for legs; no back; no desk; we used our knee for a desk. No note books, we used a slate, and when that was full and the teacher had seen it we rubbed it out and started in again. John Clark was the first

teacher in that house. There was just school for three months in the winter time and no school in the summer because all had to work.

The settlers that came in this year were: Christian Olson Sr. and Family, Thomas L. Nielsen, Henry Gasman Sr. and Family,³⁹ (he came from Providence and traded places with Charles Capner), Charles Byron Fifield and Family.⁴⁰

Father worked in Gill's shop in the winter time, where they repaired farm implements, wagons and sleds.

Wilson Robbins, Niels Georgeson, and Soren Hansen moved to Battle Creek and each took up a ranch. Before they moved, Robbins bought a Walter A. Wood mowing machine, the first mower in Weston and Battle Creek.

John Watkins moved back to Richmond, and John Crossley bought his Weston home; the home was on the corner north of Otto Gassman's Brick home.

1870

A few more settlers came in this year. They were: Hans Larsen (a shoe maker), Jens C. Peterson (called Buckskin Fiddler), Swen Andersen, August Walter Thomsen, Hans Christian Jensen (called Chris Georgeson because he rented the Niels Georgeson farm on the Weston Creek while Georgeson was living in Battle Creek).

Father bought some Blacksmith tools and put up his own shop. Farming was not so successful this year. Crickets and grasshoppers devoured over half, but there was enough left for bread. The south field ditch was enlarged to double its former capacity. August W. Thomsen was elected water master, and had that job for a number of years.⁴¹

Weston got a Post Office, and John Clark was the first Postmaster and he had the Post Office in his residence until he was released in 1906.

Nathan W. Packer built a bridge on Bear River at

Battle Creek. A freighter by the name of Isaac Burton made his home at Weston. He had Ox teams and hauled freight from Corinne to Montana. He used eight yoke of Oxen and two wagons, a 4 1/4 and a 4 inch.⁴²

Once this year, the bit Boys, Newt Dees, John Dees, and Anton Jensen, all over than 20 years of age, thought they would have some fun with Buckskin Petersen, so they started to ride him awhile. When Petersen thought they had gone far enough he called a halt, but that made the boys worse. Then Petersen said, "I will tell you what I will do. I will let you tie both my hands behind me, and then I will throw you all three down with my feet just as fast as you can get up." They looked at him a while, did not take him up at that. I think they were afraid that he could do it; he was an old sailor and they are very active. After that they let him alone.

I will relate one incident that happened while we were crossing the Atlantic in 1865. Peterson got into a dispute with 20 Germans about the war of 1864.⁴³ The Germans got angry and said they would throw the Danish man overboard. They grabbed where he had been when they went to grab him. Then he started to knock them down with both his hands and feet, and soon he had them piled up in a pile on the deck. One of the mates was standing off and admiring the work. When he thought the Germans had enough he went and stopped Petersen and said, "Well done, well done," and complimented him on his good work. I was standing by the main mast and saw the whole performance. Samuel Preston taught school this year during the winter.

1871

This was another unsuccessful year at farming. Crickets were as thick as flies in a tannery; water could not stop them. They would jump in and go down stream but would generally come out on the side that they wanted to go, so Father and Gill got their heads together and invented a machine with

a pair of rollers in one end and a water propeller in the other. They set the machine in the south field ditch west of Nephi Jensen's Cabin, with the rolls up stream, with the lower roll half submerged in the water. The water would drive the propeller, and when the crickets came down stream they would catch hold of the roll and in they would go so the water below was a brown as tobacco juice.

There was not much wheat raised this year, but there were several that raised a load of oats each and could sell that to the freighters in Corinne. Father was one of them, so when threshing was over, those with the oats thought now they would sell that in Corinne and buy a stove each. To those that did not have a wagon box that could hold oats, the freighter Isaac Burton said, "Put your oats in my wagon and I will haul it to Corinne free of charge, as I am going down to load up for Montana anyway."

After the oats were sold the most of them bought a stove and a pair of shoes for the balance. Father's oats came to forty dollars; he bought a stove for thirty-seven dollars and fifty cents and a pair of shoes for mother for the two dollars and fifty cents.

They all came home as happy as a lot of children who had been to a Christmas-tree, for their wives did not have to sit on their knees in the ashes to cook any longer. When Bishop Maughan found out that they had bought stoves in Corinne he threatened to have them cut off from the Church. They should have bought their stoves at the Z.C.M.I. There they would have to pay fifty dollars for the same size stove and the most of them did not have that much money. So on the next Sunday the Bishop had them all up to ask forgiveness. They should say that they felt sorry, but that was hard to say for the most of them, for they felt pretty good. A slick Welshman, John Evans, felt so sorry that if the Bishop would tell him to throw the stove away he would do it, but the Bishop would not do that so of course he forgave Brother Evans. One old lady stood up and said that she would not eat the food that was cooked on a Gentile Stove. Old Daddy Christen Christensen, when he was called

on said, "I can't say that I feel sorry, because I feel pretty good; my wife don't have to sit on her knees and cook; she can stand straight up, so I feel pretty good, so I hope the Bishop will forgive me for telling the truth."

Peter Bendixon said that if it could be shown by the church books that he had done wrong he would willingly ask forgiveness, but if they could not, he would not. Of course they forgave Brother Bendixon, for the Bishop knew better than to refer to the church books.

Mrs. Henry McCulloch had sent with father for a few things, so the Bishop told her she would have to be punished for that. "All right," she said, "I am ready." The Bishop knew better than to call her up for she was a good preacher; she could wind him up in about five minutes so he could not say anything.

The Mechanic, William Gill when he was up said, "When you take a drink of water at the head of a spring, it tastes good; it is pure because you get it at the head, but after it runs many miles through sagebrush exposed to the heat, and dry dust and all kinds of filth and gets as far as Weston, it gets so you can't hardly use it. In this case, it seems to be the same with the gospel, when you get that at the head it is good and pure, but when it has to travel a long way, exposed to every evil and gets as far as Weston, it gets so you can hardly use it." That caused a laugh. The audience, even the Bishop had to smile, but the end of it was that they were all forgiven and they went home feeling good and happy.⁴⁴

This fall the Weston people started to haul timber for a bridge across Bear River east of Weston. I helped to haul the piling. I was also one of the teamsters to go to Packer's Bridge after the pile driver, and all its machinery, and haul it down to the Weston Bridge site. The hammer itself weighed 1500 pounds. I have understood that the machinery belonged to the Cache County.⁴⁵

Henry Gassman Jr., taught school in Weston this winter. He used to hammer us on the head with

Webster's Dictionary. He thought we could learn the English language the quickest that way.

Once John Dees, the same year, had done something that the Bishop did not want him to do, so the Bishop had him up to ask forgiveness with this dictation:

Bishop: Now Brother John, ask forgiveness.

John Dees: Yes, I ask forgiveness.

Bishop: Say you won't do it anymore.

John Dees: No, I won't do it any more.

Bishop: Say you feel sorry about it.

John Dees: Yes, I feel sorry about it; that is all I have to say.

At that he sat down, and the Bishop had him forgiven.

1872⁴⁶

The Weston Bear River Bridge was built this spring before farm work commenced. This year the grasshoppers and crickets took all the field crops except three men who had five acres each that came up too late to get destroyed. They were M. P. Fifield, Peter Christensen and Jens C. Nielsen. They tramped out enough for what flour they wanted and stacked the balance up to wait for next years threshing, as Jim Davenport would not come over to thresh such a small amount.

So this fall about half of the people had to move away where they could get work to make a living for their families. Father and our family moved to Hyde Park during the winter where father put up his shop and I worked with him all winter and my brother Marcus tended to the stock. There was no going to school this winter; we had to work. We made a living that way and got seed enough to plant the next spring.

Neils Georgeson moved from Battle Creek to Weston again and up the creek on the south side where he built a nice home. The family still owns the place in 1924. Soren Hansen also moved back to Weston. There were some garden crops this

year. Potatoes made a fine crop and cows gave lots of milk, for the grass was very good.

One day Peter Bendixon came home from the field where his wheat land looked as bare as a road. We went into the lot and looked at his potatoes, they were growing nicely, and he had two cows that gave a bucket of milk each. Then he said, "Chi hee, now it will be potatoes and milk." He allowed he would not starve as long as he had that much. Soren Jensen Lauritzen taught school this winter, and for several winters in succession. He taught us navigation for he often took us out on a whaling trip, and for the smaller children it was a howling success.

1873⁴⁷

On the 5th of April we moved back to Weston and commenced preparing the farm for another crop.

A Mr. Robert Augustus Wilcox from Corinne came and took up a place up on the south side of Weston Creek, owned later by Joseph Knudsen, and later by William Phillips.⁴⁸

Warner Hoopes moved onto his farm up the creek on the north side opposite the Georgeson place.

The Weston Co-op store was started with almost all people as stock holders, myself included.⁴⁹ John Clark was the manager. The Store bought a combined mower and reaper, the first of its kind in Weston. It was a Bickeye. Chris Georgeson ran it this season. This year there were good crops. Jim Davenport came over from Richmond with his thresher after he got through over there with their own.

After Threshing, our Bishop Maughan went to Corinne and bought a new 3 1/4 Schuttler wagon from Geor. A. Lowe, so Warner Hoopes, M. P. Fifield and father and a few others called on him and said, now it was his turn to ask forgiveness, that it was a poor rule that did not work two ways. Mr. Hoopes and Mr. Fifield were the speakers, and they could show their side to good advantage, but

the Bishop after listening to them for a while said, "You just go ahead and see how far you get." So the crowd laughed and let it go at that, but they had some fun at the expense of the Bishop.

It seemed to be a different thing for a Bishop to buy from the Gentiles. Then when a common church member did, it was different again. After this year all such nonsense ceased, and people could go and buy their supplies where they pleased, and where they could get the most for what little money they had.

Jens Mickelsen and his son Peter bought a Bickeye combined mower and self rake reaper, so now there were two machines at Weston.

In the fall John Hill and three others of the Franklin roughs came over to disturb a dance at Weston. They all had .44 six guns in their belts and danced without buying a ticket. They started to abuse the people and then went outside and commenced shooting and said they could whip all of Weston. August W. Thomsen (the old sailor) was the manager of the dance. He went out to them and tried to reason with them, but they were itching for a fight; finally Thomsen said, "I will tell you what I will do. If you will lay your pistols and knives down and use your hands, I will agree myself to give you all four all the fight you want, and I won't call on anyone to help me either." They would not do that, so finally they went home and left us in peace, and the dance went on as nothing had happened. Carrie, a sister of Bolette Jensen, followed the Mickelsen Machine in harvest time, and bound her share even with the other five men.

1874

William Austin Sr., and family settled at Weston. He had two grown sons, William and Robert.⁵⁰ They bought Buckskin Peterson's place. He moved to Smithfield, Utah. This season promised to be such a good one that we plowed up all our own land and put in wheat and oats, and besides rented 28 acres from Chris Miller and got half.

Noah Lindsey and Isaac Palmer bought a thresher, and threshed most of the grain. Later Jim Davenport came over from Richmond to help finish. After this season he didn't come anymore; there were machines enough without.

Warner Hoopes and Isaac Palmer each bought a combined mower and reaper, and also others. They commenced to now bunch of grass on the prairie for hay. It would average one ton to the acre.

William Coburn and David LaPray moved up to the mouth of Big Canyon and took up homesteads.

A duel with pistols was fought by James H. Kofoed and Robert Augustus Wilcox on the road where Erastus Schvaneveldt now lives on the Weston Creek.⁵¹ Nine shots were fired, four from Kofoed, and five from Wilcox. When Kofoed's pistol was empty Wilcox said, "I will stop, I won't fire on a man that can't defend himself." There was no one hurt. One horse wounded; the duel was over a dispute on Polygamy. Kofoed said it was right, and Wilcox said it was not.

William Gill moved down on the Creek half mile east of the flour mill, where he took up homestead, and also built his shop there where he could have power enough to attach a small circular saw mill where he could saw 800 feet in a day. He took his head race below the mill. Peter Jespersen of Huntsville bought the flour mill from James Mack of Smithfield, Utah.

The terminus of the U & N narrow gauge railroad was at Franklin in this fall, and James and Fred Atkinson (brothers and Weston boys) got the contract to carry the mail from Franklin once a week to Soda Springs. They got along all right until Christmas, and after that they would not use their horses any farther than Roscolt's place on Battle Creek. They had to use snow shoes the rest of the way.

William Homer of Oxford was Sheriff of Oneida County. William Fisher was assessor.

A lot of the Weston men and boys, me included,

worked on the railroad grade south of Franklin.

1875

Peter Christensen rigged up an eight mixed, mule and horse team and two wagons and went freighting from Corinne to Montana.

Amos Hawks built a saw mill at the mouth of Maple Creek Canyon, east of Franklin, where we could go and haul logs and get our lumber.

Weston men, boys, me included, worked on the railroad grade north of Franklin, where the road was expected to go through the Bear River Canyon, which was abandoned. We worked with team and scraper and fed our own teams. We were to have two dollars and fifty cents a day and got 40 cents on the dollar.⁵²

A ditch was taken out of the creek at the mouth of Big Canyon on the north side, called the LaPray ditch.

John Maughan Sr., took up a homestead on Bear River near the State line.

Levi Gifford moved down on the river bottom where the new West Cache canal flume crosses the big sloo (slough). He reservoired the sloo (slough) for irrigation.

James W. Dawson and family moved down on the river bottom by the Weston Creek, and used the water waste from that for irrigation.

Wilson Robbins Sr., moved to Franklin from Battle Creek.

Carl Nielsen, called little Carl, a settler of 1865 moved to Honeyville, Utah.

Bishop John Maughan was called to settle a colony in New Mexico and to take his second wife along with him.⁵³

This winter was a very severe one. The snow was

on an average of 30 inches for about three months, and not many had feed enough for that kind of winter, but on the hillside where the snow blew off there was dry bunch grass that the stock could get. That was a great help to those that had more cattle than they could feed. The Goodwin brothers drove about 200 head up on the mountain south of Weston (after they had spent several days in breaking a trail), and had Job Hill herd them there for about two months. This winter did not break up until the middle of April.⁵⁴ Spring came at last, however, and we had good crops again. We still had to haul most of our grain to Corinne to market as the little narrow gauge railroad at Franklin was so busy with Montana freight that they could do nothing else, and could not haul off that, as teams were still loaded at Corinne, and besides there was not much road from Weston to Franklin, and the Weston Bear River Bridge went out with the high water that came from the great amount of snow.

Alexander Alma Allen was chosen Bishop of Weston.⁵⁵ Weston built a new frame building for meetinghouse, size 25 by 42; the timber was hauled from Cyrus Card's mill in Logan City.⁵⁶ I helped haul. I used two yoke of oxen on a wagon. David Reese had a Ferry west of Smithfield where we had to cross, as all the bridges on Bear River went out this spring with the high water. When the frame of the house was up it blew down flat, because Bishop Allen was the construction engineer, and he always knew more than anyone else.

Johanna Kofoed, wife of Niels Jorgensen, called Georgeson, one of the settlers of 1865, died.

Pricilla Gifford, wife of Warner Hoopes (settler of 1865) died.

John Henry Campbell came to Weston in the Spring. Frederich and Hyrum Jensen started to haul freight to Montana.

William Homer still Sheriff of Oneida County.

1876

The U & N railroad extended its line, the terminus

was just on the north side of Nathan Smith's farm, east and a little North of Clifton, where a town of lumber houses and tents sprang up as if by magic. The town was called Dunnville. There were stores, boarding houses, saloons, blacksmith shops; most freight for Montana was loaded there, but they were still loading at Corinne for Montana.⁵⁷

General George A. Custer was led into an ambush by the Sioux Chief Crazy Horse, and the whole army killed.

This year we had what some of them called the John Evans-Wilcox Duel, but it was not a duel; it was an ambush, for Evans hid in the brush by what was later called the Norton Bridge on Weston Creek and as Wilcox was leading his horses across the bridge, Evans shot him in the back, so he fell face down on the bridge, then went up to him and put the pistol close to the back of his head and fired. The back of his head was all powder burned, so he had been close enough.

Bishop Allen and a few others tried to clear John Evans in the Malad Court, and it seemed like they would have succeeded in pleading self-defense, but the conscience of Evans would not stand for that. He could see Wilcox before him all the time in court, so he got up and said that he ambushed him, so they turned it into manslaughter, and the court gave him fifteen years in the Boise pen, but he got out in 10 years for good behavior. Bishop Allen said, "If he had just kept still we would have cleared him." Henry Gassman Sr., said, "By golly, the right one killed the right one." He thought neither one was any good.

1877

We had another severe winter, but it did not last as long as the one previous. The crops were a total failure. The grasshoppers took every thing both grain and hay. To get hay the people had to go out to Clifton and Oxford and cut hay on shares and get a little hay that way.⁵⁸

To get bread-stuff we had to go out to other towns

in harvest time to earn a little wheat for flour, even went to Deweyville and on the String to Brigham City.⁵⁹

This summer Bishop Allen cut Father off from the Church without a trial of any kind. He said that he did not pay tithing enough. A month later Warner Hoopes got after father and said, "Why don't you go before the high council at Logan, (the Valley was all Cache Stake). I will go with you and plead your case; that will be easy, and they will have to reinstate you to your former standing in the Church." Father was stubborn and said, "I will show them when they will get me back." Hoopes said, "You are not hurting the Bishop by staying out, you are just hurting yourself." But Father would not see it that way, and it took a long time before he came back in the Church.

Chief Joseph and his band of outcast Indians got on the rampage in Idaho, and started killing ranchers and freighters everywhere.

Dunville flourished through this summer until fall.

William Gill, settler of 1867, died July 21.

Jens Rasmussen and family settled at Weston.⁶⁰

Wesley Rose and family of three sons, settled at Weston, (Hyrum, Thomas, Wesley called Jim, and John Franklin called Tott).

Edward Conrad Emile Schvaneveldt and family settled at Weston.

H. C. Jensen (called Chris Georgeson) moved to Deweyville.

This fall the terminus of the railroad was moved up on Marsh Creek, the place was called Oneida, and Dunnville died a natural death, you cannot see what it has been now.⁶¹

Soren Hansen sold out and moved to Richfield, Utah. He was one of the settlers of Weston, 1865.

1878

This winter was any easy one. It is a good thing on account of the shortage of hay. I worked all winter in the canyon getting cedar posts for fencing. On March 30, Father and I moved up on the creek two miles west of Weston, where we both took up homesteads of 160 acres of sagebrush land, where two of my sons still reside, (1924).

E. C. E. Schvaneveldt and family moved upon on the creek 4 ½ miles west of town, where his son Erastus still resides, (1924).

D. L. Hoopes moved 1 ½ miles east of town, and took up a homestead, the place is now owned by McKays.

William Bell and family settled at Weston.

Chris Jensen, (brother of Anton Jensen) had a brick yard at Weston.

Jens C. Nielson took up homestead up on Boosey Creek, place owned later by David Reed, and later by Franz Bingley.⁶²

Chief Joseph got the Bannock Indians to help him make mischief.

A Reservoir was built south of Weston at the head of the mill race; it broke when half full of water. Bishop Allen was the construction Engineer and he knew the next thing to nothing about reservoirs. It was never built up again, that way Bishop Allen has wasted a lot of work for Weston.

Joseph Coburn, Anker Kofoed, Anton Jensen, Mickel Andersen, Henry Jensen, all took up homesteads north of Weston.

Fred Jensen died out on the freight road in Montana. His brother Hyrum brought him home late in the fall in a box. He was buried at Weston. Weston bought a sweepstake threshing machine. Bishop Allen was going to run it. He said that was his trade. He ran it two weeks and broke the power

to it all into scrap iron, and it took a hundred fifty dollars to repair it. Then the company got John Bird of Mendon (an old thresher man) to run it the rest of the season. So it was not Allen's trade as much as he thought it was.

1879

On January 5th, a lot of Weston men and boys went up in the mountains west and a little south of where McCammon now is, to cut ties for the railroad. The choppers were: Chris Jensen, Mickel Andersen, Christian Olsen Sr., Lars Frederickson, Marcus Frederickson, Nels Anderson, Hans Andersen, Thomas Gill, James Moore, William Preston, William Grace (called Bill Regan),⁶³ George McCulloch, Orson Olsen, Fred Coburn, and some others. We got 8 cents a tie hewed on two sides and slid to the foot of the hill where the teams could get them. We could make two dollars a day and board ourselves. The haulers were: Anton Jensen, Henry Gassman Sr., Otto Gassman, James Kofoed, Anker Kofoed, Charles Marston, Joseph Coburn.

This year General Howard chased the Indians for 1,000 miles up into Montana, and then he would not have gotten them if it had not been for General Miles; that ended the Indian war in Idaho.

We raised the first dry farm wheat that was raised around Weston. I heard Brigham Young say in 1869, "There are some of you here now that will live to see those rolling hills between here and Clarkston all into wheat." The people laughed; they thought that it was impossible to raise wheat without water. I am one of the people to see that fulfilled.⁶⁴

William Homer and Andrew Quigley, built the first Circular Saw mill in Cottonwood Canyon, east of Swanlake.⁶⁵

Rasmus Nelson Sr. and family moved up on the Weston Creek, three miles west of town. The place now is owned by his son Hans.

In October the Terminus of the railroad moved

down below the big bend on the Portneuf. The place was called Blackrock, and Oneida died a natural death. You cannot see where it has been.⁶⁶

Henry Gassman Jr., was following up the terminus and building up and tearing down.⁶⁷ The Fredericksons hauled from Cottonwood Canyon, east of Swan Lake, a distance of 60 miles, fencing for 40 acres.⁶⁸

1880

I and my brother Marcus camped in the big cave⁶⁹ in the big canyon most of the winter, getting cedar posts and fencing, as barb wire came into use this year.

The farm work this year was the same as usual.

Jonathan Smith and family, and his son Heber and wife came from Smithfield and settled at Weston. They bought the Levi Gifford place.

Jens C. Jensen (called Brick burner) resident since 1865 died.⁷⁰

The U & N railroad ran down the Marsh creek to the Portneuf; but this spring the water submerged the track all the way to the Portneuf, so they started and built another grade.⁷¹ They started from Captain Hunt's old ranch⁷² and kept up on high ground to where McCammon now is, and went down the Portneuf from there. O. S. L. came later, and ran on the U & N grade, after making the grade wider and put on a third rail.⁷³

On a Sunday Bishop Allen was delivering a great speech about the Gentiles, and how he hated them, and finally said, "I will not associate with any of the Latter-day Saints, that associates with the Gentiles."

Mrs. Henry McCulloch Sr., thought that was a strange thing for a Bishop to say, so she was ready for him as soon as the meeting was out, and she was a better preacher than the Bishop.

So she met him at the door when he was going home, and said, "Bishop, what did you mean when you said you would not associate with a Latter-day Saint, that associated with the Gentiles? How are you going to preach the Gospel to the Nations of the earth without associating with the Gentiles?"

The Bishop got plumb rattled, and did not know what to say, finally he said, "I don't believe I said that," but there were too many that heard it, and some of them said, "He said it all right." His wife Maria had to come to help him, and said, "Don't be too hard on him; sometimes he doesn't know what he is saying."

1881

This year there was no water to be had at Weston. The County officers put an Injunction on all the ditches except the south field; it had to be settled in court in Malad City, to have all the rights of the settlers established, so the case was in Court for over a year.⁷⁴

This year the settlers bought barb wire (father and I included) for fencing. They could accomplish more that way than with poles, and it was better. We could get the land under cultivation sooner. It was the old Lambert and Bishop wire, four pronged, and would only go 80 rods to the hundred pound, and cost 13 cents per pound in Ogden. The staples cost 35 cents a pound, and we could go to Ogden after it, or pay freight to Battle Creek, and there was no road. We had ours shipped to Mendon and went there after it with a team. I and Father borrowed the money from Nels Carlson in Clifton at 24 percent per anum to buy the wire. Father and my brother Marcus put up the fence and I went out on the Kelton-Boise road with four yoke of oxen and two wagons and hauled freight. I made two trips and came back for harvest and had money enough to pay Carlson the loan.⁷⁵

Robert Hawthorne, a horse rancher from Nevada, came and settled at the spring at the head of Boosey Creek. The place owned later by John Nelson.

Wilson Robbins moved to Cassia Creek where he bought a saw mill in company with his son Lorenzo, which they worked for some years.

Charles Simpson and family came from England and took up homestead on Boosey Creek.

Marcus Fredrickson bought out Ezekiel's Blodgett's,⁷⁶ half mile west of Weston, and homesteaded it himself.

1882

All the able-bodied men of Weston worked in the canyon all winter. I went freighting awhile this summer to earn money to buy farm implements and more barb wire.

The Weston water trial was finally finished. Judge Morgan decreed each man his water right according to the books kept by the water master and his clerk.

The O. S. L. Railroad got as far as Shoshone this year. The terminus moved from American Falls to that place.

Good crops this year, and plenty of hay to cut on the prairie.

Levi Gifford, a settler of 1867 died.

Hans Kofoed, settler of 1865 died, born 1812, had 19 children and 49 grandchildren.

Warner Hoopes sold his farm to William McCarry of Richmond and moved to Mesa, Arizona.

1883

This spring I made two trips from Shoshone to Rocky Bar, Idaho, and then came home for harvest.⁷⁷

Henry McCulloch Sr., went to Canada to work on the Canadian Pacific railroad. Ten or more of the Weston boys, my brother Marcus included, went with them. They worked all summer and

got through with their contract. The boys came across Montana home with the teams. McCulloch was going home by rail via Montreal, but someone killed him before he got out of Canada, supposed by two men who had been working for him and knew he had all the money with him, for he did not have time to settle up with the boys before he went.

The Anker ditch was surveyed by Lars Frederickson and built by the share holders, Anton Jensen, Joseph Coburn, Anker Kofoed, John Dees, and Lars Frederickson.⁷⁸ John Coburn, Sr., settler of 1867, died. Mrs. Jensen, settler of 1867, died.⁷⁹

C. M. Christensen (called Chris Miller) took homestead up south of the State line.⁸⁰

1884

John Clark, Bishop of Weston; Wilson Robbins Sr., moved back to Weston from Cassia Creek. The Weston reservoir in Big Canyon was started. John Maughan Sr., was the foreman and timekeeper. It was built by voluntary labor.⁸¹

Father and I got our homestead patents. They were signed by Chester A. Arthur, President of the United States.

Preston's first ward organized, William Parkinson was the first Bishop.

Oneida Stake organized June 1; William D. Hendricks, President; Solomon H. Hale and George C. Parkinson counselors.⁸²

Richard Wickham was the first road supervisor.

1885

I built a reservoir in the mouth of Gravelly Holler to store the water from the springs in said holler. I have already used the water for 6 years and recorded the same. The land was not owned by anyone at the time. A year later Thomas Nielsen Jr., filed on it; two years later he sold his right to Chancy Jenks, who got the patent for it, who sold

to Peter Jensen in 1909, who sold to Franz Bingley in 1919.⁸³

Weston people commence to plant alfalfa to help on the hay questions, for as the country got more settled up there was less grass to glean on the ranges and hills.

Richard Campbell, a settler of 1867, died. He was born 18 of September 1816. Warner Hoopes came back from Arizona and again settled at Weston. W. W. Stalker, assessor of Oneida County.

1886

Lars Fredrickson built a saw mill in the Creek on his own place. He bought the turbine wheel that first ran the Deseret Mill in Logan.

The wheel has been freighted across the plains by ox team in 1867.

Peter Jespersen remodeled his flour mill, put in a larger wheel, a 15 1/4 instead of the 13 1/4 that James Mack had put in. He put in another pair of burrs, and two centrifugal reels and more elevators.

Christian Olsen Sr., a resident of 1867 went on a mission to Norway.

Lars Fredrickson started an orchard.

John Clark was bishop.

1887

Lars Fredrickson ran his saw mill all winter. The year's cut was 120,000 feet. Samuel Preston built wool carding mill on the main road at the bridge on the Weston creek, where O. P. Skagg mill is now, where he carded wool for a number of years.⁸⁴ He put in the Turbine wheel that Jespersen took out.

Jens Rasmussen took up homestead south east of Weston, his son Lars was the owner 1899.⁸⁵

Good crops this year.

Lars Fredrickson planted poplars on his mill race, and also on the town ditch through his place.

August 28, George C. Parkinson chosen President of Oneida Stake, Solomon H. Hale and Joseph S. Geddes counselors.

James Daniels assessor of Oneida County.

Charles Fifield road supervisor.

1888

The California Bridge Co. Of Oakland, California built a bridge on Bear River east of Weston. The County Commissioners gave Lars Fredrickson the contract to furnish the timber for the bridge without bid.

Lars Fredrickson and Joseph Schvaneveldt went out to Lost River with a Lane saw mill, got Lef-fel Turbine, 26 1/2 inch, from Harrison Thomas of Franklin, got it set up with good power and sawed out what lumber they wanted this fall and then went home.

Lorenzo Robbins bought his father's saw mill on Cassia Creek.

1889

Fredrickson and Schvaneveldt went out to Lost River and sawed out 200,000 feet of lumber and 400,000 shingles. Then the mines that had got us out there ran out of ore, then they did not want any more lumber. There was the Omaha live stock company. They bought some, and the Wood's live stock company was very good; they used quite a lot of lumber and shingles, and E. R. Hawley was also a good customer.

The O.S.L. bought out the U & N Railroad.⁸⁶

1890

E. C. E. Schvaneveldt, a settler of 1877, died in

April or July.⁸⁷ Fanny Stiles, wife of Richard Campbell, settler of 1867, died March 10.

The O. S. L. Changed the U & N narrow gauge to a standard gauge, and moved the main line to the west side of the valley, and abandoned the line from Preston to Oxford over the Battle Creek route. They wanted a piece of land at Weston to build a station on, but Bishop Allen and Thomas Gill owned the land and wanted to get rich on the deal, so the company built the station on the State line where the farmers gave them the land to build on. That left Weston to go four miles to the station on the railroad,⁸⁸ when the line passed close to the town; and it took 19 years before Weston got a station, and then it was through the influence of Thomas Preston and some of the leading men of Weston that we did get it.

This year Preston Brothers and Company started their mercantile store.⁸⁹

Otto Gassman got to be manager of the Co-op store. While Bishop Clark was manager the stock holders got all the way from 25 to 40 percent dividend, and could still get goods cheaper than we could in Logan. After Gassman got to be manager, goods raised in price, and the stockholders could pay 10 percent instead of getting any. That is the difference in management, but I am not saying anyone was dishonest.

Ferdinand Fredrickson Jr., took up homestead at the mouth of Black Canyon. Idaho admitted as State July the 4th.

A pistol duel was fought between A. S. Hart and Pat McCarney, two ranchers of the Pahsimeroi Valley, over 40 acres of meadow land. They both died.⁹⁰ T. W. R. Nelson assessor of Oneida County.

Peter Schvaneveldt, son of E. C. E. Schvaneveldt, settler of 1877, died. Joseph Coburn road supervisor, Wilson Robbins Sr., moved back to Weston.

1891

Christian Lund, a settler of 1867, died April 12. Niels Jorgensen called Georgeson, died.

John Nelson, a shoemaker took homestead at the spring at the head of Boosey Creek, where Robert Hawthorn used to live.

The Weston Reservoir in Big Canyon broke when the water was all out but four feet, and the way those big 10 x 12 timbers of the culvert was torn to pieces, was plain that it had help; someone put in a shot; I could make a good guess who.

I hauled rock from the Cedar hills with four horse team for two weeks up to the reservoir. They decided to put in rock culverts this time. Other haulers were Erastus Schvaneveldt, Chauncy Jenks, C. A. Norton, and others. Charles E. Montrose did the mason work. Alfred Lemmon took up homestead up the Creek.

1892

Lars Fredrickson and Peter Jacobson, bought the first steam thresher and was in the threshing business for thirty years. I used the engine on a saw mill up on Deep Creek on the Malad side.

Weston built a new school house. Moroni Pratt had the contract of building. I sawed all the heavy timber up on Deep Creek for this school house.

Rasmus Jensen, a nephew of the miller Peter Jespersen, came to Weston to live.

Wilson Robbins Sr., one of the first settlers took up homestead north of the William Coburn place.

Willard Carlson took up homestead on the bench north of Dry Canyon.

Alfred Lemmon moved onto his homestead up the Weston Creek.

Isaac Gill, settler of 1867 died, he was the son of William Gill.

Wilson Robbins Sr., one of the first settlers died September 10.

1893

Martinus J. Fonnesbeck and family came to Weston and took up homestead on the washboard hills south west of Weston.

Weston Ward built 22 feet onto the east end of their meeting house. I furnished all the heavy timber.

I built a shed enclosed on three sides, 40 x 25 feet for the farm implements.

Louise, wife of Carl Jensen, settler of 1868, died.

Joseph Coburn, assessor.⁹¹

Charles Marston, road supervisor.

1894

Rasmus Jensen, Nephew of Peter Jespersen the miller, went into partnership with Jespersen on the Weston mill.

Fredrickson and Jacobson threshed Fonnesbeck's first crop, 280 bushels; he kept on increasing every year until he got 7,000 bushels. He also put up knitting machinery. That he used in all his spare time, in fact, used the knitting machinery while he rested.

Mary Smith, wife of Henry McCulloch Sr., settler of 1868, died. Anton Jensen, Weston's oldest thresher man, worked with the Fredrickson and Jacobson Threshing Company for three seasons: 1894, 1895, 1896.

1895

The cornerstone for the new Chapel of Weston was laid.

Christian Christensen (called Daddy Christensen) settler of 1869, died.

Willard Carlson moved onto his farm at Dry

Canyon.

I ran a saw mill on Deep Creek Canyon, also on Lost River. O. O. Crockett, assessor of Oneida County. Joseph Coburn, Sheriff of Oneida County. Alfred Lemmon, road supervisor.

1896

Good crops this year.

Lars Fredrickson ran the saw mill on Deep Creek this winter, and on Lost River in the summer. Threshed in Malad in the Fall, remodeled water power on Weston Creek. Set up water power in Gentile Valley⁹² on a saw mill for John Boyce.

Joseph Coburn, Sheriff.

O. O. Crockett, assessor.

Alfred Lemmon, road supervisor.

1897

Lars Fredrickson got a 12' steel wind mill for pumping water. Sawed on Deep Creek in the summer. Good crops this year.

This year Fredrickson and Jacobson did not go to Malad any more threshing; there was enough at home.

Dry farming increased between Weston and Clarkston as well as on our own Cedar Hills.

Christen M. Christensen (called Chris Miller) settler of 1867 died.

James McCulloch, settler of 1868, died November 6. He was the son of Henry McCulloch Sr.

D.L. Hoopes, Sheriff.

C. J. Sponberg, assessor.

Yeppa Benson, road supervisor.

1898

Farmers commenced to club together and buy headers to do their harvesting with.

Lars Fredrickson repaired the steam engine in Gentile Valley for Mart Boyce. Also, went surity for James H. Kofoed, and got what the boy shot at.

Extra good crops this year. Dry farm wheat went from 25 to 50 bushels to the acre, and some a little more.

Hyrum Maughan came home from his mission dead. Carrie Toolson, wife of E. C. E. Schvaneveldt, settler of 1877, died.

D. L. Hoopes, Sheriff.

C. J. Sponberg, assessor.

Yeppa Benson, road supervisor.

1899

Cedarville ward was organized on Weston Creek, William Georgeson, Bishop; William M. Phillips and Alvin Crockett, Counselors.

I bought father's farm; it was joining on the east; he retained 5 acres on the east end, and 10 shares of water, and built his home there. I also set up a steel wind mill for pumping water for my brother Ferdinand.

Ferdinand Fredrickson, Henry Fredrickson, and Carl Nelson formed a company, and bought Aultman-Taylor Steam thresher.

Fred Fredrickson went on a mission to the Southern States December 21.

Catherine Clark, wife of D. L. Hoopes, settler of 1868, died. Jonathan Smith, settler of 1880, died July 15. Hans Larsen (shoemaker), settler of 1870, died. Jens Rasmussen, settler of 1870,

died. John Maughan Jr., Sheriff. Thomas Smith, Assessor. Jonathan L. Johnson, road supervisor for four years.

1900

John Henry Campbell took up homestead up at the head of Big Canyon.

Warren Gifford and family moved to Canada.

A teacher in Weston asked his class how big the Sheriff of Oneida County was, and my nephew Lesell Fredrickson, who was in that class said, "Well, he is about six feet tall, and two thousand dollars short." It was about right, because I was on his Bonds and had to pay a part of it.

I ran the saw mill on the head of Clifton Creek early in the spring, and went to Lost River and sawed out 240,000 feet, in 26 days, that was the last that was awed there with that mill. Good crops this season.

In September, at a dance up the creek on the north side, Arthur Montrose and Major Day, got into a dispute, and finally agreed to settle it the next day by fighting three minute rounds until one was down. The Sheriff, John Maughan, got to hear of it and went and forbade them to fight. The crowd then got some teams and buggies and went south on the washboard-Clarkston road until they crossed the state line, then went into the corner of John Buttars field. There were about 20 persons including the Sheriff there to witness the battle. Montrose and Day, then went at it, and fought 23 rounds, before Day as down and out.

John Maughan, Sheriff. Thomas Smith, Assessor. John L. Johnson, Road Supervisor. Anna Ellingsen, wife of Christian Olsen Sr., settler of 1869, died. Christian Olson Jr., settler of 1869, died. Mrs. Alvin Crockett died.

1901

Weston schoolhouse was remodeled and added on some, and got two grades of high school.

Fredrickson and Jacobson bought self-feeder and wind-stacker and grain weigher for their threshing machine.

Good crops this year.

John N. Boothe settled at Weston.
P. C. Bingham, Assessor.

Neils Jorgensen (called Georgeson), settler of 1865, died. David LaPray Sr., settler of 1869, died. Rosella Campbell, wife of John A. Kofoed, died. Christian Lund, settler of 1869, died.

1902

Bishop John Clark was released as Bishop of Weston, and Otto Gassman was sustained as his successor.

Fred Fredrickson returned from his mission, April 20.

Anton Jenson put up a general grocery store at Weston.

Peter Jespersen and Rasmus Jensen sold the Weston mill to Ellenore Jespersen McKay of Huntsville and his son I. W. McKay will run it for a while.

Jespersen and Jensen went back to Denmark. Jensen bought him a nice home there and Jespersen lived with them. Both died 1911. In February I set up a 12-foot steel wind mill for pumping water for Peter Christensen settler of Weston from 1867 until 1879; then he moved to Newton.

1903

In January, the Weston Village was incorporated. The first Village board was: John Clark, Thomas Preston, John A. Kofoed, Adam Campbell, Otto Gassman, and P. J. Sandberg. Adam Campbell, chairman, and John A. Kofoed, clerk.

Construction work started on the Oneida irrigation Canal. Lars Fredrickson repaired and set up

a saw mill at Grays Lake, Idaho, for Alexander Brown; the mill had been owned by George Cole of Lewiston, Utah.

March 16, Marcus Fredrickson resident since 1868, died. Leroy Beebe (Blacksmith of Weston) died.

1904

In April the Weston Reservoir broke from water going over the top. They had Chris Perkins to watch it, and he had orders not to let the water get any higher than within three feet of the top of the grade. Without notifying the directors (I know that is the truth for I heard the President, Peter Mickelsen, give him the order) instead of doing that, he let the water rise up to the going over point, then used a shovel, helping it across the south end of the grade. This was done on a Sunday morning. At noon the trench was a river. Then he sent word which was delivered at four in the afternoon. Then the people went up there (myself included) but we could do nothing, although we worked hard. By 12:00 night it was cut down to the bed rock, there was still about a 5th of the water left. Anton Jensen then worked all summer to cut a channel in the rock for a new culvert, as the old one was settling in the center of the grade. The flood did lots of damage to the farms below. They put a good cement culvert in on the solid rock, and long enough to admit of rising the grade another ten feet, and built waste gate large enough to allow for any high water in the future, and in that condition it still remains (1925).

Work commenced on the Weston meeting house. George Kelson set up a saw mill on Deep Creek on the Malad side.⁹³

Thomas Preston, Post Master.

Bishop Clark, settler of 1868, died.

Hyrum Jensen, born at Weston, son of Anton Jensen, died.⁹⁴

Thomas Gill, settler of 1867, died.

Albert Campbell, son of Adam Campbell, died December 3.

1905

Weston after a whole lot of meetings with the railroad officers got a side track; providing we would do all the grading; there were lots of pits to fill up and grades to build. I furnished two teams for a week. There were others that did equally as much.

That is what we got for letting Bishop Allen have his way.

John P. Nielsen settled at Weston. He ran the mill for a few years. I bought a home in Logan 63 W. 4th North St. Joseph S. B. Gill brought home from the mission in a box. Wilford Georgeson just been from his mission a little while when he died. Mrs. John Coburn (Ann Preston), settler of 1867, died. Mrs. Jens Rasmussen, settler of 1877, died. Mary Schvaneveldt, wife of James McCulloch, died. Mrs. Adam Campbell died. Thomas Jolley, Assessor. Some say, that the cornerstone of Weston Chapel was laid this year.

1906

Construction work started on the Weston mill elevator. It will be large enough to hold 85,000 bushels of wheat. Samuel Preston, settler of Weston in the fall of 1868, died.

1907

The Weston mill elevator in the course of construction.

Ferdinand Fredrickson Jr., bought a 25 horse Reeves steam tractor for plowing. He used a gang of ten 14 inch plows.

Anton Jensen discontinued his mercantile business.

Anton Jensen went on a mission to Denmark.

John Nelson, a shoemaker and settler of 1891, died.

Elizabeth Brown, wife of William Gill, died.

J. H. Nash, Assessor.

1908

Weston elevator completed.⁹⁵ Fredrickson and Jacobson enlarged their threshing outfit.

Professor George D. Casto settled at Weston, where he was the principal school teacher for a number of years.

Ferdinand Fredrickson Sr., settler of 1868, died from an operation June 12.

Anton Jensen came home from his mission sick, but he recovered.

James Lemmon, a settler of 1878, died. He was one of the Mormon Battalion men. James W. Dawson, settler of 1868, died.

Lars Fredrickson called on a mission to Denmark. Left Salt Lake City, November 20, got to Copenhagen December 12, and to Aalborg December 17, in which Conference he labored.

J. H. Nash, Assessor. Henry Simpson elected School Superintendent for 1909.

1909

February 4, Noah Lindsey, settler of 1868 and thresher man, died at Ammon, Idaho.

Weston's new chapel was completed, and the old meeting house was turned into an amusement hall. They added on the west end for a stage 22 x 36.

Weston's Co-op store failed, and was taken over by the Utah credit men. They had auction sale of the building and ground. Charles A. Mickelsen bought it in for four thousand six hundred eighty dollars.

J. D. Wood, one of Idaho's best stock men was

killed. A switch engine ran over him in Ogden.

Weston got a Station on the O. S. L. east of Weston. It took nineteen years to get, thanks to Bishop Allen.

Chauncy Jenks sold his farm to Peter Jensen, and moved down on Bear River, on a part of the Old Levi Gifford place.

Lewis Hoopes and Wylie Hoopes both moved to Snake River. November 5 was the last old folk's party in the old meeting house.

Thomas Preston, elected (State) Senator.

William Chatterton, Post Master

Harrison D. Maughan, Assessor.

back across the Bering Strait on the ice to Knome.

The N. S. Hansen General Mercantile store was started.

Henry Simpson's second term as school superintendent 1911, 1912.

Louise Coe, wife of Samuel Preston, settler of 1868, died.

Charles Simpson, settler of 1881, died April 5th.

H. D. Maughan, Assessor.

William Chatterton, Post Master.

Logan's street car started.

1910

William Lundquist started butcher shop and grocery. The Court decision on the Oneida Irrigation district was against the officers of the Company, Hart and Parkinson.

Judge Alfred Budge, reversed the decision in the Oneida Hart-Parkinson case; full particulars in book 3.

Lars Fredrickson was released from his mission on account of his wife's sickness t home. Got home July 4th.

Anton Jensen's Thresher was destroyed by fire.

James H. Bell was killed between two steam tractors, while moving a house for a widow (Fanny Goodsell Nielson).

Lars Fredrickson took his wife up to Lava hot springs for her health.

A dog team from Nome, Alaska, stopped one night at the spring. The man's name was Mason. He is going around the world with dog team and come

1911

Otto Gassman released as Bishop. Yeppa Benson ordained his successor August 27.

Weston schoolhouse enlarged and remodeled.

Peter Jensen built a new house on the farm up the Creek that he bought from Chauncy Jenks.

Weston City water works started: Dr. R. W Quick, M. D., settled at Weston. Hyrum Rose, settler of 1877 died.

R. M. Hull, Assessor.

1912

Weston City water works completed. Carl Nelson built a house on his farm, neighbor to Peter Jacobson. A petition was signed to discontinue the Oneida Canal any farther than the Weston Creek.

Mail first delivered free outside of town.

Olaf Christensen bought Case Car.

Lars Fredrickson put pumping plant in for Bishop Alma Jensen of Dayton.

Four rounds were fought between our two elevator men over the grain and seed business.

Heber McKay manager of the Weston Mill.

Henry Simpson 3rd term as School-superintendent, 1913, 1914.

Peter Jacobson bought new E. M. F. car.

Chauncy Jenks moved to Blackfoot, Idaho.

1913

Franklin County born. John A. Kofoed County clerk. Charles D. Gossling, Assessor. Annie Lewis, Tax Collector.

We got telephones up the creek.⁹⁶

Lars Fredrickson sawed out timber up Dayton Canyon for a new house on his farm. Got the house completed by August 25th. He got his own electric lighting plant, and water system for house and barn this year, as well as lawn sprinkling with 24 opening at once, also to irrigate an orchard of 200 trees from the wells.

There were also 14 other new residences built on farms and in town this year. That is the largest amount of buildings around Weston in any one season.

William Lundquist bought the old Co-op building and ground.

Weston Drug store built.

Dr. L. Fletcher, a Veterinarian, settled at Weston.

William Chatterton, Post Master.

As the County was divided and Henry Simpson had been elected school superintendent for Oneida County, he was appointed superintendent for the new County.

1914

Lars Fredrickson bought the Ole P. Olsen's farm, neighbor to Mickelson's farm.

Weston put in a lot of work on the road to the station.

Economy Store built.

Water pipe laid in the cemetery.

Clarence Goodsell tried to go through a brick wall in Preston with Peter Jacobson's auto.

Garage and repair shop built in Weston by Joseph Georgeson.

Preston Brothers built a new store.

New residences built, Joseph Coburn Jr., Clara Hoopes Boden, Adolph Andersen, and Albert Jensen.

Charles Kofoed moved from his farm to town.

Moroni Jensen moved to Preston.
Ambros Maughan moved to Downey.

The Stuart Realty Company of Logan has purchased the property of Hyrum Rose Sr. and is selling it out in City lots.

Henry Simpson elected county school superintendent 4th term, 1915 and 1916. Maria Davenport, wife of Bishop John Maughan Sr., died.⁹⁷ Niels Christensen, settler of 1874, died.⁹⁸ Emma Jensen, wife of Joseph Coburn Sr., died.

Mr. and Mrs. Clifford Burbank moved to Daniels, Idaho.

1915

January 15, Warren Gifford, died in Canada, settler of Weston 1867 to 1900. N. S. Hansen appointed Post Master February 27 to succeed William Chaterton.

George Kelson put up a furniture store

Joseph Georgeson finished building a garage.

The Germans sank the Lusitania with 1350 passengers. Anton Jensen, Weston's oldest Thresher man, 42 years experience, died. Stene Jensen Skillett, wife of Lars Fredrickson, died at Lava Hot Springs November 28. She was the first to be hauled to the cemetery by auto.

Earthquake October 5th at 1:00 a.m.⁹⁹

Ed. Fifield and wife went on a mission to the Hawaiian Islands.

Henry Jensen, settler of fall 1868, died.

Alfred Lemmon, settler of 1867, died.

Preston Brothers and Company moved into their new building.

New schoolhouses built in Cedarville and Lincoln districts.

William McCulloch moved to Rigby.

Two of the Preston Crooks, Dr. Foss and Colonel Blood, got their heads together and swindled me out of five hundred dollars and called it business.

Nephi Jensen married.

Mr. and Mrs. William Coburn went to California for the winter.

A new pool hall built at Weston by Mr. Blair of Ogden.

The grist mill ran day and night.

The game warden, Frank Shrives, and state game warden, Jones, both decided that I could set a saw mill at the head of the narrows in big canyon and run the saw dust into the creek to stop the sinking of the water, but the Weston farmers failed to get the timber down and they had three years to do it in.

James D. Dawson, settler of 1868, got killed by train at crossing.

Christian Olsen Sr., settler of 1867, died February 23. [According to family records the date was actually 11 Feb 1915 - Ed.]

James Niels moved to Tetonia.

The children of James J. Nelson very badly burned, lighting fire with coal-oil.

Glen Nelson and W. E. Sant ran a car into the Bear River at the Weston Bridge.

Mrs. Newton Dees, settler of 1876, died.

Cedarville Bishopric reorganized; Bishop William Georgeson released. Henry Simpson ordained as his successor with Fred Favori and J. B. Brown

1916

The Weston farmers bought the Weston branch of the Economy Supply Company, and changed it to Economy Mercantile Company.

Antone Maughan built a new cafe at Weston.

Ex-Bishop Allen died at Logan, July 31.

Pumping plant on Bear River West of Fairview for irrigation.¹⁰⁰

Place was located at Weston for sugar factory, but never built.¹⁰¹

as counselors.

1917

January 5th, train wreck at the state line.

January 10th, Mrs. Soren Jensen, settler of 1868, died.

Colonel William F. Cody (called Buffalo Bill) died.

The Phoenix construction company is making Weston its headquarters while engaged in constructing another electric line.

Christen Christensen (called Chris Fiddler), who walked with me across the plains in 1865, died in Logan.

Weston people all sold their Oneida irrigation bonds for 25 cents on the dollar.

Henry Simpson, Bishop of the Cedarville Ward.

Threshermen's Union of Franklin County started.

I paid four dollars and fifty cents an acre to get out of the Oneida Irrigation district and I had paid up my assessment on the same every year.

Lars Peter Nelson, settler of 1875, died.
Preston Brothers bought their own lighting plant.¹⁰²

A new corporation of coal mining, J. H. Kofoed and Otto Gassman.

Lars Fredrickson made a trip to Richfield, Utah hunting genealogy.

Anton Koller, settler at Weston, bought the William Preston place.

Fitz Patrick, signal service man, settled at Weston.¹⁰³

Logan Temple had a fire December 8.

The Utah Power and Light promised Weston light

by June 15th.

Elmer Lund, born at Weston, died August 5th.

1917

Death and Funeral Services of Joseph Coburn

Joseph Coburn, an old and respected citizen of Franklin County died at the home of his son Joseph, last Sunday morning about 4:00 a.m. Mr. Coburn while not confined to his bed at any time, has been ailing for a long while.

He came with his parents from England in 1860, being only eight years of age at the time. They located at Franklin when that place was being first settled. From there they moved to Wellsville and thereafter went to Weston and helped in its settlement. This has been his home ever since.

He was married to Miss Emma Jensen January 25, 1872. To them were born eight children, two girls and six boys; seven of them are still living.

Mr. Coburn was elected assessor of Oneida County in 1894 and sheriff in 1896, serving his country faithfully. He also served as trustee of the school district for many years and several terms as road overseer.

The funeral was well held in Weston June 12 at two o'clock. The funeral was well attended and the singing was excellent.

Following are the speakers: James Kofoed, Peter D. Maughan, Charles Goasling, and Bishop Yeppa Benson.¹⁰⁴

Weston News Items

May 20, Miss Maud Kelson just left for Logan. Miss Kelson will clerk in the Murdock confectionery.

Mr. and Mrs. Ferdinand Fredrickson left for Logan Wednesday. Mrs. Fredrickson went to have her eyes treated, and Mr. Fredrickson brought a new

Super Six Hudson auto home with him.

Mr. and Mrs. William Coburn returned home from their long trip to California this week.

Mr. Henry McCulloch is back on his ranch for the summer.¹⁰⁵

The people at Weston gave a social dance Thursday night in Weston opera house in honor of Orlof Gassman and Harry Lemmon who have recently volunteered their services to Uncle Sam. We the People of Weston should be proud of the boys who offer their service free to their country in time of need. This makes eight young men who have offered their services to their country out of Weston, and are the flowers of the land; we hope they will return home safe and sound.

1918

Dahle brothers of Cache Junction bought the Weston mill; they moved it 300 yards east, onto the main highway; they also demolished the 85,000 bushel elevator, and built a little on at the new mill.

March 11, Logan Temple reopens after fire.

Logan officers arrest Mr. Wood of Preston, in violation of the law.

March 31, clocks set ahead one hour.

March 31, Fredrickson family reunion at the Lars Fredrickson home.

May 20, Lorenzo Fredrickson, killed in action in France; full particulars book 3 page 24.

George Hansen, mail carrier.¹⁰⁶

July 5th, Prof. George D. Cassto gave 4th of July oration.

Joachim I. H. Jacobson was sustained as Genealogical representative. August 2nd, Soren Jensen was sustained as Genealogical representative. Rasmus Nelson Jr., Bishop of Cedarville ward.

France Monk, killed in action in France. (my 3rd cousin)

Viggo Peterson killed in action in France; (3rd cousin)

August 15, Weston now has 25 men in the service, and is called on for more.

Fredrickson and Jacobson sold their thresher to Fred Fredrickson and Ray McCulloch.

Flu commenced to take people away.

New Mill started to take in wheat.

November 5th, Fernando Fredrickson died from the flue. In his death Uncle Sam lost one of his best farmers; he always pushed farm work especially during the war; if there was not enough work on our own farm to keep going, he would help the neighbors. He would take contracts on plowing up 160 acres. He said, "We have to raise more wheat to supply our soldiers." He was a great leader, all he had to say was, "Come on boys, let's do this," and they went. So he died in the service of his country, just as much as if he had been with them in France.¹⁰⁷

Weston mill started to grind flour December 28th.

Lars Fredrickson gave 150 pounds of books to the Library in Preston.

1919

January 17, the 145 Field Artillery came to Logan for demobilization. The Weston boys included.

Peter Jensen sold his farm to Franz Bingily for thirty-eight thousand dollars and is moving to the Snake River Country.

Yeppa Benson was released as Bishop of Weston, March 16 and Thomas E. Rose was chosen as his

successor.

March 24th, the super-dreadnaught Idaho, the largest fighting ship afloat, went into commission.

April 7th, Marianna Sonne, an old resident of Weston but now of Logan, died.

May 30, while decorating the cemetery, ex-police of Weston, Nephi Jensen and his brother-in-law James Jensen, blacksmith of Franklin, got into a dispute over the flowers on Nephi's Mother's grave, and decided to fight a duel with knives. They whittled each other up some on the side of the head and neck before Peter Maughan came and stopped them.

July 15th, Lars Fredrickson went to Centerville South Dakota to gather genealogy and family history on his mother's side. Got 600 names, and August 22 bid them farewell and went home.

September 4th, Peter Fredrickson, a stockman of Malad, died.

September 18th, a company was organized of Preston and Franklin people, to build a reservoir on Cub River.

November 27th, Lars Fredrickson married Amanda Leland, of the Historian's office, Salt Lake City. Torval Kofoed, born at Weston, son of Hans Kofoed, died.

Several more died with the flu at Weston this year.

December 23rd, Weston got electric light from Utah Power and Light Company.¹⁰⁸

1920

February 17th, special meeting of Weston Creek Irrigation Company was held to see if they would build a reservoir on the Peter Mickelsen place. They voted no.

Some flu cases this winter but not so many as last

year.

The residence on the farm of I. W. McKay was destroyed by fire.

March 22nd, John Dees, settler of 1867, died.

Mrs. William McCulloch very sick at Rigby, Idaho. March 20, Lester Norton died. May 6th, Mrs. William McCulloch dies at Weston.

May 19th, Mrs. Harriet Roe, Idaho's eldest citizen, died 103 years old.

June 10th, Oneida Stake divided. The south part will be Franklin Stake.

June 15th, the original site of Fort Hall marked.

July 3rd, Lars Fredrickson went to see the irrigating pumps at Cache Junction start the first time.¹⁰⁹

July 7th, our ex-stake President, George C. Parkinson, died.

August 2, Frank Trotter and Theodore Nye of Boise had a pistol duel. Both died.

September 28, Mrs. H. C. Hansen, settler of 1875, died.

September 30, Matthew P. Fifield one of the first settlers, died.

October 11, Lars Fredrickson and wife, attended the first genealogical Convention in Salt Lake City, the first ever held in the State.

November 10, Lars Fredrickson and wife started from Salt Lake City on a genealogical trip to Denmark and Norway. They were gone 13 months.

Leonard Harrington and his brother Vern built a garage at Weston. Also ran a still and sold their products in Logan.

Bertha, Mrs. Lars P. Nelsen, a resident since 1876,

died.

Description of Fort Hall book 4 page 19.

1921

I have not much of Weston history for this year, as I was in Denmark and Norway gathering genealogy.

January 6th, William Preston one of Weston's eldest Merchants, died.

Leonard Harrington discontinued his business and moved away.

Adam Campbell, settler of 1890, died. Was born 1836.

1922

Weston built a new high school in the east part of town.

April 13th, John P. Nielsen and J. J. Lovhough, fought a three minute round over the location of the new high school.

April 20, the road on the east Bear River hill to Preston caved in and a big stream of water came out. The bridge on Cub River at Franklin went out with high water.

May 20, Samuel C. Parkinson died.

May 23, Sena Larsen Miller, wife of Ferdinand Fredrickson Sr., pioneer of Weston of 1868, died. She walked across the plains in 1865 with ox-teams; and 157 of our company is buried along the trail.

I. W. McKay, built a new home on his farm east of Weston.

Peter Mickelsen, resident since 1868, died.

September 14th, the dwelling house on Lars Fredrickson homestead was destroyed by fire. No one was there, so no one knows how it started, but I can make a good guess.

David Reid, a settler of Weston from 1880 to 1890, died in Salt Lake City.

July 4th. The house on the old Warren Gifford homestead north east of Weston was destroyed by fire. Unknown how it started.

1923

February, Mrs. Andrew Simmonds settler of 1877 died.¹¹⁰

March 15, our old friend and pioneer, Samuel Whitney died.

Henry Fredrickson and Chester Fredrickson got hurt in a Butte Mine.

Lars Fredrickson had a very severe sick spell from April 28 to June 1st.

N. S. Hansen discontinued his mercantile business, and went to farming on part of the old Hansen farm.

August 2nd, President Harding died. Buried August 7th.

August 11th, Scandinavian Conference at Logan.

August 30, Peter Jacobson bought a new thresher and went to threshing again. He could not quit.

November 10th, the Weston Drug Store was burglarized for five hundred dollars in money and jewelry.

November 11, Chester Fredrickson's birthday is a national holiday.

Chester and Eugene Fredrickson went to California to work this winter.

William Coburn, a settler of 1867, died.

Poor crops this year on account of the drought. Also poor prices.

Chester and Eugene Fredrickson built a new house on the old foundation.

John Hurst Sr., died. He was the owner of the LaPray homestead. Later Fred Day was the owner.

1924

January, George Fredrickson in Soda Springs hospital all winter under an operation.

January 25th, Mrs. Niels Christensen, died.

Ezra Morgan built a new brick house on his farm east of Weston.

The daughter of N. S. Hansen was divorced from her husband, A. J. Godfrey of Clarkston.¹¹¹

April 1, Theodore Lundquist, settler of 1872, died. Maria Clowly, wife of Bishop Allen, died. Frank Shrives and Henry Wheeler have a law suit over in Logan.

May 15, Rasmus Jensen (shoemaker) settler of 1910 died.

May 21, Eunice Simpson went to California on a mission.

June 14 and 15, Pioneer Days at Franklin two days this year.

Henry Gassman Jr., settler of 1869 played in the band in those two days, and on the 16th he died -just tumbled over.

July 4, Clifford Burbank killed. His wife moved to Weston to her parents, Mr. and Mrs. Peter D. Maughan.

July 20, Stage Coach brought from Arco, Idaho, to be used in the Centennial celebration. It will be kept in Cache Valley.

July 21, Logan's new power plant started.

July 24, Centennial celebration.¹¹² Complete description in book 5, page 78.

Very dry season. Some wheat not worth harvesting. The best went 10 bushels to the acre, but the price per bushel was one dollar ten cents.

The Simpson boys and Wesley Fifield are talking of building a reservoir on the upper end of Boosey Creek. All talk and no work.

Anton Koller of Weston arrested for having Razor-soup.¹¹³

This fall three boys, some of them from Weston, with their girls were walking in Preston and happened to come by the home of Colonel Blood and saw some flowers. They each took one and put on their girl (which of course they should not have done). As soon as the Colonel came he took his gun and went out in town and met them (the boys) and the girls with the flowers. He arrested them and they were fined fifty dollars each. All together out of reason, but this is just like all his trickery, similar to 1916. He could not live without tricks.

Patriotic Engineer Goes to Reward

December 16 - Daniel K. Lester, aged 86, the engineer on the Monitor in its famous battle with Merrimac in the Civil War died today from Pneumonia. Julius Kopp, who helped John Ericson build the Monitor died in Copenhagen Denmark in 1932, 96 years old.

1925

January 1 - Mrs. John P. Nielsen, resident since 1905, died. She was taken to Hyde Park on the 9th for burial.

January 18 - Charles Jones home at Dayton was destroyed by fire.

February 13 - the home of Mrs. Henry Jensen north

of town was destroyed by fire. No one was home except Hyrum Jensen, a brother of her husband.

February 23 - Newton Dees, a settler of 1867, died.

February 23 - The Economy Merchantile Company closed its doors; it was taken over by the credit men.

March 18 - James J. Larsen, resident of Weston from 1894 to 1904 died.

April 20 - Daniel Lewis Hoopes, one of Weston's first settlers died in Logan and was buried at Weston. Mary Fredrickson had to start the bakery again at Weston. Joachim I. H. Jacobson (called Lovhaug) late manager of Economy Mercantile Company accepted a position as a salesman for the Ogden Knitting Works in northern Idaho and Oregon.

George Hansen and Luther Fife each built a nice barn.

May 30 - The soldiers came and fired a salute over the graves of our 3 soldier boys that were buried there.

Andrew Jensen is figuring on building a new residence on the lot that originally belonged and was broken up and fenced by J. W. Dawson.

August 15 - Andrew Simmonds, settler of 1877, died.¹¹⁴

George Kelson started a grocery sale in with his furniture and hardware store.

October 15 - at 7:00 p.m. Raymond LaPray, wife and child were killed on railroad crossing north and east of Weston. Newspaper clipping enclosed.

James Fannesbeck and John Neuenswander have both bought combined harvesters. The first since the Hamond harvester 20 years ago.

George Kelson and Charles Kofoed bought combined harvester in company. Lars Fredrickson ran

the engine of Olaf Christensen's thresher this year.

Entire Family Victims of Auto Crash¹¹⁵

Father, wife and child are killed when train strikes automobile at crossing.

Funeral largest held in Weston

Over six hundred and fifty persons mourn at triple funeral.

Three were killed near Weston, Idaho west and north of here Thursday evening when a south bound O. S. L. freight struck an automobile on a crossing. The dead are Raymond LaPray 26, and his wife May Gassman LaPray 23, and Ralph LaPray, infant son of Mr. and Mrs. LaPray. According to Engineer A. Hamilton of the south bound train, the LaPray car waited at the crossing while a north bound train passed when it started over the crossing, coming directly in front of the second train. Mr. and Mrs. LaPray were killed instantly while the child died four hours later after he had been found in the auto which was dragged along by the engine.

Hamilton declares he blew the whistle twice as he approached the crossing, but was unable to stop in time to avoid the crash.

According to reports the LaPray family was returning to their home in Weston from a beet dump east and north of town.

They drove a little south before turning west to cross the track having side curtains on, they did not see the other train which approached from around the curve.

LaPray was the son of David and Mrs. LaPray and his wife was the daughter of Bishop and Mrs. Otto Gassman, both families were residents of Weston.

Funeral Services Held

One of the largest congregations, numbering 650,

ever witnessed in the history of Weston, attended the funeral services over the remains of Raymond LaPray, and wife May Gassman LaPray and son Ralph who were killed by a train October 15, 1925 about a mile north of the Weston depot.

The caskets and tabernacle were beautifully decorated with flowers. The services commenced at 2:00 p.m. Bishop Thomas E. Rose presiding.

Opening song by Choir, "Though Deepening Trials."

Invocation by Bishop Hatch of Cornish, Utah.

Vocal solo, "What Voice Saluted the Startled Ear" - Kendal Nielson, Choir joining in the chorus.

Bishop Charles Jones of Dayton was the first speaker. He spoke of the history of the beet dump where the accident occurred, telling of the difficulty of reaching it, because of the dangerous situation. He also spoke of his acquaintance with the deceased and near relatives and told of his sympathy for them.

Brother Thomas Preston of Weston was the next speaker. He remarked on the respect shown by the people and spoke words of consolation to the mourners. He also told of the great assistance rendered to the sick by Brother and Sister Gassman.

A vocal solo "Close to Thee" was rendered by Mrs. Otto Kofoed of Brigham, accompanied by Mrs. Clayton Coburn of Weston.

President L. A. Mecham of Preston was the fourth speaker. He spoke of the broad views taken by Brother and Sister Gassman; of the consolation received by the thought of the happy meeting of the departed with dead friends and relatives; he also bore his testimony of the divinity of God.

Mr. and Mrs. A. J. Bailey of Logan rendered a beautiful duet, "Oh Morning" accompanied by J. H. Taylor Jr. at the piano.

President Samuel W. Parkinson quoted the words

of Christ, "In my Father's House are Many Mansions" and stated that the deceased would dwell there. He then read a poem, entitled, "They are Waiting Over There." He pictured as a drama in which we all play an important part and stated that the part of the deceased was the plan of God, that God has our lives and salvation and that He only could give an explanation of why the accident had to be. His closing words were that the people now-a-days do not fear the monster death and that we should use more precaution in our daily lives.

A letter of Sympathy from Thatcher Brothers Bank addressed to Brother Gassman was read.

Closing remarks by Thomas E. Rose. He spoke of the devotion of the deceased to each other, stating that they went to school together, were married and died together. He also spoke of the good they had accomplished in life. His closing words were: "Let us live today that we may die tomorrow, and die tomorrow that we may live on forever." He also thanked those who rendered assistance to the mourners; also the speakers and singers. Closing hymn by choir, "Sometime We'll Understand." Benediction by Brother Baird of Fairview.

The deceased were buried in one grave in the Weston Cemetery under the direction of M. W. Hendricks.

The grave was dedicated by H. Raymond Bingham.

1926

January 16 - Charles A. Norton, resident since 1875, died.

April 9 - Mary Simpson, wife of John Nelsen, settler of 1891, died.

April 17 - Mrs. Karen Erickson, wife of Hans Erickson, Sr., died.

May 15 - Guy Henry Nelsen is remodeling his house in town making six rooms instead of two. He got grandpa Stimpson's house up on Boosey

creek for material.

Howard Jensen has got part of the old Warren Gifford farm and is building there.

June 16 - The Fredrickson Family was organized with officers as follows: Henry Fredrickson of Weston President; Sherman Fredrickson of Salt Lake City, Vice President; Lars Fredrickson of Logan, secretary, treasurer, and recorder, and also historian of the family.

Ferdinand Fredrickson and Erastus Schvaneveldt each got a combined harvester.

July 21 - The house of Mr. and Mrs. Nephi Jensen was struck by lightning.

George Kelson's store was robbed and the cash register taken.

July 23 - Thresher man of Franklin county held meeting to decide on the price of threshing when farmers furnish pitchers, wheat 8 cents, barley 7 cents, oats 9 cents per bushel.

July 22 - Anna Loretta Coburn, wife of Frederick Day, died.

August 23 - Actual construction work on the big Glendale reservoir has started men and teams are now busy.

October 4 - Oscar Lundquists wreck at Logan.

October 9 - Idah May Allen, wife of William Heuser Jr., died.

October 20 - Marriage License of Warner Hoopes of Logan and Pearl Falsley of Benson.

May Crossley, wife of William Chatterton, resident of 1875, died.

December 29 - Ernest Zbinden drowned at Bear River Dam.

December 12 - Josephine Lundquist, wife of Willard Carlson, died.

1927

The first thing that happened this year was the Battle on the farm of John P. Nielsen where several persons were wounded. It was a Civil battle, for it was all in the family.

Olaf Christensen became a Grandfather.

February 8 - The house on the old Dawson farm was destroyed by fire.

Frank Olsen has married and is building a new home.

Nephi Jensen got hurt by the horse he was riding. It fell on him and he was very badly crippled, and is just getting around again.

July 5 - They buried Mary Norton Boothe today, wife of John N. Boothe of Weston.

October 15 - Charles Fifield, a settler of Weston 1873, died at his home in Fairview in the morning.

Logan Herald: Another grape farm for valley. Lars Fredrickson, a resident of Logan for the past 22 years, has purchased from Leslie Jensen of Hyrum 1,800 dry farm grapevines, which he intends to start a dry grape farm at Weston. Mr. Fredrickson has been a farmer all his life. He is a member of the Mormon church and crossed the plains with the Miner G. Atwood company 1865. Mr. Fredrickson's friends will wish him much success in his new venture, which has proved such a success in the case of the Hyrum dry land farm.¹¹⁶

1928

Lars Fredrickson planted his grapes this spring, and they are growing fine.

Three new residences built in town: Howard Nelson, Vaun Taylor, and Arthur Newswander;

and outside on farms, in course of construction, Lorenzo Mickelson, and Earl Wentworth, both on the Mickelson farm; Leland Schvaneveldt; Otto Miller; Hever Georgeson; and Lars Fredrickson.

November 17 - died in Logan - Jens Christian Georgeson died on Friday at the home in the seventh ward where he was being cared for, of old age and general disability. He reached his ninety third birthday on June 18 last. Funeral Services were held in the 7th Ward. He was buried at Weston.

The Whitney Reservoir is under construction.

1929

February 27 - William Heusser, a resident of Weston since 1890, died.

May 29 - I have just found out today that George McCulloch, James Moore, and Chris Poulsen, all residents of Weston in the 70's are dead and buried.

Missionaries buried at sea: Knowlton F. Hanks, November 3, 1843, and Willard Snow, August 21, 1853.

Appendix

About 1864

The first store was started by Wilson Robbins Sr., on the corner, one block south of the public square on the N. E. corner of the block.

Weston Co-op Store was started 1873 in the home of Chris Miller, he being the first manager, located two blocks south of the public square on the S. W. corner of the block. Later it was moved to the N. W. corner of the same block.

About 1875

John H. Clark was given the management (of the Coop Store) and continued until 1889. Otto

Gassman was the next manager and continued until 1912 when the business was sold out to Lundquist and Kofoed.

About 1889

The new District School was built with two rooms, a two story building on the present site. Remodeled 1910.

For the sake of those who are here tonight, I thought it might be of interest to give some of the history and growth of our school since our town was first settled. The first settlers that came to Weston came from Richmond, Utah, in the year 1865 - on April 15 - on ice.¹¹⁷ They located upon Weston Creek for the summer months but returned to Richmond that fall, and in the spring of 1867 another colony of people came here from some other towns in Cache Valley. Some came from Logan and Providence.

In the fall of 1867 the first school was held in Weston in a log house, belonging to John Maughan, in the corner of Peter Mickelson's lot, with William Dees as teacher and five students in attendance. They had for their desks slabs with holes bored in, and wooden pegs for legs; and teachers' desks consisted of holes bored in the wall and a slab laid upon with the smooth side up.¹¹⁸

In the year 1869 the ward meetinghouse and schoolhouse was built upon the public square, consisting of one log room 12 x 14 and a dirt roof. It was later moved from Weston to Dayton.¹¹⁹

Notes and Bibliography

1. Weston was the second settlement in Franklin County, but not in Idaho. Franklin (April 14, 1860) may have been the first permanent settlement; but before Weston was founded, dozens of permanent towns were established in the Boise, Salmon, and Clearwater drainages (Pierce City, Orofino, Elk City, Florence, Idaho City), and earlier Mormon settlements had been founded in southeastern Idaho (Soda Springs, Malad City, Paris, Ovid, Liberty, Bloomington, St. Charles, Fish Haven,

and Bennington).

2. See also Appendix.

3. The site of Weston and twelve field plots measuring 30 x 80 yards was surveyed on May 24, 1865, by Cache County Surveyor James H. Martineau. The site was in the present Cedarville area of Weston Canyon. The fields were largely located in the SW 1/4, Sec. 5 and the town in the NW 1/4, Sec. 8, Tp. 16S, R38E BM. The first survey map is reproduced on page v. (Cache County Land Surveys, 1860-1879, 168.) Copy in Special Collections Department, Merrill Library, Utah State University, Logan, Utah. Hereafter cited as SPC, USU.

4. Wilson C. Robins was born July 26, 1834, in Tennessee. He died at Weston on September 10, 1892.

5. Warner Hoopes, b. October 29, 1817, York County, Pennsylvania. Married Priscilla Gifford. He died February 13, 1891. His father, Jonathan Hoopes, may have been with the first company. He assuredly arrived in Weston soon after the town was reoccupied, for he died there on June 12, 1868. His obituary in the *Deseret News Weekly* on July 1, 1868, contains the first published reference to Weston.

6. John Harrison Maughan was born on October 8, 1830, in Alston, Cambridgeshire, England, the first child of Peter and Ruth Harrison Maughan. He emigrated to America with his family in 1841 and to Utah in 1850. He followed his father to Tooele and then to Cache County where he settled in Wellsville. In 1863-64 he was one of the first companies to settle Paris, Bear Lake County, Idaho. He lived in Weston from 1865 until his death on October 31, 1912, except for a mission to the Zuni Indians in 1875-77 and for several years in the 1880's when he held construction contracts on the Utah and Northern and Oregon Shortline Railroads.

7. Hans Funk, born May 15, 1839, on the island of Bornholm, the son of Frederik E. and Kirsten

Madsen Funk. Emigrated to Utah 1861. Moved from Weston, Idaho, to Newton, Utah. Bishop of Newton, 1884-1892.

8. Hans Kofoed was born June 16, 1817, on Bornholm. He married Cecilia Monk (b. 1815). His sons were James H. (1848-1922) and Anker August (1847-1937).

9. Neils (Jorgensen) Georgeson was born January 28, 1834, in Denmark, the son of Jorgen Knudsen. He married Margaret Johanna Kofoed.

10. Matthew Phelps Fifield, born June 18, 1830, in Vermont. He married Rebecca Ann Hoopes, daughter of Warner Hoopes, who also settled in Weston in the first company. He died September 30, 1920. Matthew P. Fifield had been with Bishop Maughan in the settlement of Bear Lake Valley in 1863.

11. Jens Christian Jensen, born October 31, 1815, Kaase, Hjordemaal, Thisted, Denmark. Married 1840 to Karen Marie Christensen. Emigrated to Utah about 1862. Settled in Smithfield. Moved to Weston with his family Johan Christian (b. 1843, md. Elizabeth Gill), Anton Christian, (b. 1846, md. c. 1860 to Mary Mortensen), Jens (b. 1849, md. 1863 to Mary Sophia Fredricka Hansen Smith), Emma (b. 1852, md. 1872 to Joseph Coburn, Sr.), and Ellomine (b. 1855, md. 1872 to Anker August Kofoed).

12. Frederickson's habit of applying nicknames (Neils Jorgensen, called Georgeson and Brickburner Jensen) was a pronounced characteristic of many areas of Danish Mormon settlement - Bear Lake County, Idaho, and Sanpete County, Utah, particularly. (See Hector Lee and Royal Madsen, "Nicknames of the Ephraimites," *Western Humanities Review*, III (January 1949), 12-22; James Boyd Christensen, "Function and Fun in Utah - Danish Nicknames," *Utah Historical Quarterly*, XXXIX (Winter 1971), 23-29.)

13. In her diary Mary Ann Weston Maughan, wife of Peter Maughan, noted "in Sep 64 Oxford,

Weston, and Clarkston were located. Mr. Maughan naming Weston after Me as my maiden name was Weston.” (Journal of Mary Ann Weston Maughan, II, 17 typescript SPC, USU.)

Andrew Jenson’s Manuscript History of Weston Ward: notes, “The settlement was named by Apostle Ezra T. Benson and Peter Maughan before the town of Weston was founded”; a handwritten interpolation at this point states, “named for Sister Mary Ann Maughan (wife of Peter Maughan) whose maiden name was Weston.”

Since the Maughan journals were deposited with the Genealogical Society, it seems likely that Jenson’s information came from them. Mrs. Maughan’s journal is not a contemporary account. It was written in 1894 from earlier notes, and must be used with caution for events in which either she or Peter Maughan are central figures.

In defense of her claim, however, it should be noted that one of the six settlements projected by Apostle Benson to occupy the west side of Cache Valley in 1864 was named Petersburg, for Peter Maughan. It is remotely possible that another settlement might have been named for his wife, though Frederickson’s explanation seems the more likely.

14. The diversion dams in Weston Creek at the head of Ditch No. 1. See map of Weston, 1865.

15 On August 15-16, 1841, the Bartleson-Bidwell party, the first overland train to California, camped on Weston Creek. John Bidwell noted that the stream was running at sunset, dry at midnight, and running again in the morning - no doubt indicative of beaver activity in the creek. Charles Kelly, “The Salt Desert Trail,” *Utah Historical Quarterly*, III (April 1930), 42-43. Kelly mistakenly identifies the stream as Clarkston Creek.

16. Indian hostilities, the natural resentment of the Shoshoni and Bannock over the settlers taking advantage of the defeat at Bear River to occupy northwest Cache Valley, forced the abandonment of the six new settlements in 1865-66: Clifton, Weston,

Oxford, Clarkston, Petersburg and Stockton. The last two places were permanently abandoned as village sites.

While their families stayed in the east side towns of Franklin, Richmond, and Smithfield, the men either camped near their fields or traveled back and forth in heavily armed companies to tend their growing crops.

17. The *Journal of the Cache Military District* lists two “F. Fredericksens” in 1865 - both in the 2nd Battalion, 1st Regt. of Infantry: one in the 5th Platoon, Company C, and one in the 1st Platoon, Company D. Since Company C was a Danish speaking unit, it is likely that this was Ferdinand Fredrickson. *Journal of the Cache Military District* (original Utah State Archives, microfilm, SPC, USU), 20-21.

When the family moved to Weston from Hyde Park in 1868, Ferdinand Fredrickson was enrolled in the Weston Militia unit which was part of the “Battalion West of the River” commanded by William F. Littlewood (Rigby) of Clarkston. In 1869 this unit was redesignated Company 7, and in 1870 Company G - still in the 1st Infantry Regiment. (Journal, 90, letter of Adj. Gen. T. W. Ellerbeck to Acting Gov. S. A. Mann, March 30, 1870.)

While Fredrickson’s dates are correct for the life of the Cache Valley Brigade of the Utah Territorial Militia, it is unlikely that Weston men served in the Brigade after 1872 when the federal survey revealed that Weston was in Idaho rather than in Utah. The wording of this passage seems to indicate that Fredrickson got his information from J. H. Martineau, “The Military History of Cache Valley” in E. W. Tullidge, *Tullidges Histories* (Salt Lake City, 1889) II, 370.

18. James M. Davenport of Richmond, Utah, was born August 14, 1814, at Walnut Grove, Illinois. He moved to Utah in 1848 and married Margaret J. Petty in 1865. He died at Richmond on July 10, 1902. He was a brother of Sarah Mariah Davenport, first wife of Weston bishop John Harrison

Maughan.

19. Both canals are still in use in the Cedarville area of Weston Canyon.

20. From the new townsite on a Provo-level delta of Lake Bonneville, it was possible for the settlers to see the system of warning flags which flew from the Liberty Pole on the Temple Bench in Logan. Inaugurated by militia general E. T. Benson, a white flag signaled danger and a red one actual attack. (*Journal of the Cache Military District*, 58.)

21. Trade between Utah and Montana was opened in the fall of 1862 by Woodmansee Bros. of Salt Lake City. Freight wagons moved along three routes branching from the main Territorial highway at Collinston: 1) over Cache Hill, via the Ricks' ferry across Little Bear River to Logan, then north through the east side settlements; 2) due north from Collinston through Malad Valley; 3) over Cache Hill, via the Ricks' ferry over Little Bear River, and then north along the base of the foothills to Swan Lake and Marsh Valley.

22. "Shipped north" has reference to the very lively produce trade between Cache Valley and the Montana mines. The Utah-Montana trade is discussed in Joel E. Ricks, ed., *The History of a Valley: Cache Valley, Utah-Idaho* (Logan, 1956); Leonard J. Arrington, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830-1900* (Cambridge, Mass., 1958); Brigham D. and Betty M. Madsen, "Corinne, The Fair: Gateway to Montana Mines," *Utah Historical Quarterly*, XXXVII (Winter 1969), 102-123.

23. Christian M. Christensen was born in Denmark in 1817. After emigrating to Utah, he settled in Richmond where, after 1872, he was miller at the Merrill and Hendricks Mill on High Creek. Because of his occupation, he was called Chris Miller.

24. John Coburn, born March 25, 1821, Micklethwaite, Bingley, York, England. Md. 1842 to Ann Preston, emigrated to Rhode Island 1858. Joined LDS Church and emigrated to Utah 1863. Settled

in Wellsville 1863-1867. Moved to Weston with family, William (b. 1844), Eleanor (b. 1849), Joseph (b. 1851), Frederick Ainley (b. 1860) and Annie (b. 1864).

25. Levi Gifford had been with John H. Maughan in 1863-64 in the company which settled Paris, Idaho.

26. Mrs. Mary Ann Weston Maughan noted in her journal, "John Maughan built the first house in Weston." (v. 11, 17)

27. John Harrison Maughan and Sarah Mariah Davenport were also the parents of the first white child born in Bear Lake Valley, October 21, 1863. Russell R. Rich, *Land of the Sky Blue Water, A History of the L. D. S. Settlement of the Bear Lake Valley* (Provo, 1963), 30.

28. Soren Jensen Lauritzen, the son of Jens and Mette Regensen Lauritzen, was born March 21, 1838, at Rogen, Skanderborg, Denmark.

29. Henry Richard McCulloch, Sr., was born June 18, 1834, in Scotland. He married Mary Smith (born September 22, 1836, in Scotland; died at Weston February 14, 1894).

30. James W. Dawson, born October 5, 1842, in Richmond, Missouri. Married Charlotte H. Cose.

31. James W. Lemmon, a veteran of the Mormon Battalion, was born May 16, 1827, in Albany, Indiana. He settled first in Mt. Pleasant, Sanpete County, Utah. He died April 14, 1908.

32. Noah Lindsay was born in Georgia in 1876. He obtained land in the South Field in 1868, but when the Territorial boundary was surveyed in 1872, his home was found to be more than a mile into Utah. He obtained a Homestead patent to 160 acres of land in Sections 4 and 9, TP 14N, R1W, SLM, on January 7, 1885. It is typical of Fredrickson's South Field orientation that he considered Lindsay as part of the Weston community.

33. Carl Jensen, the son of Jens and Maren Neilsen Jensen, was born April 3, 1814, in Veibstrup,

Aalborg, Denmark. He married Louisa F. Trega [Dröger] (b. March 21, 1814) of Aalborg City.

34. Samuel Preston, a brother of Mrs. John Coburn, see note 24 above, was born in Trawden, Lancashire, England, November 5, 1825. He married Louisa Coe.

35. The Cache Valley Church Train of 1868 was led by Simpson M. Molen of Hyde Park, Utah. The train, consisting of 61 ox-driven wagons, left Utah in June and met the emigrants at the end of the tracks at Benton, Wyoming, in early August. The train left Benton on August 12, and arrived with 300 emigrants in Salt Lake City on September 2, 1868.

36. The new townsite was surveyed by Cache County Surveyor J. H. Martineau, on March 26, 1868. Cache County Land Surveys, 1860-1879, 150. See plat, p. 18.

37. This is the Weston South Field Ditch.

38. *The Deseret News*, December 22, 1869: Weston, Cache Valley December 4, 1869 Editor Deseret New: - Dear Bro. - Thinking a few lines from our village would be interesting to your readers, I have taken the opportunity of writing you. Weston is situated on the West side of the Valley, directly opposite Franklin. It numbers some fifty families, in comfortable circumstances, considering the small amount of grain raised here this season. We have a Female Relief Society, and a good school house, also a first rate grist mill. Our intercourse with our neighboring settlements has been very limited, owing to the inconvenience of crossing Bear River, which has to be done by means of a ferry boat at Smithfield. But we are progressing: at a recent meeting it was resolved that we unite our efforts to build a good substantial bridge across Bear rivers. The vote was taken and carried unanimously. We have petitioned the County Court for assistance, and we expect to get all that will be required. Already the timbers are on the ground, and it is expected that, by next spring, we will have a first class free bridge, across Bear

rivers. We have no regular mail, but Uncle Sam has promised us a weekly mail, on and after the first day of July next. Bless him, O ye inhabitants of Weston. More anon. Very respectfully, J. A. C.

39. Henry Gassman, Sr. was born near Zurich, Switzerland, on December 5, 1813. Among his children who came to Weston was Henry Jr. (October 20, 1851-June 16, 1924) and Otto (July 6, 1862 - February 5, 1929). Gassman had been one of the company which settled the Bear Lake Valley in 1863.

40. Charles Byron Fifield, brother of early settler Matthew P. Fifield, was born March 7, 1833, in New Haven, Vermont.

41. Work may have started on the South Field Ditch enlargement in 1870, but it was certainly not completed in that year. The ditch was lengthened in 1872-73. When completed it was over five miles long - the last mile and a half lying in Utah. See note 74, below.

42. Wagon measurements refer to the diameter of the axle.

43. In 1864 the combined armies of Prussia and Austria attacked Denmark and seized the provinces of Schleswig, Holstein, and Lauenburg, German principalities which were given to the Danish King by the Congress of Vienna with the stipulation that they not be incorporated into the Danish Kingdom. In 1863 Christian IX disregarded the proviso and virtually annexed Schleswig to Denmark. The German Diet authorized war, and between February 1 and July 20 Prussian and Austrian forces destroyed the Danish army and forced Christian's surrender.

44. During the early 1870's, the Cooperative Movement was initiated by the LDS Church. Basically the Movement was designed to establish local cooperative stores owned by a broadly-based joint stock company. A corollary was to be a boycott by Mormons of non-Mormon-owned businesses. (See Arrington, *Great Basin Kingdom*, 293-322, esp. 303-310)

Corrine, the almost exclusively Gentile railroad and freighting center in Box Elder County, Utah, was naturally the result of considerable Mormon hostility. In 1871, before the Cache Valley High Priest's Quorum, Thomas McNeil, "also made some remarks concerning the Brethren Trading their produce at Corinne wishing them to do otherwise." (Minutes of the Cache Valley High Priests Quorum, November 7, 1871 (MS, SPC, USU).

45. He was right. Cache County purchased the pile driver for \$600 in 1870 specifically for the construction of the Weston Bridge. (County Book A, December 20, 1869.) Also in 1871 the county built another bridge over Bear River at the mouth of the White Clay Slough in Benson.

The original intention was to build one bridge to serve the entire West Side and to locate that bridge due west of Smithfield.

County Court minutes for December 6, 1869, record: "Petition presented from Weston Precinct signed by 70 persons asking for help to build a bridge across Bear River etc. etc. between Franklin and Weston.

"Court appropriated \$600 out of Co. Tax for 1870 to purchase pile driver, ropes, etc. Also to appropriate the Co. Tax due from Weston, Clarkston, Clifton, and Oxford and Smithfield for 1870, Provided the inhabitants of said Precincts agree to build the said bridge at a point on said river near Smithfield; said location to be made by the Road Commissioner of Co. [C. O. Card] assisted by James Mack and Thomas Winn."

The inhabitants of the Precinct were not agreeable to the Smithfield site. The County Book entry for December 20, 1869, reports:

47. *The Deseret Evening News*, April 29, 1873. Weston - Here is how S. Jensen writes Weston, Cache Valley, April 18th: This place is located nearly on the line between Utah and Idaho Territories, 42N latitude, on an elevated range, from which we have a pleasant view over nearly the

whole of our beautiful valley of Cache.

We have a semi-weekly mail and the ever welcome Deseret News and Juvenile Instructor have arrived so regularly that we have no reason for complaint on that score.

We have a Sunday school, a co-operative store and a grist mill. We have organized a Farmers' Club, and sent our report to the Agricultural department of Washington, from which we received quite a little present, in the shape of books and seeds. Our meetings are well attended, especially since the missionary organization was established.

We have had no appearance of smallpox and the people enjoy excellent health putting in our crops. We have taken in a new field, 3000 acres of farming land, made a ditch about five miles in length and commenced building a fence around it. Bishop John Maughan is pushing the work vigorously and there is a good prospect that we shall get it finished this summer. When accomplished it will prove of incalculable benefit to this place.

We have had no appearance of smallpox and the people enjoy excellent health and feel first rate in regard to "Mormonism." We have no whiskey saloons, no gambling halls, no houses of ill-fame, and have not had a lawsuit since the place was settled, five years ago.'

48. His ranch was located in Section 31 TP 15 R 38E BM.

49. Although Lars Fredrickson gives 1873 as the founding of the Co-op store in Weston, the records of the Internal Revenue Service for the District of Utah show that the store bought an excise stamp for the sale of Tobacco in September 1871 and a retail liquor license in February 1872. (U.S. Office of Internal Revenue, Utah District. Tax Lists. Originals in the Bancroft Library, Berkeley, California. Microfilm copies, SPC, USU.)

C. G. Wood in his "Trenton" (MS, SPC, USU) says that the Weston Co-op was started in 1871.

50. William Austin, Sr. settled on the String in what is now Cornish. The Fredricksons were living south of the Idaho line in 1874, though their orientation was north toward Weston. As a consequence, Fredrickson's early entries show a predominance of information on the western and southern sections of Weston-including the String.

51. Cedarville.

52. The Utah Northern was originally planned to run from Ogden to Soda Springs, via Franklin. Fourteen miles of grade was constructed beyond Franklin toward Soda Springs, but this was abandoned in 1876 in favor of a line via Marsh Valley and Portneuf Canyon through eastern Idaho to the copper strike in Montana.

The railroad was reorganized in 1877 under Jay Gould and Sidney Dillon who assumed UN company bonds and paid obligations to workmen at 40 cents on the dollar.

Merrill D. Beal, *Intermountain Railroads Standard and Narrow Gauge*, (Caldwell, 1962), 7, 21, 34ff.

The reorganized company was called the Utah & Northern Railroad.

53. The call was apparently partially for colonization and partially to explore possibilities for converting the Zuni Indians and largely for escaping the anti-Mormon officials of southeast Idaho. His second wife was Mary Nibley, the daughter of Charles and Jane Nibley (b. Maya 4, 1836). She died in childbirth in Savoya, New Mexico, on May 10, 1877. See Hattie B. Maughan, et. al., *Peter Maughan Family History*, (Logan, 1971), 58-73.

The mission is discussed in Lorenzo Hill Hatch; *Journal* (Provo, Utah, mimeographed by B.Y.U. Adult Education and Extension Services, Extension Publications, 1958, 84-100.)

54. Fredrickson is mistaken in dating the winter as 1875. The bad winter, perhaps the worst in

Cache Valley's history, was 1873-74. Charles W. Fox noted in his journal, "1874 This is the hardest winter we have experienced since settling Franklin it Began to snow on the 27th day of November 1873 and the ground was not bare till April 24" (Charles W. Fox, *Memorandum Book 1870-1874*, entry for April 1, 1874, SPC, USU.)

"The people got out of feed for their stock - had to feed old straw of sheds hay was twenty dollars A tun, straw five dollars a tun (Oat) a good minney stock died all over Utah."

Noting his work for Goodwin Brothers, Job Hill wrote in his autobiography: "The following spring I was very late and on account of the log hard winter I went with the cattle and camped out with and labored with them and got some of them out of deep snow banks and saved many of their lives..." (*The Jobe Hill Journal*, Provo, Utah, 1967, 32.)

55 Allen, Alexander Alma bishop of the Weston Ward, Franklin Stake, Idaho, from 1877 to 1886, was born September 28, 1846, in Nauvoo, Illinois, the son of Ezra H. Allen and Sarah B. Fish. He came to Utah in 1852, filled a mission to the Southern States in 1885-1886, was ordained a high priest February 22, 1876, by Brigham Young Jr., and a Bishop May 21, 1877, by the same Apostle. He died July 31, 1916. (Andrew Jenson, *Latter-Day Saint Biographical Encyclopedia*, IV Salt Lake City, 1936, 465.)

56. C. O. (Charles Ora) Card and Son's (Cyrus W.) Mill in the Logan Second Ward (on the corner of Third South and Third West. The mill was incorporated in 1876 into the United Order Manufacturing and Building Company.

57. Fredrickson is mistaken here. The terminus of the railroad remained static at Franklin from May 1, 1874, until late 1877. Construction north of Franklin began in late October 1877. By November 28, 1877, the Deseret News could report completion of the road to Battle Creek. The News reported on April 27, 1878, that the terminus of the road was moved to Round Valley, fifteen miles

beyond Franklin. The Round Valley terminus was named Dunnville for Washington Dunn, a U & N R.R. official.

Fredrickson states that “they were still loading at Corinne for Montana.” Jameson says as much, but the volume must have been considerably decreased. A letter in the News of May 15, 1878, dated Dunnville, April 30, says, “A number of business men from Corinne and other places have their canvass (sic) stores erected and are doing quite a business here. Kiesel & Co., from Corinne, have their forwarding house there and are doing an immense business in the freight line and other operations.”

58. This was apparently the last time grasshoppers and crickets threatened Weston crops. On May 21, 1880, the Logan Leader reported “that at Weston, Idaho, before the last snow storm and freezing weather, myriads of crickets had hatched out, and threatened the entire destruction of the grain at that place, but since the storm scarcely any of the insects have been seen. It’s an ill wind that blows no one good.”

59. “The String” was the name applied to the Territorial road from Willard, Utah, to Oxford, Idaho. The name seems to have been given to this extended line village because there was literally a “string” of houses and barns along it. In Mormon country, where most farmers lived in towns, rural roads passing through districts where farmers and ranchers lived on their land were unusual enough to merit a distinctive name. (See *On the Big Range*, 22; Edgar B. Brossard, “Map of Oxford in 1889” (SPC, USU); Edgar B. Brossard, *Alphonse and Mary Hobson Brossard* (Salt Lake City, 1972), 565; *The Deseret News Weekly*, June 21, 1876, 328.)

Far more than just an in-group term, the Rev. Isaac Huse, Jr., Field Agent for the New West Education Commission, writing of the New West School at Trenton, Utah, in March 1884, noted: “The school house is situated on the open plain, and only two families live within a mile, all others are from one

mile to three away in this String Town’ ...” (*The Earnest Worker*, March 1884).

In this connection it is interesting to note that the first line village settlement at Tremonton, Utah, was called “The Iowa String,” and at Hyrum, Utah, a residential area along a country road away from the city proper is still called “Stringtown.”

60. Once again it seems that Fredrickson included the present-day Cornish, Utah, in his definition of Weston. Rasmussen is listed as living in Trenton, Utah, (now Cornish) on the 1880 census.

61. Once again Fredrickson errs by a year. The terminus was moved from Dunnville to Oneida (near the present Arimo, Idaho) in the fall of 1878.

62. Pronounced Bozey. The origin is unknown. It is possible that the name is derived from the French bois. The pronunciation is close to Boise (similarly derived). The French term may have been locally known, for Stansbury’s map of 1849 shows High Creek - almost due east across Cache Valley between Cove and Richmond - to have been known first as Gros Bois: The Big Woody.

In Weston the term Bozey was used by Cedarville settlers as a sort of local equivalent for “Podunk.” The settlement along the Creek was contemptuously known as “Bozeyburg,” though settlers called their neighborhood Blackville, a name derived from nearby Black Canyon. (Taped interview, Mrs. George H. Simmonds, January 22, 1972.)

63. William Edward Grace, was born October 13, 1847, in Ottawa, Ontario, Canada the son of Pierce Grace and Julia Reagan. He married Margaret McCulloch, the daughter of Henry R. And Mary Smith McCulloch.

64. This prediction is one which local legend gives to Newton, Clarkston, and Weston. Considering Young’s interest in dry-farming it is not unlikely it was made in sermons in all three communities. However, it was not made in 1869. Young and his party visited the Valley in that year but confined

their visits to the east side towns. On June 8 and 9, 1870, he visited Clarkston, Newton, and Weston for the first time, lunching at Weston with Bishop Maughan. (See *Deseret News*, July 7, 1869; June 22, 1870.)

A certainly largely apocryphal account of the “prophecy” in Clarkston is recorded in Ben J. And Eunice P. Ravsten, *History of Clarkston: The Granary of Cache Valley, 1869-1964* (Logan, 1966) 6.

65. William Homer and Andrew Quigley were residents of Clarkston, Utah. Their mill in the Cottonwood Basin produced sawed plank about 4 x 8” which could be laid up like log cabins in house construction. Quigley, 1831-1881, was an Irish-born Argonaut who settled in Utah and joined the Mormon Church. After living in Clarkston for a while, he settled at Swan Lake, Idaho. See Ben J. And Eunice P. Ravsten, *History of Clarkston: The Granary of Cache Valley, 1864-1964* (Logan, 1966), 391-392.

66. Black Rock is near the present Inkom, Idaho. Beal (p. 64) states that the terminus reached Black Rock on October 21, 1878.

67. i.e., assembling and dismantling the prefabricated buildings which constituted the major structures at the end o’ tracks.

68. See above, note 65.

69. Big Cave is a prominent landmark near the Standing Rock in Weston Canyon. It was first described by John Charles Fremont in 1842. Occupied by Indians from prehistoric times, the Big Cave was excavated by an archaeological expedition from Idaho State University in the summer of 1970.

70. April 8, 1880.

71. While there were minor floods in northern Utah and southern Idaho in 1880, it was in 1881 that the U & N grade was flooded. See *The Logan Leader*, April 29, 1881.

72. Jefferson Hunt, 1803-1879. Captain in the Mormon Battalion; settler of San Bernadino, California, 1851; founder of Huntsville, Utah, 1860. Established a ranch at Red Rock Pass (where he is buried) between Cache and Marsh Valleys in 1865. See Pauline Udall Smith, *Captain Jefferson Hunt of the Mormon Battalion* (Salt Lake City, 1958), esp. 200-220.

73. There is no record in area newspapers of a change of grade in 1881. This was probably done in the late summer of 1882 when the Oregon Short Line Railroad reached McCannon and the U & N RR grade was moved and widened. Beal says, “it was deemed expedient to bring the Utah and Northern narrow gauge over from Oneida to McCammon (Harkness) and install a third rail on the new bed from that station to Pocatello. Consequently, the Marsh Creek route from Oneida to Inkom was abandoned. Seasonal high water in the Marsh Creek drainage was also a factor in the alteration.” (148-149),

74. The whole matter of the water rights in Weston Creek was called into question in 1880 by the formation of the Weston South Field Irrigating Company. On March 31, 1880, company president Henry Gassman, Sr. filed a notice of appropriation of as much water from Weston Creek “as can be conducted through a ditch which is (10) feet wide at the top; six (6) feet wide at the bottom three (3) feet deep with a fall of one and one half (1 ½) inches to the rod.” (Miscellaneous Record “A,” Oneida, Idaho, County Clerk, Malad, Idaho, 105). The appropriation included virtually the entire stream flow of the creek.

While the announced purpose of the appropriation was to “irrigate lands situated in what is known as the South Field, near Weston in the country of Oneida, Territory of Idaho said South Field containing about Twenty five-hundred (2500) acres of Land,” the size of the appropriation allowed for considerable enlargement of the South Field Ditch by some four miles into the non-irrigated lands in Trenton, Utah.

From data furnished in 1889 to the Special Committee of the United States Senate on the Irrigation and Reclamation of Arid Lands, the enlarged South Field Ditch, or Trenton Canal (as it came to be called), was projected to irrigate 5000 acres. Built by Trenton farmers and ranchers from its previous terminus a mile south of the Idaho border to Ransom Hollow near the present site of Trenton, the South Field Ditch - Trenton Canal carried water during 1881 and enabled various Trenton settlers to obtain title of 880 acres of public land under the terms of the Desert Land Act of 1877.

After Judge Morgan's decision of 1882 established the prior rights of Weston settlers to the Creek's waters, the Trenton Canal was abandoned. (See A. J. Simmonds, "Water for the Big Range," *Utah Historical Quarterly*, XXXIX (Summer 1971), 226-227.)

75. This road was the major highway between Idaho City, Boise, and Silver City, Idaho, and the Central Pacific Railroad at Kelton, Utah - the nearest shipping point until the Oregon Short Line Railroad was built up the Snake River Valley in the mid-1880's.

76. Ezekiel Blodgett and his brother Greenleaf settled in Weston in the mid-1870's. Ezekiel, born 1848 in Pottawattami, Iowa, Greenleaf, born 1850 on the Sweetwater River en route to Utah. Greenleaf Blodgett settled in North Ogden, Utah, where he died on October 25, 1923.

77. Rocky Bar, Idaho, was a mining camp in the Sawtooth Mountains, 50 miles east of Boise and some 75 miles northwest of Shoshone, and was in 1883 the terminus of the Oregon Short Line Railroad.

78. The Anker Ditch, named for Anker August Kofoed, was an extension of Ditch No. 1 taken out of Weston Creek at the Cedarville dam. Its northern extension was later utilized by the Oneida (now Twin Lakes) canal.

79. Fredrickson here apparently refers to Mrs. Jens Christian Jensen (see Karen Marie Christensen) who, however, did not die until March 15, 1886.

80. C. M. Christensen moved to Trenton, Utah, considerably earlier than 1883. He is listed as a Trenton resident on the 1880 census. Evidence from the Cache County Assessment Rolls indicate Christensen settled in Trenton in 1877. He obtained a Homestead patent to land in the Sect. 5, TP 14 N, R1W, SLM in 1888. In Trenton, Christensen operated a small store in a three-room dugout. Closely allied with J. H. Barker of Newton, Christensen traded merchandise for butter and eggs which were then shipped by Barker. See A. J. Simmonds, *On the Big Range*, (Logan, 1970), 43, 44, 51.

In 1888 Christensen sold his Trenton property and moved to Newton.

81. The reservoir of 1884 was the first attempt at Weston to store water for irrigation. Earlier dams had been constructed in Weston Creek and its tributaries as mere diversion dykes.

82. Oneida Stake was organized at Franklin on January 1, 1884, from the Cache Stake. It included all LDS wards and branches in the Idaho portion of Cache Valley and (initially) in Marsh and Gentile Valleys.

83. Chauncey Jenks, born December 31, 1864; died April 22, 1918. Fredrickson spells his christian name "Chancy." Interviews with residents who recall Mr. Jenks indicate that Fredrickson's spelling reflects local pronunciation. Similarly, Fredrickson anglicizes Franz Bingley. His surname is the Swiss "Binggeli."

84. Samuel Preston had been a carder and weaver in Bingley, Yorks, England, before immigrating to Canada.

85. In Section 19, TP 16S, R39E, BM. Franklin County abstract books show the farm was sold to Lars Rasmussen in 1892.

86. The Oregon Short Line was merely a subsidiary of the Union Pacific as, after April 3, 1878, was the Utah & Northern. No doubt the pretense of

separate identity was dropped in 1889 preparatory to broad gauging of the U & N line from Ogden to Pocatello in 1890. Right-of-way deeds for the main line on the west side of Cache Valley in 1889 were made out in the names of both the Oregon Short Line and Utah & Northern as grantees.

87. E. C. E. Schvaneveldt died July 6, 1890.

88. The station built on the state line was named Cannon from 1890-1903 and then renamed Cornish after William D. Cornish, Vice President of the Union Pacific Railroad. The building sat astride the territorial border: the passenger waiting room in Utah and the freight room in Idaho. The town of Cornish took its name from the rechristened station.

89. In order to communicate directly with the station, in 1891 Preston Bros. Strung a private telephone line from their store in Weston to the Cannon Depot.

90. Pahsimeroi Valley is in east central Idaho, on the border between Lemhi and Custer Counties.

91. Elected Assessor and Collector of Oneida County on the Republican ticket, 1892.

92. Gentile Valley lies along Bear River northeast of Cache Valley.

93. Not to be confused with the Deep Creek in Cache Valley which flows from Oxford Slough into Bear River east of Dayton.

94. Hyrum Jensen, son of Anton Christian and Mary Mortensen Jensen, was born September 28, 1864, in Smithfield, Cache County, Utah

95. Sanford Map Company, Insurance Map, Weston, Oneida Co., Idaho (1909), lists the elevator as "Built 1908, Crib construction."

96. The classic phrase "up the creek" has long been used in Weston to indicate the area along Weston Creek, west of town.

97. Sarah Mariah Davenport Maughan, born November 22, 1836; died November 19, 1914.

98. Emma Jensen Coburn, died August 13, 1914.

99. Professor Frederick J. Pack of the University of Utah said that the epicenter was near Nephi, Utah; (Idaho Enterprise, October 7, 1915) but the Salt Lake and Logan papers virtually ignored the quake. Both the Idaho Enterprise (Malad City, October 7) and the Pocatello Tribune (October 5, 1915) give the earthquake coverage.

100. The plant pumped water from Bear River into the Cub River Irrigation Company canals to serve Fairview, Idaho, and Lewiston, Utah.

101. In the years just before and during World War I, Cache County underwent a real sugar boom. Existing factories at Logan and Lewiston were augmented by new plants at Whitney, Idaho, and Cornish and Amalga, Utah.

102 Before central station electric service, private generating plants and "Delco" battery plants for power were common in western Cache Valley.

103. Fitzpatrick was a Signal Maintainer for the Union Pacific Railroad. His location in Weston is an indication of the importance of the town at that date as a center for section crews.

104. The obituary of Joseph Coburn, Sr., is quoted from the *Franklin County Citizen*.

105. Henry Richard McCulloch, the son of Henry Richard and Mary Smith McCulloch, was born at Weston on September 24, 1870. Married Laura Rosina Simmonds 1894. Lived on ranch in Cedarville until 1916 when he moved to Logan. Sold ranch in 1917.

Fredrickson uses the terminology common in Cache Valley when he refers to any isolated farmstead as a "ranch." This designation is common today, particularly when referring to a dry-farm.

106. This was the beginning in Weston of RFD mail service. Other routes in northern Cache Valley were established at the same time. See also entry for 1912.

107. Fernando Fredrickson, son of Lars and Stene F. Fredrickson, born October 31, 1889; died November 5, 1918.

108. Utah Power & Light Co. Seemed to make a habit of energizing newly installed lines at Christmas. The rural lines adjacent to Trenton, Utah, were energized on Christmas Eve 1927.

109. The pumps at Cache Junction lifted water from Bear River into a series of canals which irrigated 4200 acres in the Cache Junction-Petersboro area of Cache County. Because irrigation raised salt and alkali to the surface of the land, the project was abandoned by 1930. A description of the experiment is in William Peterson, et al, Cache County Water Conservation District No. 1, Utah Agricultural Experiment Station Bulletin no. 193 (Logan, Utah, 1925).

110. See below, Note 114.

111. This divorce, the first civil separation in western Cache Valley was a *cause celebre* for many years.

112. The Jim Bridger Centennial at Logan in commemoration of the 1824 discovery of Cache Valley by a group of fur trappers under John H. Weber.

113. Moonshine whiskey.

114. Andrew Motom Simmonds, born in Winchester, Hampshire, England, October 27, 1844. Emigrated 1868. Moved to Trenton (now Cornish) Utah, 1876. Settled near the String Road on the South Field Ditch. While he bought a quarter section in Sect 32, Township 15S, R 38E BM in 1905 in Cedarville, he made his home in Utah. This is another example of Fredrickson considering northern Cornish as part of the larger community of Weston.

115. From *The Cache Valley Herald*.

116. As early as May 13, 1868, the Deseret News speculated about the possibility of growing grapes in Utah without irrigation. A technique for doing so was developed by Leslie Jensen of Hyrum. The South Cache Citizen, June 4, 1926, discussed his methods: "Early in the development of the plants he grafts on a tap root which, Mr. Jensen reports, will dip down into the ground as far as 100 feet for water."

Dry land grapes received considerable publicity. The South Cache Courier of December 16, 1927, reported that Jensen and J. E. Hyde of Logan had organized the Cache County Dry Farm Grape Growers' Association. A lengthy article on the grapes appeared in the Utah Farmer on July 23, 1927.

It is hardly necessary to add that the promise was greater than the performance, though a few of Fredrickson's vines were still alive in the summer of 1971.

117. Before construction of the river bridges in 1870, crossings of the Bear River were easiest during the winter when the river was frozen. Andrew McCombs, first settler of nearby Trenton, Utah, crossed to his new home on March 14, 1870. Prior to the construction of Cutler Dam in 1928, the river level was usually low in winter. Ice formed readily and lasted late.

118. This seems to have been a most common style for school construction. The first school house in Clarkston and Trenton, Utah, had desks arranged in the same manner. The great convenience of this was the ability to drop the slab desks flush against the wall and so provide more room for seating church congregations or more floor space for dancing.

119. See “History of Dayton in Marie Danielson comp., *The Trail Blazer: History of the Development of Southeastern, Idaho* (Preston, 1930) 94.

The following is a portion (from about 1865 to 1899) of a biography of Matthew Phelps Fifield. It was written by an unknown grandson about 1961. Although Matthew is not a relative of the family he did live in Weston and his biography provides several interesting stories concerning Weston. From the quotes and detail of some of the accounts the author may have had access to personal journal accounts of the events and it also appears that the author may have had a copy of Fredrickson's history of Weston as some of the wording used is nearly the same as Fredrickson used. It is difficult to measure the accuracy of the account, but most of it does coincide with Fredrickson's history of Weston. The name of Matthew's brother is Charles Byron Fifield, but the author used his middle name, Byron in this biography.

Here is a brief summary on Matthew P. Fifield by A.J. Simmonds.

Matthew Phelps Fifield, born June 18, 1830, in Vermont. He married Rebecca Ann Hoopes, daughter of Warner Hoopes, who also settled in Weston in the first company. He died September 30, 1920. Matthew P. Fifield had been with Bishop Maughan in the settlement of Bear Lake Valley in 1863.

Matt had lost his rights to the place he had settled on in Richmond by going to Bear Lake. It should be explained that because of conflicts between the Mormon Church and the federal government in Washington which controlled territorial lands, no titles to any lands in Utah could be guaranteed, and a squatter lost his rights when he moved to another place. The custom of putting squatters' rights into the hands of a trustee-in-trust, Brigham Young in this case also weighed against the Mormons as individuals.

A small group was talking much about going across the valley to the mouth of a big canyon up which John C. Fremont had traveled 20 years before when on his trip to head the Mormons out of California; his ostensible purpose was given as something else. Some four or five families made their way

over; in less than a week, Matt Fifield's family of six females and one male forded Bear River and pulled "up the creek"; his father-in-law and two other families were with him. Warner Hoopes was a charcoal burner and he saw in the cedar (juniper) hills a chance to make a living working at his trade and selling indispensable charcoal to blacksmiths in Salt Lake City.

Besides the Fifields and the Hoopes, there were Chris and Hans Funk, Niels Georgeson, Soren Hansen, J. C. Jensen, Hans Kofoed, John Maughan - a son of Peter Maughan, church authority of Cache Valley who put his son in charge - Carl, J. C., and Rasmus Nelson, Wilson Robbins and Samuel Rogers, "nine Scandinavians and five white men" as Chris Funk jokingly put it. Matt had much admiration for the Scandinavians, their industry and thrift.

Locating at a spot where it would be easy to divert water from the creek, approximately near the old Georgeson farm which belonged to Wesley Fifield's family until the recent death of his widow; the group worked together to clear and plant enough land to raise vegetables and grain for the coming winter. The alluvial soil was very fertile and easy to till, once the tall black sage was out of the way.

Their seed planted, the next problem was getting water out of the creek to irrigate it after it came up. Experience proved it was best to first dig a ditch away from the diversion dam; this was done by use of a sharpened log to which oxen had been hitched, using shovels to dress out the spots where the legs wouldn't lower the bottom of the ditch to the point where water would flow. Rocks were hauled from nearby hills and placed in the creek to raise the general water level; then began the task of filling in with earth.

There were no scrapers available so animal-drawn implements were out of the question for moving dirt: it had to be done by hand. Weaving willow hampers and attaching them to poles so two men could carry them when filled with dirt proved the

best manner of getting enough dirt that would hold back water. The organic soil near the creek would float away like fine straw; clay had to be used, and it had to be fetched some distance. With a will, these fourteen men went at their task and soon had enough clay on the banks of the creek to make a dam which would serve their purpose. To the joy of all it was found that after the rocks had been put in the creek, beaver had come to the aid of the pioneers; during the night they had dug mud from the bottom of the creek and helped raise the water level. To the devoutly religious it was a sign that God was on the side of the Mormons. Matt and others saw it as a natural process that could happen to gentiles and sinners too.

When they decided to shovel in the dirt, they had piled up, there was no wash out. Puddling the clay with bare feet made a dam that held like “all git out,” a phrase Matt used frequently.

The families lived in wagon boxes and camped out while the men did the obviously most important work of planting and engineering for irrigation. The women, always most self-sacrificing of the two sexes, were anxious for security for themselves and children and urged their men to make a place where they would be safe from the vengeance filled Lamanites, as the pious insisted on calling them. Despite Conner’s service at Battle Creek, two-three years before, little bands continued to harass the whites, especially those in small bands. The Mormons in the “western settlement” as it was called, were particularly susceptible to attack, located as they were at the mouth of Big Canyon with brush and tree-covered hills on all sides. For this reason the place of settlement was later moved two miles further east where scouts could see approaching enemies at a greater distance.

At once work started on the usual pioneer dugout, a hole in the side of a hill with poles used to form the front, ridgepoles with willow, straw and dirt laid on for the roofs to keep out rain - if there wasn’t too much snow and cold. These dugouts were warm in winter and cool in summer; heated by fireplaces over which the women cooked, they were often

smoky, dirty, and unsatisfactory, but they were better than “the big blue tent” or wickiups. Whenever the weather would permit, the cooking was done in a Dutch oven out doors. How the women longed for a good stove, a luxury afforded by the high church authorities only in those days.

Work in the dug outs always stopped whenever there was wild fruit to harvest. Men, women, children - all went up the canyons to pick wild gooseberries, mountain currents, service berries, even the hawberries with their over supply of seeds were found better to eat than snowballs. These fruits were mixed with tallow, Indian fashion, and became a luxury when winter came; the food was called “pemmican” and seemed to stave off scurvy.

The crops planted grew fast. Rain came and not much irrigation was needed that summer. Before harvest time, however, crickets came to try the souls of the faithful; but enough was left so there was enough food for those who stayed to harvest it; Weston settlers seemed to have fared about the same as those in other parts of the valley.

Matt cut much cedar for his father-in-law to burn into charcoal; some of it he freighted north to sell to the California and Oregon bound immigrants. Other of it went to Ogden and Salt Lake. Trading charcoal for needed articles of clothing or food made it possible to live better than usual, “usual” being barely enough to keep warm and the stomach from “rattling around.”

While Matt was on one of his freighting trips to Salt Lake, he heard about one of Young Brig’s antics in England. The Mormon leader, for obvious reason, had ordained both Young Brig and John W. apostles the same day, November 22, 1855, the former was 19, and John W. Young was 11 - but the Council of the Twelve wouldn’t accept young Brig until 1868 when he became a member of the quorum.

To give his scion experience, Brigham sent him on a mission to preside over all Europe. While he was there, he witnessed a British coronation. Noticing the pomp accorded royalty, Young Brig

rigged himself out with a coach, footmen, servants, and fancy horses and drove himself around London as the “prince of Utah.” This greatly incensed the British. They called for an apology and financial restitution for the insult. It seems that to pay attorneys and salve over the royalty, Old Brig used the Perpetual Immigration Fund. It was exciting gossip and despite efforts to keep it quiet, the common people talked.

During some of the preceding years many Mormons had been hired to supply grain, dig holes to put poles in for the transcontinental telegraph which superseded the Pony Express three or four years previously. For those who lived close to Salt Lake, this was all right. Their families would be safe from Indian attack; but not so on the outskirts of Mormondom, like Weston. These valiants not only fed: they also suffered attacks and were denied the opportunity to work for cash—means to buy such things as stoves.

After Brigham saw the benefits a telegraph would bring to the church, he set about at once to connect southern Utah with southern Idaho. Men were called to supply poles, teams, dig holes and set poles, string wire; their daughters were to go to Salt Lake and learn to operate the telegraph key. Anyone failing to comply with these demands was tried for his standing in the church. To supply his part, Matt hired a man to cut and haul poles, paying him in horses. But it was not until 1867 that the talking wire reached Logan.

Matt viewed with humor the alacrity with which unmarried men enlisted to go east for immigrants to Utah: it gave him a chance to pick a wife before she was chosen by some polygamist. Bachelors came to him to get teams and outfits which he furnished if they would break the horses to work; it was easy to raise horses in those days: they could winter out, be corralled and the colts branded in the spring to establish ownership, and Matt had some pretty good “chunks of horseflesh,” mothers of which he had acquired by trade from immigrants on the Oregon trail.

Indians still caused trouble. Men in Weston had to stay near the house or dugout; whenever Indians came over the hills, all work in the fields stopped and the menfolk went to protect their families. Almost every winter, every family moved back to Richmond, not only for safety but for the social outlet and schools available. In the summer of 1866, all families went to Richmond for safety. The men returned in the fall to harvest crops. Since almost everyone was poor and went through the same tribulations, no one complained.

In the spring of 1866, Matt went to his dugout without Becky; she was expecting a baby and wanting a boy; five girls in pioneer times, although they could run errands and help on the farm, were not too cheering. Just at the time they’d be old enough for any help, they’d get married to help some other man. May 1st, much to Matt’s job, Becky gave birth to a son, whom they named Matthew Warner; he was Matt’s third son.

It was this year that James Mack of Smithfield, began to haul rock from the cedar hills to a site where a millrace could be easily dug; it was down the creek from the original settlement. Mack saw trade possible with all who had settled north and west of the river. Matt and others, when going to see their families at Richmond, threw a small “jag” of rock on their wagons and dumped it off, expecting nothing better than having a mill near by so they didn’t have to take their grists to Logan.

It was this year that a ditch was made on the south side of the creek, one which headed at the original dam site. Wilson Robbins surveyed it with a home-made triangle and a plumb-bob made of rock. The Westonites also got an old rattletrap of a threshing machine that had been discarded at Richmond. Anton Jenson was a good tinkerer and if they had good luck, 50 bushels a day could be thrashed out. Generally the little that the crickets left could be easily threshed out by a flail, or by driving cattle over the bundles, and winnowing it out by hand.

By this time much freight was going from Salt Lake City to the gold mines in Virginia City,

Montana. Westonites found it possible to trade for supplies from these freighters, who also, on their trips south, took mail to friends and relatives in the southern settlements. Realizing the need for a site where Indians couldn't sneak up on them, a place where a town could be built, and the advantages of being nearer the freight road, the settlers voted to move to the present location of Weston. The name, it seems, was shortened from West-Town, or Western, to Weston, in honor of John Maughan's wife, Mary Ann Weston.

At that time it was thought the town was in Utah, but a survey showed it to be part of the Oregon territory. No land grants could be certified as the government had not surveyed it for settlement, even though the Homestead law had been passed. John Maughan, who had succeeded Christopher Funk as presiding elder, parceled out the places where men under him could build. Matt's allotment was on the brow of a hill, looking southward into the valley of the creek, and located on the same street as the church building now stands.

The soil was gravelly but rich; since he, in connection with a few others had a priority on water, he was able to raise a good garden there. He built a two-room log cabin with a dirt roof; one of his main projects was to get it shingled as soon as possible. The place was a natural for rattlesnakes; they were an accepted part of the pioneer's life. As a means of protection, everyone who could get them wore high-topped boots; the snake's fangs could not penetrate them.

Girls as well as boys were taught to recognize the rattle of this viper, and how to kill one. During the season from early June until late August, when the snakes were apt to be blind from shedding their skin, children were especially careful. Orelia, about ten at this time, was sent to the shed to watch a bake kettle. Feeling something hitting her leg, she screamed. "Something I couldn't see was hitting my leg," she sobbed when her father came. He reproved the girl for her vivid imagination, but felt he should inquire into her fears. Lifting the kettle, he saw a rattler wriggle out from under it;

its tail had been striking the girl's leg.

Today doctors scorn the story that mothers carrying babies can mark them, but "birthmarks" were part of the folklore of that time. Ellen Kofoed was carrying willows in her arms just a day or so before her baby was born, when a rattler slithered down on her arm. The fright she got caused her child to be born paralyzed, a tale oft repeated and handed down from generation to generation. Grandfather often related how a family of boys, who, after their father had died of being scratched by rattlesnake fangs left in the leg of his boot, each in turn, inherited the boots and likewise died, until someone became suspicious and investigated. It was noticed that each son's leg was infected at the same place his father's had been.

Raised among trees, Matt's yearning for them led him to get cuttings of fast-growing Balm of Gilead and plant them around his cabin. At his first opportunity, he also got scions from the stock of Lombardy poplars Orson Hyde fetched to Utah from Italy. These later were liked very much as they didn't shed "cotton" as did the Balm of Gilead. Box Elders, native to the west, were also planted along the ditches; because of the bugs which came with them, they were not so desirable as other trees, but they were shade, "and beggars shouldn't be choosers," as Matt often said.

Another passion Amy Tracy passed on to her son was his love of flowers, which he, in turn passed on to some of his children, Orelia, in particular. Almost before his log house was habitable, he had dug wild plants in the canyons, native currants, wild iris, etc., and planted them near the place. On freighting trips to Salt Lake, he brought back ribbon grass, old man and old woman herbs, peppermint, spearmint, coriander, dill, catnip, hyssop, holly hocks, and various other shrubs to grace the barren hill where his family was growing up. The writer well recalls eating cooking on which Grandma Fifield had sprinkled coriander and sesame. Always tasty, perhaps Becky Ann's food was too rich for the good of her family.

A great welcome was given William Gill, a Scottish mechanic, when he set up a mill below that of James Mack. The flour mill was running now, the machinery having been bought from the Thatcher mill in Logan. Gill had a new circular saw with which he could rip boards. That put an end to the old-style saw pit in which one man had to stand below the material being sawed while his helper stood above. Gill also had a turning lathe, drill, grindstone and various other devices to expedite woodworking. One of Gill's first orders was for another spinning wheel, so that Amy, now twelve could assist Becky in spinning; the other girls, Orelia and Julia were of an age to learn too.

That fall James Davenport, father-in-law of the presiding elder, John Maughan, brought his threshing machine from Richmond to help the farmers get their grain ready for market. There was no profit in it; in those days men worked for the love of humanity rather than profit, especially those not high in the church.

Becky's insistence that the house be made comfortable led her husband to chink and daub the cracks with a good quality of clay which was found down on the flats where foxtail could be cut for hay. That fall extra effort was spent filling all the cracks in the house with clay until it was the most comfortable house in Weston.

Extra time was also put in getting the log building on John Maughan's lot ready for a meeting house. The custom of holding church at the homes of various people could not be continued long: there were too many in the settlement. Then it was time the people began to think about their children getting a little "learning." At first William Dees taught some of the few children whose parents could afford to pay for their tuition in vegetables, butter, eggs, meat or grain. He was glad for the food, and they for the instruction.

The log building was 16 by 16 feet and built of logs got out of the canyons west of the settlement. Seats consisted of heavy slabs brought over from the High Creek mill where Chris Miller, who was

not managing Mack's mill, had sawed them from timber cut on the east side of the valley. Auger holes had been bored on the round side, and birch pegs put in for legs. It was so tiresome going to church and sitting on such seats, that many women would rather stay home than to wrestle with their children and listen to the solemn discourses delivered by the devout brethren. One of the pious Scandinavians said, "Aye ban in diss country t'ree yars, mun aye speak English so gute no vun would know ay vas born in Svayden."

There was an occasion to choose a place for the cemetery this year, July 24, Niels Oliver Jorgenson, son of Niels Senior died at the age of two. There was a violent discussion as to where to establish this graveyard. Matt wanted it put on the opposite side of the creek. "There" he said, "there should not be a chance of water pollution." But he was voted down. Eventually Weston became a typhoid trap with a high death rate and epidemics of typhoid fever swept the town regularly, only to be stopped by a sanitary water supply piped into town, the project completed in 1912. How many innocent people died prematurely because of this shortsightedness will never be known.

The population of Weston was doubled in the spring of 1868. They brought good news about the railroad being completed to Laramie. This meant each town would be relieved of sending teams and teamsters east to fetch immigrants to Zion, as had been the practice for more than 20 years. The newcomers settled on the field south of town where they planted crops as soon as they could.

With a will a dam was put in the creek to get water cut on the crops as soon as possible. The early settlers still farmed "up the creek," but they donated teams and work to get a ditch out so land could be worked south of the creek. This time beavers worked against the pioneers, but though it was rather late by the time water was brought upon the crops, a good crop was the result. It was then Matt noticed that crickets hurt the early crops more than they did the late crops and planted accordingly.

Two boys had been born on the site of the first settlement, John Kofoed and Lorenzo Robbins, Robbins preceding Kofoed. The first child born on the new site was Peter Davenport Maughan, who came March 15 [1868]. No school was held because there was no place large enough, but Matt had a freighter get him a spelling book from Salt Lake and he set about to teach his girls to write and spell. Above town was a deposit of slate, poor as it was, Matt got out several pieces that could be used to write upon.

In June the "call" came for Weston to furnish four yokes of oxen, a wagon and teamster to go to Fort Laramie for immigrants. Pete Christensen went as teamster and Matt furnished a yoke of oxen. This was the last time such a call was made, but donations were taken up to bring the Lord's poor from Europe. Greater stress than ever was laid on the observance of "The Word of Wisdom." This was primarily because so much money was leaving Zion to buy tea and coffee. Matt, who had learned to like tea from his mother and his stepmother, found little difficulty in giving up his indulgences. One old lady when taken to task said, "Does the devil have all the good things, the comforts of life?"

Crickets were especially bad this year in Salt Lake and Weber valleys. To get food for their families, men went to work building railroad grades. It was this year that Brigham Young organized a construction company and called men on missions, allowing them enough to feed their families; the rest was to be donated so the church could hold stock in the railroad and he as a trustee-in-trust, would have a voice in its management. Three of his sons were put in as overseers, Joseph A., John W., and Young Brig. Others sons of church officials went also to lucrative positions; what the common man griped at was none of them had to do any heavy work with his hands. Reverberations of such complaints reached such outposts as Weston.

There was growing discontent among the people. Merchants, Mormon as well as Gentile, were growing wealthy by charging high prices for needed

items. Since the Mormon merchants would take tithing office script, they could and would charge more for their goods than the Gentiles, but the latter would sell at lower prices to induce Mormon trade. Although there was much pulpit advice not to encourage Gentile trade - most of those who owned church stores were relatives of church authorities - the hard-pressed Mormons bought where they could get most for their money.

Many of the Saints took the stand that it was all right for the church authorities to tell them what to do to get heavenly salvation, but that they had no right to tell them how to spend their money. After they had paid their tithing their duties toward the church was ended as long as their morals and ethics were above reproach. One of the leaders in this movement was William Godbe, a devout Mormon and prosperous merchant who treated people as they should be; behind him were T. B. H. Stenhouse and Edward Tullidge, both good writers and firm believers that Joseph Smith was a prophet of God.

As soon as they made a stand for separation of church from economic and political affairs they were excommunicated. It was the same stand as was taken by the Protestants against Rome; the same as the Pilgrims took against Thomas Hooke in Plymouth. About this time Matt learned that he was living in the territory of Idaho and was not subject to the dictates of Utah's government. His independent disposition and frank ways led him to be glad he didn't have to take a stand - not yet. Many people in Weston were taking a stand in the matter.

May 27, 1868, another son, Daniel Lewis, was born. This made a family of seven. But infant mortality was high in those days when water was dipped from ditches. In the Fifield family, however, one of the chores the girls had to do was carry drinking water from a little spring near the creek. Naomi told how each week it fell the duty of each girl in turn to see there was plenty of clear drinking water in the house. The dates of the death of the two sons are not recorded, but they contracted

diphtheria sometime before 1870 and passed on. In a pioneer society where male help was needed, the blow was severely felt.

Almira Jane was getting to be quite a young lady at this time, 16. She was of an independent nature and when her stepmother would scold her, as she often did, Jane would threaten to run away from home, or marry a polygamist which her father was dead set against. About this time Andrew Quigley visited at the Fifield home. He was only two years younger than Matt and had married one of Daniel A. Miller's nieces, Elizabeth, for his first wife; two others afterward. He had a scalp wound, one received at Bannock Creek, when he came from the Salmon river expedition and at which Grandfather was present. Because of this, he drank heavily. Whether in a huff because she wouldn't be bossed by her stepmother or not, Jane went to Clarkston and married Quigley about this time.

Naturally she made her father grieve. The age difference was enough to make such a marriage impossible. But Quigley promised her that if she'd marry him, she wouldn't have to chop wood; the other women would do all that; her duties would end with gathering chips and keeping house. Grandmother Fifield's jealous nature, her constant drive for status and wealth had much to do with this unhappy polygamous marriage. They made their home later at Oxford and were parents of three children.

This year Matt's brother Byron, who was now married and had been living in Huntsville, came to Weston. He lived with Matt for sometime with his wife and four children, but the place was too crowded, even when part of them lived in a tent and wagon box. Aunt Lucy's easy going ways irked Becky; the spats they had let Matt to say "two women should never be forced to live in the same house." A man handy with tools and at repairing broken items, By went to work in Will Gill's shop down the creek, later moving there where he lived in a tent and dugout until he filed on his place some few years later.

It was a happy day when Wilson Robbins brought a W. A. Wood mowing machine to Weston. In a short time everyone who could afford it either hired his hay cut or invested in one for himself. It put an end forever to the back breaking swinging of the scythe, which looked so easy. When an Indian was asked what was the easiest work he had ever done he said, "Sit on a fence and watch a white man mow hay." During one of the hard winters, Matt, foreseeing a need for forage and endowed with an urge to be doing something, cut a lot of fox tail from the flats below town. With this he was able to feed some horses through the winter which laid the basis for much of the money and wealth he had. Having been first to cut the hay from these flats, he established a priority to them, one that was respected by the villagers.

Idaho territory had been organized in 1863, the year Bear Lake had been settled, but it was not until 1872 that a federal survey established the line between Idaho and Utah. The year Weston was settled, 1865, Captain Hunt had gone to the north end of Cache Valley, hoping, as he told those whom he could trust, that he'd be out of "Old Brig's" jurisdiction. A devout believer in the religion established by Joseph Smith, Cap. Hunt was critical of his successor.

When Brigham had made disparaging remarks about the Battalion men at a reunion, Jefferson Hunt had risen to take exception, saying he had reason to know the sort of men they were. President Young, it seems, never forgave Captain Hunt for relinquishing command of the Battalion to Captain A. J. Smith at the crossing of the Cimmeron. When the Mormon leader was inspecting Huntsville, Jefferson Hunt "legged" him clear on over a horse. Although there was outward respect between the two men, their blood surged whenever they met.

There was school again this year, with John H. Clarke as teacher. He took chips and old whetstones for pay; otherwise, there would have been no school. The Bible, Book of Mormon, and a few spelling books brought across the plains were the textbooks; with only three months of "Larnin"

it's miraculous that any of them learned to read. This year Matt taught his brother Byron and his brother-in-law how to read.

When the post office was established in Weston in 1869, there was also much rejoicing. Previous to this all mail had to be fetched from Franklin. The railroad had come to Utah this year, and with the driving of the golden spike at Promontory Point, many changes came, some for the good, a few for the bad. One job Matt detested was black smithing; having inherited his father's tools, he was sought out constantly by people who wanted a little iron work done. It was a happy day when Old Man Fredrickson opened a shop for customer in Weston. This Dane was a skilled smith and wanted the trade.

For some reason Weston seemed to attract Scandinavians, so much so that it was often dubbed "Little Denmark." Danish was used freely in church because there were more who could understand that than there were who spoke English. One who came was an old sailor called "Buckskin Petersen." A group of rowdies, bent on what they called fun, harangued him until his patience wore thin. Asking the men near about to disarm his annoyers, he offered to tie his arms behind his back and take them all on, all four of them. The rowdies left him alone after that. Lars Fredrickson had whispered around that "Pete" had whipped 20 German sailors when he came to America the year before.

Although it was expected, the coming of the railroad would bring lower prices, there was little change. Discovery of metals in the Oquirrh mountains, the large influx of people to work in the mines kept demand greater than supply, especially for vegetables and fruits.

The fall of the year that Charles Eugene and Daniel Lewis died, Matt had a fine melon patch. During the night one of them died, the same rowdies who had been afraid to fight Buckskin Pete, raided his garden; what hurt grandfather more than the loss of his melons - he had a good market for them - was the fact that he had hired these boys to work for

him when he could have got along without them. The leader of the gang, he said, was John Dees.

November, April 6, 1870, a son named William Phelps made a permanent call at the Fifield home. He was given very special care, not only by the parents but by his four sisters, Orelia, Julia, Priscilla, and Naomi. Everything he wanted was his. His father let him ride on his back when he plowed, and bought him fancy, red topped boots. His mother made him the finest clothes she knew how to make, and he was fed choice tidbits from the table.

Crickets were very bad in 1870, taking over half the crops, but they left enough for seen and to feed the people who raised their choice grains. The south field was doubled in size, and water for irrigation began to become a problem for the first time, so much so that Walter Thompson, who later lived down the creek in Rockland was made first water master. As a young man, Walt used to go to Bishop Allen's home and carry Rettie around in his arms. He used to "josh" Will by saying, "I held her in my arms before you ever knew her."

Corinne, Utah, over the hill from Cache Junction became a trading center for most of Cache Valley. A freighter by name of Burton made Weston his home. He would haul grain to Corinne for the farmers and shop there for them with no commission for his services. Supplies were brought up Bear River by boat and sold by Gentiles for considerably less than the Mormon run tithing store would sell them at Logan. Many devout Mormons were tried for their church membership for buying goods there.

Writing of his experiences among the Mormons on page 248 of his *Reminiscences* Alex Toppence told of buying 5 pounds of coffee for a dollar in Brigham City, while Mormons got only 4 pounds for a dollar. Lorenzo Snow, who waited on him said, "You gentiles in Corinne don't have to trade with us, but our people, referring to the Mormons, can't very well get out of it." This is one of the reasons the Godbe movement was growing.

This year the Deseret Telegraph reached Franklin, which brought news from the nation much faster than had hitherto been possible. Scriptures were quoted to prove that the last days were near at hand, wars, famine, earthquakes, rumors of wars, comets. It was held there was little room for improvement now with railroads run by steam. People were told to prepare for the Ten Tribes who would soon come marching down from the North Pole.

Weston farmers, always short of equipment to till their land, lack of posts and fencing material, logs to build cabins 50 to 75 miles distant, crickets eating up crops, the only source of revenue, no way to educate their children, their wives cooking amid the ashes of campfires when the weather would permit outside, and their eyes stinging from standing over a fireplace inside. All such conditions were those the pioneers had to face.

When Lars Fredrickson raised enough grain to bring him \$40, Freighter Burton hauled them free of charge to Corinne and sold them, bought him a stove for \$37.50 and shoes for the other \$2.50 and brought them back to him. Hearing of it, Matt got his grain crop ready, hauled them himself to the Gentile town on the Bear, and bought a stove for Becky, one which the tithing store in Logan was charging \$50.00 for; he also bought other items while he was there, and took them back to his family.

About July 4th, 1871, Brigham Young, George A. Smith, and a retinue of nearly 100 body guards, women, and members of the families of these two dignitaries came to Weston. There were more people in the procession than were in the little village, and it was difficult to find places where they could be sheltered as the usual July rains were falling. The log church-school house on John Maughan's lot was pressed into service. Hay, fresh from the cutting, was put on the floor and the body guard expressed much appreciation for the hospitality shown. President Young and George A. Smith, both grown very fat and flabby, were put in beds provided by the faithful. They were en route Soda Springs and Bear Lake, and reached Salt Lake

during the latter part of July.

There was much joking among many of the people, especially those who honored Old Brig for his position, rather than for his personality; he affected great concern about his party being attacked by Indians, yet he never hesitated to send scouts out into the wilds singly, even in the early days. Many of the oldsters accused him of being a coward and pointed out that he always "made tracks" when danger threatened, even in the Kirtland days.

During the Missouri persecutions, Brigham displayed his ability to "smell danger." His clever elusion of persecutors made it possible for him to assist the Saints in getting to Illinois. He had a body guard after the prophet was killed while in Nauvoo, and Matt had stood guard at his cabins in Council Bluffs and on the way to Utah in 1848. During the Buchanan expedition, Brigham's guard was doubled, and, after all danger from that source was over, the number of men watching out for him remained the same.

Becky scored her husband for joshing with some of the irreverent about Old Brig's solicitude for himself. She spent lots of time preparing choice food for the authorities. But she ceased her censoring when Matt defended himself by pointing out that if Brother Brigham's advice had been followed, she would be third wife of a squaw man in heaven.

In the meeting, President Young brought up the matter of the "Order of Enoch." He scolded them for not having investigated the plan already, saying, "There are some of you who will get into heaven by your own efforts; others will go in on their wives' skirts, and there are a few who will get their rewards only if we who are at the head of the kingdom dig you to the rowels of our spurs." The silence and stony stares of the audience convinced the prophet that it would take some time to think the matter over.

Then he changed over to the cooperative store idea; more response on the parts of the congregation led

him to believe this was to their liking. A committee was appointed to investigate the prospects.

After the vicegerents of the kingdom had moved on, Matt brought out that he would never put money into a co-op that sold liquor such as the one in Franklin. "Does Brigham know they're selling Valley Tan' there?" someone asked. "Of course he knows. It's made in the still he took when he called Brother Howard on a mission to Canada," said Jim Lemon, who lived in Salt Lake when the transaction took place.

Weston didn't get a cooperative store until Alexander A. Allen came to the ward as bishop. Liquor was sold in it too, in spite of the fact that Grandfather was a principal stockholder, but he often told the writer than he never came so near apostatizing in his life as when liquor was forced on the store as an article for sale. No profit was ever made on it; the stockholders drank it all up.

There was a great to do because these two men, Fifield and Fredrickson, had bought from Gentiles. To visit Corinne was counted a sin; to buy from a Gentile was next lower in the category of evil. The presiding elder whose wife was no doubt envious of the women with the coveted stoves was duty bound to call the two offenders to task; had he not wanted to, public opinion would have forced it. One pious woman said in testimony meeting that she'd rather starve than eat food cooked on a Gentile bought stove.

To clear himself with his superiors and the public, Bishop Maughan demanded that the offenders "ask the ward's forgiveness," and sent word to church headquarters of the rebellious and sinful proclivities of his parishioners. Next fast day the sinners were given a chance to "make peace with God." Matt and Lars had talked the matter over beforehand. Their consciences didn't pain them one whit; in fact they felt rather righteous when they were greeted with a kiss from the women they loved for having bought the stoves.

Will Gill challenged anyone to show that these

men had sinned. Mrs. Henry McCullough, who had asked Lars to buy things for her while he was in Corinne, defied Bishop Maughan to punish her. The Godbe movement was mentioned and Brother Godbe defended. He was well known for his generous nature. Someone said he'd take the profit off goods he was selling when his buyer didn't have quite enough to pay the asked price. James Lemmon, a Battalion veteran, rose to ask when Brother Brigham had ever given anything away; like most Battalion men, Lemmon was resentful of Brigham's constant carping and scathing remarks about the men whose families had been deprived of money earned by the soldiers.

Then Lars, genial and generous, smiled and rose to his feet. In his thick Scandinavian brogue he said he thought there had been enough criticism of the church authorities, especially the local ones; they had their problems too. "But," he added in finality, "when you can show me where the Bible or Book of Mormon shows we have sinned, I'll ask forgiveness, and not until." Matt's comment was, "Me too."

By rationalizing - it was hard to get to the church-owned Franklin Co-op because the bridge over Bear River had been washed out - the presiding elder enlisted support from the two offenders and the town decided to build a new bridge to replace the old one. Lars offered to get a pile driver from Battle Creek and Matt furnished teams and wagons to haul needed long timbers from the Mink Creek area. The hammer used to drive the piles into the river bed weighed 1500 pounds. The bridge was completed in 1872.

With crickets a scourge in 1871, Gill and Fredrickson decided to stop them. Noticing that the black monsters couldn't jump across a water ditch, they put in a water wheel, attached it to rollers over which the cricket-laden water had to pass; this made the bugs a black, stinking pulp, but there were still plenty of the devil's insects to eat the crops of the faithful. Prayers didn't bring seagulls either.

But Matt and two others planted late in the year and harvested enough grain to feed the colony and have seen for the next year. Matt let his grain out on credit; it had not been threshed and the borrowers had to bring their own flails to beat out the kernels; then winnow it by throwing it into the air and let the wind blow out the chaff. Even at that, more than half of the colony moved away during the winter months; there was no school either.

That fall Matt hauled loads of potatoes, vegetables, and grain north to Soda Springs to trade to the Morrisites for things they had procured by tracking with Oregon Trail immigrants, or by going east to dumps where heavy items had been discarded to lighten loads. As a result, Becky owned kitchen utensils and Matt acquired tools which only set self-righteous tongues wagging faster than ever. They said because Matt Fifield had got away with buying a stove at Corinne, he was fast on the road to apostasy.

Then Bishop Maughan bought a wagon from a Gentile in Corinne and saved himself 24 dollars. Those whom he had chided for buying stoves went in a body to him and threatened a church trial; after they had had their fun, for that's the reason they went, good fellowship prevailed in the ward. There were many of the very "faithful" however who felt such backsliding was not the Lord's way. One of them, envious of the success some of the more diligent were having, made a trip to Logan and reported to the dignitaries there.

"The first thing you know Brother Brigham will be up here to look into our wickedness," one of the village prophets warned. "Then what will you say?"

When it was pointed out that the reason the Mormon leader had not been up was the trouble he was having at home, the warring brethren only wailed the louder. "You've no right to judge; besides that Eliza Ann was to blame for getting Brother Brigham into his trouble."

"Both of them had to be willing," Lars Fredrickson

pointed out.

"And what about young John W.'s escapades? Him running off with an actress and leaving his four wives with their families?" Somehow or other tales about the leader's families got around, even though they were not published in the Deseret News.

"Yea, but what tickles me is that young John W. Beat his father's time with that actress woman?" another one had to bring out to show he was up on news.

"You mean Julia Dean?"

"I don't know if it was her or not. Any ways they went off to Californy and when he got tired of her, he come back and Old Brigham made him president of St. George stake or something." The speaker had left "Dixie" the previous year because he could live on the meager dole the church was giving the cotton mission and the promptings of the spirit, he said. (Loretta Young was a granddaughter of John W. Young and the actress in question.)

"I've heard," another chimed in, "that Old Brig's daughters and Squire Well's are the most forward young vixens in all Salt Lake."

"You've heard wrong"; then everyone looked in the direction of Sergeant Lemmon, who was well known for his antipathy toward a falsehood and the church. "I've been around a lot, and while the Young sisters ain't above having fun, they're as nice girls as anywhere in the territory."

"You see! We're going to have some of the authorities up here to look into the doings of all them what is backsliding - and then you'll be sorry."

"And you'll be glad you tattled, won't you?" Matt smelled a rat.

"I didn't tattle," he denied. The gossipers dispersed and went home.

One of the most critical of those who bought from

Gentiles was Byron Fifield. A perfectionist in all he did, he looked for the same quality in others, and accused his brother of being a backsliding Lamanite whose skin would be turned brown unless he repented. Matt merely shrugged off the prediction, even though Becky sided in with Byron. Matt's stand throughout life was middle of the road.

One day a brother came to borrow Matt's blacksmith tools. "Did you know young Briggy is coming to Weston?" he asked after Matt's permission had been given for the use of the tools. After Matt confessed he didn't know, the borrower said, "I hope he ain't too hard on them what don't do what the Lord's anointed says." Grandfather knew who the tattler was. "You don't need to fret none, but ain't you glad I bought what you're borrowing?" The informer dropped his head and heard the lender add, "Be careful them tools don't contaminate you. They're Gentile boughten."

Sure enough young Brig was in Weston next day to hold a church trial, John Maughan carried the summons to the backsliders himself. He asked each of his fellow sinners what "we're gonna do?" Matt's advice was chosen as the solution. "Confess and plave on Briggy's sympathetic nature."

Briggy began suspiciously; telling his audience they had been accused of aiding and abetting the Gentiles, the avowed enemies of God's Kingdom, they were on trial for their church fellowship. Then he wanted to know what defense they had for such actions, or, here he gave them an out, did you buy from the enemy?
"Yes," Matt Fifield confessed with his alert frankness. "And knowing your generous, kindly disposition, I'm sure you'd have done the same thing."

Young Brig had his mother's soft-hearted nature. Mary Ann Angell was noted for compassion, and was often taken to task by her husband for being an easy tough. After a short pause he asked.

"Circumstances alter cases, I admit. What were they, Brother Fifield?"

"For years my wife Becky has cooked over a campfire, or when the weather was bad, she'd kneel in the ashes of a smoky fireplace to prepare food for my family. When we were in Bear Lake, she cooked for us all one winter over a campfire. You who know Bear Lake's reputation know that wasn't a Sunday School picnic. She didn't complain much; only wished she had a stove like Brother Brigham's wives —she didn't even wish for a servant to do the hard, dirty work for her. When I saw this I, of myself, promised her that the first time I had enough cash to buy a stove, she'd have one."

"Came last fall the crickets left my oats alone enough so that I took in something over \$60 for them. My eight young ones needed shoes more than Becky needed a stove. Her and me, we couldn't carry on our choring and the like unless we had shoes. The shoe bill comes to more than \$16.00; with the \$44 dollars left, I couldn't buy a stove at the Co-op in Logan. The bishop there ain't that kind of man, you know that, being his brother-in-law."

"Being as I had to make a trip to Corinne to take freight for Mr. Burton on a subcontract, I went inside and bargained for a stove, the price being only \$35. You know the price, I think, of the identical stove in Logan, \$50."

"But Brother Fifield, you know the law and the prophets. Our kingdom will break down completely unless we hold together unless we look out for each other. If our enemies can divide us —don't you see the consequences?"

"It's not the enemies who are dividing us; it's the difference in prices," Grandfather countered before he thought twice. "Every man here knows the church, with its mission system can sell for the same price as the Gentiles."

Young Brig scratched his head with his pudgy hand. "But Father's instructions - how am I going to account to him?" Everyone present knew Old Brig was not one to compromise, except with

those who held as much or more power than he held. Briggy didn't have that power. "If only you had a cooperative store by yourselves," he wished half aloud.

Bishop Maughan, who still had to say why he bought a wagon at Corinne, asked how to go about organizing the cooperative when no one had any cash. It could be done, he was told, if they had credit and were able to put up property to the amount of the indebtedness.

"But we don't know if we're in Utah or Idaho, and the church won't give out credit accounts outside Utah territory." Bishop Maughan was up on the church regulations.

"How would you like to see your wives cooking before a smoky fireplace?" Lars Fredrickson asked. "One that scorched her face with dirty sagebrush fire when she got near enough to get hold of the bake oven handle?"

Warner Hoopes nearly upset the program when he asked the apostle if he'd ever eaten food cooked over a fireplace, but Grandfather rescued the situation by saying he was sure he had; he'd seen him eat half-cooked potatoes from a bonfire when they were crossing the plains in 1848.

"Sure! Now I remember you," young Brigham said. "You were the fellow who swam out to keep one of our wagons from tipping over when we were fording the Sweetwater, or was that where it was?" It was evident Brigham wanted to get away from making a decision; all present looked at each other significantly. "I don't want to embarrass you, but wasn't your hair red when you had some?"

"That's right," was the answer. "Now that you understand our side of this question, you won't have any difficulty with your father in fixing up matters, "Matt decided for the apostle. "And see what can be done about a branch of the coop at Franklin, will you. If we're in Idaho, so is Franklin."

"I'm sure Father will understand," he agreed with

a sigh of relief at not having to make a decision. His father had made all the decisions for his boys as well as most of them for the church since 1844 when he took over. Hosea Stout had once said that anyone out of favor with President Young had tough sledding in the Mormon church, "I'll tell him things here were not as they had been represented."

It is unlikely that the Mormon leader would have given the Weston matter a second thought under the pressure brought upon him by federal and church problems. Although she was wife number 26, Ann Eliza Webb had called herself number 19 and asked for a legal divorce to be granted on the grounds of lack of support. Those who knew Old Brig best felt she had some basis for her contention. President Young was frugal almost to the point of being penurious; several of his wives did odd jobs for a little extra money.

With the telegraph already in Franklin, Idaho - federal surveys put both Weston and Franklin north of the boundary - news quickly reached the Westons that a federal judge had recognized the legality of polygamy by granting a divorce to Ann Eliza Webb Young with alimony. Nothing could have pleased Brigham Young more. But President U. S. Grant immediately recalled the obliging judge and had the supreme court set aside the decision.

Always a popular subject for debate, such news stirred up discussions with violent actions, even in Weston. Defender James A. Kofoed and Robert A. Wilcox went far beyond friendly discussion. Kofoed based his discussion on the Bible, the antics of Abraham, David, and Issac. Wilcox quoted the most correct book that was ever written. The Book of Mormon, Jacob chapters three and four which declare polygamy to be "an abomination before God," and pointed out that it was a more recent revelation. "Did Joseph Smith and Brigham Young change God's mind?" He wanted to know. Kofoed shot four times at the wicked Wilcox, who also fired five times but quit when his opponent's pistol was empty. Only a poor horse standing nearby was hurt, the men afterwards becoming fast friends.

This season Joseph Levi, who was born February 24, 1872, died as an infant. In a society where males were at such a premium, it was a blow to his father. Frontiers are essentially rough and require much manual labor. Little Will was pampered more than ever. He expected more attention than he received and learned to demand it by sulking, an especially effective method with his doting sisters and mother.

This was about the time surveyors had made it possible for “squatters” - the only claim Mormons had on land was “squatters’ right” - to file on land under the homestead law which had been passed in Lincoln’s administration. Under the right of preemption and the timber claim, Matt went to Oxford where a branch of the federal land office was established and filed on 160 acres for a homestead and 160 acres under the timber claim; this half-section was one-half mile wide and a mile long, the northern half being the homestead.

At the same time his brother Byron filed on 160 acres directly east of Matt’s and the two worked together to build log cabins on their claims. To get cash for their needs, Matt furnished horses to Byron, who took them to construction camps and sold them after he had made them harness-wise. Byron also worked at grading the roadbeds. He had prepared himself to become an Indian interpreter, but most of the Indians had learned enough English at this time to take care of their needs. At this time Byron was always chiding Matt for his neglect of church duties.

Badly in need for cash, many young men came to Matt for teams to be broken so they could work on the railroad that was being constructed from Logan to Franklin, the Oregon Short Line it was called. Brigham Young and sons had taken the main contract and sublet much of this work to Merrill and Hendricks. After they had obligated themselves for harnesses, horses and equipment and had boarded themselves and worked for the winter, when time came for a settlement, these men were told when President Young got pay from

the railroad company, they could call and get their money. Although the subcontractors were members of the stake presidency, less than 40 cents on the dollar was paid to the men who did the work.

Weather was good this year until after the holidays. Matt had cut a lot of fox tail hay from his flats, and was being joked about his fruitless and useless task of mowing fox tail for hay. “God has blessed this country so the weather won’t be so severe; we ain’t gonna have the snow and cold we used to have.” But in early January snow fell to the depth of about 2 feet and lay there until late spring. Those who had horses on the range saw many of them starve and freeze. It was this year that those who had worked on the Utah Central railroad learned they would get only 40 cents on each dollar they had coming to them. Matt’s horses ate his foxtail hay and pulled through the winter; “Any kind of hay is better than a snow bank,” he used to say.

There was much excitement when John Evans killed Robert A. Wilcox for visiting his wife while he was away from home. Evans waited until his victim had led his horse across a bridge; when well over the creek, Evans shot him in the back; then when he was down, he held his gun so close to Wilcox’s head that powder burns were found on his head. A jury cleared Evans for protecting the sanctity of his home. [This contradicts Fredrickson’s account, who said he got 15 years.] Those with endowed power of judgement, who know a little and say a lot, insisted Wilcox met his fate for attacking the revelation on polygamy.

To prove his claim on the timber land, Matt had to have two thousand or more trees growing at the end of three years. Hustling around he found cuttings of poplars, Balm of Gilead, and Box Elder seeds which he planted along the ditch banks for windbreaks. Going to Weber County he got pits from blue Orleans plums, green gage plums, German and Italian prunes, walnuts, silver-leafed maples - they were really poplars —weeping willows, lilacs, mock orange, Pottawatamie plums, in fact any kind of tree that would grow in the rigid climate with little water.

Such small fruits as gooseberries, raspberries, native currants, English currants, the black (bedbug) currants which have such a rich flavor, rhubarb, ground cherries from which preserves can be made - they have a sickly taste but because they bore a crop every year they were highly desirable, all these and more too, became part of the Fifield fruit farm.

Then he bought winter Permian apples, Wealthy, winter banana, golden transparent, pears, fruits of all sorts were planted on the place. He sold much of his crop to Bear Lakers whose climate was too cold to raise them; often he'd load up a wagon and haul it loaded with fruit to Bear Lake where he'd swap it for cheese, butter, and fish. The Bear Lakers also loved to come to Cache Valley to pick fruit of their own choice. This orchard became the paradise of the writer in his childhood. The trees were a haven for birds. The cool shade was a relief from the scorching desert sun, the fruit so tasty and sweet.

One of the first projects on the farm was digging a well. There at a depth of about 20 feet plenty of water was found, though high in limestone - it was called "hard," it was potent and palatable; from it water was drawn in two oaken buckets on the ends of a rope which passed through a pulley hitched to a crossbar overhead. Travelers passing by would often stop to get refreshed from this well. Because a large number of horses and livestock were watered here, the water was always fresh. There is no record that it ever went dry.

Just south of this well, his first cabin was put up; it was typical of all pioneer cabins; the logs were peeled and laid up to about eight feet high; the cracks between "chinked" with split triangular poles and clay daubed in to keep out the wind and storm; at first there was no floor except dirt on which sand and straw was sprinkled and removed when dirty; two small windows and a homemade door through which tall people had to "duck" let in light and fresh air. It was heated with a fireplace, but the cooking was done on a stove. It is likely

that Edwin Willard was born here, March 27, 1874.

This was an age of dried fruits and meats, either jerked and sun-dried or pickled in salt brine. Squash, pumpkins, apples, plums, grapes which are called raisins, even beans and corn were scalded and put out in the dry air and hot sun to dry. There were no screens to put over them, but Grandmother Fifield sensed the danger of having flies' crawl over them and spread a flimsy cloth like that put around cheese over them. Because squash got ripe too late in the fall to take advantage of the hot sun, it was cut in rings and hung up on cords in the attic.

While the family was still on the town place, the girls wanted some fun in melons that Pete Christensen's place on the north lot had raised. The girls disliked Pete because he was always telling tales about them which got reprimands from their father. Loss of his prize melons brought Pete over to the Fifields for another accusation. At first they denied the act; then Priscilla owned up. Pete chuckled; now he had something on these brown-eyed little scamps who reveled in tormenting him. When they weren't promptly whipped, the old Dane complained that Matt was spoiling them.

So the offenders would meditate on their deed and wonder what justice he would mete out, their punishment was postponed, although ever day Pete asked what reaction the girls had taken to their fate. That was characteristic of Matt Fifield. Punishment given immediately after discovery and while the offended was angry was of little value; often it was too severe and the nature of the punishment was not commensurate with the sin. "Let em fret; it'll do em good." was his usual method.

About two weeks after the melons had been enjoyed, the girls were told to fetch their father some diapers; these he tied to a willow so they'd hang like a flag. "Now bring me an old tin pan," Naomi complied. Giving her a stick to beat it with, he bade Julia and Orelia and Priscilla to hoist the diapers above their head as a sign of a truce while Naomi walked behind beating on the tin pan and to walk around Pete Christensen's house three

times. Tears streamed down the faces of these girls as they chanted, "We won't do it any more." This satisfied the neighbor. "It ban better dan a whoopin', Matt." And it was because everyone laughed except the offenders.

As a boy "Father's pet," Will, would run away from home; it didn't bother him that the entire family had to drop everything and scout the village for him. Probably because his father, Joseph Levi, punished his boys by putting them in a sack, Will was treated in the same way. One day he laughed. "It don't hurt me none," he boasted. "We'll soon fix that," his father said; he put the boy's head inside the sack and tied it, boy and all. That was effective; he later used similar methods on his own sons.

There was never a lack of things to be done in the Fifield household. One of the best sources for a constant cash income was butter and cheese. Accordingly several cows were milked, 10-20, and in those days girls did much of the milking. The milk was then set in shallow pans - first it had to be strained - and put in a cool place, usually a cellar so the cream would rise; every morning someone had to skim off the cream and put it in a jar. The milk pans, 20 to 50, were washed and scalded every day, and the milk carried to the pigs and calves. Depending upon the size of the herd being milked, churning had to be done, sometimes every day. This was done by hand and took from one-half to two hours, depending on the kind of feed the cows were grazing on. Then the butter had to be worked, salted and put in firkins, sometimes containing 50 pounds; when one was full, it was hauled to market, Franklin, Logan, Corinne. Sometimes cash was paid for it; other times it was taken out in trade.

But the dairy end was only incidental. Matt Fifield always kept a few sheep. These were sheared in the spring, and when the women weren't busy with the dairy product in the "Buttery," they were washing, carding, batting, spinning, and weaving this wool. Sometimes it was sold in skeins of yarn, and sent to the city where men, employed in busi-

ness, bought it so their wives could work it up into cloth. Often there was the job too, of harvesting flax, soaking and breaking it, combing the fibers, and spinning that.

About this time, Samuel Preston set up a wool factory on the creek in Weston where he did the washing, carding and batting by machinery. This saved the women much time and they were glad the little Englishman, who learned his trade in Britain, had come to join them. Then it was the task of the girls to weave the spun yarn into linsey-woolsey cloth, a drab-colored, scratchy cloth that almost never wore out. To vary the colors, Grandmother used all sorts of dyes, rabbit brush flowers, saleratus, uric acid, saffron, indigo, and other pioneer dyes. Almost always they faded in the sun, as they were vegetable dyes; then their clothes were the drab, dirty-colored gray of nature. But to have something different women were willing to do much extra work.

With the advent of the railroad the factory made goods, "Store-bought" as many termed them, made their inroads into homes. Those with cash incomes discarded homemade furniture; it was considered a mark of distinction to be able to afford "States made" goods. Much of it was trashy and poorly made, the motive for manufacturing and selling it being profit only, as it is too often today.

There was little to break the deadly monotony of pioneer life but church attendance and the participation in entertainments which were put on to raise funds to support the church or school. Emulating Brigham Young, the impoverished Saints in the settlements put on theatricals, dances, programs and improvement meetings for which entrance fees were asked; if those wishing to attend didn't have the cash, they brought whatever they had: hens, eggs, squash, potatoes, butter, which the committee trying to raise funds took to the tithing office and changed into Tithing Office script. This was too often discounted for various reasons, and while many gentiles accepted T. O. Script as payment for debts, they didn't like it because the church officials discounted it more than they did

that which church members brought in.

Aunt Naomi often told that one of her first chores as a girl was the task of washing 40 milk pans every morning. In her childish reasoning she felt that if there were no pans, they wouldn't have to be washed, so she hid them in the tall wheat grass that grew north of the house, 20 of them. It didn't take too much deduction to know what had become of them; a little pressure brought a confession; her mother thought scriptural punishment should be administered, but her more indulgent father said to let it pass. He seemed to sense that it takes age instead of punishment to make maturity in children.

No one who knows human beings doubts that there was favoritism in the Fifield family; Jane, Orelia, and Julia were "your children"; Priscilla was "my child." Naomi, Willie and Eddie were "our children." My mother who worked for Becky and knew much of her, said she was very prone to jealousy, so it can't be doubted that "my child" and "our children" were favored more than "your children."

The blessings of "celestial marriage" were being held up to church members at that time as a reward for obeying "counsel." Although advised by many authorities to take more wives, Matt Fifield could never regard such counsel seriously. Nature had provided that an equal number be born; "there was a goose for every gander," he protested. Another of his reasons for disobeying "counsel" in this matter was: "he'd take a chance on the glory of more bliss in the next world, to have more peace in this one he knew about." He often said "Old Brig paid a good many debts with other men's daughters."

Since Grandfather and Grandmother were both married in the old Endowment house to other partners, they were never sealed to each other. Under Mormon church rules, he will have only the children born to Jane Almiré Gibson for his posterity; all his children by Becky will belong to her first husband, Charles Lincoln. At one time this ruling was being discussed, and Aunt Priscilla, who was Lincoln's only child said, "I'd almost as soon not

go to the next world if I can't have the only father I have ever known there too. Matt Fifield is the only father I have ever known; he loves me and I love him. No! It isn't right that way."

Matt's usual trip to Salt Lake for conference was one event which gave zest to his life; there he met old friends and acquaintances, talked about old times, and what was most important, got new ideas about farming. On one of these he saw a new kind of plant growing on the farm of Christopher Layton, who had served in the same company as his father in the Battalion. The Fifield curiosity led him to the door to ask for a drink; in the course of the talk, Matt asked him about the plant and its purpose.

"It's called lucerne," Layton said, "I have a little seed I'll sell you, if you'd like some, seeings as how you are Joe Fifield's son. It'll grow anywhere, produces many times as much hay as clover or grass, and will come up tow or three times every year, right away after it's cut." Having an extra dollar in his pocket, Matt handed it to him, and Layton measured out a tablespoonful, plus a little extra for "old time's sake."

After preparing a plot of ground, the lucerne was planted according to the directions Layton gave him, and in due time almost every seed came up. Next spring it really flourished and fulfilled every claim that had been made for it. No seed was produced, however, but Matt built his willow fence higher than ever so if the "tarnal stuff ever did make seed" he'd have a lot of it.

That fall after cutting a nice crop of hay off the little plot, his neighbor's cows mashed down his fence one frosty morning and glutted themselves with the usual consequence; bloat and death. Grandfather never would say whose cows they were, but one of his first chores after the event was to take a hoe and cut out every stalk of alfalfa, or lucerne, as he called it. Feeling to blame for his neighbor's loss, he gave him a choice cow so his little children would have milk.

Later his entire south field was planted to the wonder crop, alfalfa, and as much as 200 tons of hay were harvested. His neighbors also planted fields of it. It became the basis for much of the stock industry in Cache Valley.

The territorial legislature of Idaho passed, about this time, a law denying the vote to everyone who held to the Mormon faith. Those who knew the Constitution maintained the statute was unconstitutional, but few Mormons had the means to take it to court. To circumvent this shameful example of taxation without representation, church authorities advised its members in Idaho that their names taken off the church rolls long enough to vote: then to be baptized again after every election. Rather than to be a hypocrite, Grandfather ignored the subterfuge. "They're scalawags on both tickets; why vote at all" Others followed the counsel, Byron for instance.

[a portion of the history is missing from this point for about two pages]

from Kaysville called "fox" Parkinson, his legal name being Samuel R. Parkinson. Stories of his shrewdness preceded him, but always willing to give a man the credit of a doubt - hearsay is a liar and it's a fool that will believe it—Grandfather bargained for and bought a Walter A. Wood mowing machine, delivering a firkin or so of butter, several skeins of yarn, a heifer with some cash to boot. He insisted on and got a receipt when he loaded the machine, putting it in his pants pocket. Parkinson told him to be sure to put the receipt where he could find it, but Matt took it as a sign the man was honest and neglected to take the advice.

A few months later one of Parkinson's sons called to get what was due on the mowing machine. Matt told him it had been paid for and that he had a receipt for it. "Will you let me see it?" came a suave request. Grandfather fumbled through his pockets, with a thought in his mind that maybe Becky had removed it when she washed his pants—she was

always washing them, he supposed, just to get an excuse to go through his pockets - then asked, "Did you see a receipt in my pockets when you washed my striped brown pants?"

Young Parkinson snorted and Becky laughed her indulgent chuckle. "I cleaned out your pockets, if that's what you mean; you know I always do." But the receipt was nowhere to be found. The smooth-tongued collector was sent on his way with the promise the receipt would turn up and Matt would be in to settle with his father. There was a smugness in Becky's manner that made her husband suspicious. It was he won't to teach him a lesson; he realized he needed lots of them, growing up as he did, practically an orphan.

In a short time another Parkinson called to collect with the same results; assurance that the mower had been paid for and that Matt had a receipt. Then "Fox" himself came. He was more insistent and threatened a bishop's trial unless something practical was done. This made Grandfather angry. Parkinson knew that the mower had been paid for. He also knew that his reputation for paying cash for all he bought and that his reputation for honesty would clear him in a bishop's trial. But he fretted about it, Ordinarily, Becky would be jawing at him; now she was noncommittal. At any rate Matt didn't intend to pay twice for the mower.

The bishop's trial took place. Parkinson, suave and pseudo-sympathetic, said he knew Matt Fifield's reputation for honesty was unchallengeable, but supposed that he had forgotten there was a balance, just because it was his custom to pay for what he bought. John Maughan gave the Fifields a good name and regretted that the case had to come before him. To get out of making a decision, he referred the matter to the stake high council. Parkinson made a lot out of this postponement; it was costing him a lot, he said, in time and money to chase around collecting bills from people who wouldn't pay; Matt countered with "It's costing me a lot to keep from paying for things twice. You know as well as I do that I payed for that mowing machine.

That was an inference that Parkinson's integrity was questionable. "I shouldn't have sold it to you in the first place."

"That's right. I should have gone to Corinne and bought it from a Gentile."

Then came the high council meeting. Becky insisted on being present. After the accuser made his charges, Becky tripped up to the stand, laid a piece of paper on the desk and asked, "Is that your signature, Brother Parkinson?" After, everyone was sorry and hands had been shaken all around, Matt took his wife over to Isaac Nash's new store and bought a dress. He admitted he had a lesson coming to him but she emphasized it by warning him to stay away from people whose deeds had earned the sobriquet "Fox."

While trading with Nash, one of the members of the high council came up to Matt and asked why the people of Weston had not established a coop of their own. Grandmother immediately took the matter up; the idea pleased her greatly. Before leaving the store, it had been arranged that someone would call at Weston for the purpose of organizing a store. Matt began to talk the idea up at all meetings and soon there was considerable interest. But it took some time to get the movement going; few people at that time had the necessary \$25 required to buy membership.

The cold weather of Cache Valley made sheds a necessity; all of us who lived on the old farm knew how Grandfather's shed was built of slabs faced together with nails and standing upright, nailed to horizontal poles top and bottom. Across these poles aspen poles were laid at regular intervals, willows laid crosswise and straw piled high and deep over these willows for the roof. When the English sparrow invaded America they would burrow up into the straw and make nests from which a brood would be hatched every month of the year. These sheds were warm in winter and cool in summer; furthermore the roofs could be used for forage when hay ran short, which it often did in Pioneer Idaho.

Malicious grins grace the faces of Weston historians who write, "Matt Fifield was the first to bring wild morning glory to Weston." They fail to take into account the fact that it was customary to bind all grain in those days so it could be hauled into the stack to "sweat" or cure. Since grain was apt to be short in that dry country when drought appeared, it was not possible to bind the grain with straw as was the usual practice. Twine was not available: no one had money to buy it anyway and all grain was cut with a cradle. "Bindweed" is a term for morning glory and goes back to the time when it was planted for the purpose of binding grain. Since it grows easily without water, the logical solution to the lack of material to bind their grain was to plant it in the fields.

It was not practical to raise more than an acre or so of grain, as it had to be harvested before it got very ripe or else it shattered and fell to the ground. Few men could "cradle" more than a half acre a day; it was very strenuous work, and since there was no way to thresh large quantities - the grain was flailed out and winnowed by hand. In addition to its use for binding grain, the morning glory had a sweet, succulent root which pigs relished. After harvest the pigs were turned into the wheat fields; there they picked up wheat kernels and rooted up the soil for the "bindweed" roots, thus preparing it for the inadequate plows of the pioneer. A heavy harrowing and leveling with a go-devil was all that was needed to raise another crop of grain.

After the mowing machine was invented, little genius was required to put a side rake together. A reel which swept the loose grain onto a table and then, every few times the driver of the implement could touch his foot to a lever, and the rake would sweep the accumulated grain off the table to the ground, where it was picked up by binders and tied into bundles, and shocked into piles, heads off the ground for curing.

After the side rake came the wire binder, which was termed the last great invention possible. But careful as the farmer tried to be, wire found its

way into threshing machines where it was chopped into short pieces and found its way into stomachs of cattle; this caused the death of many livestock and the wire binder had to be discarded. Farmers went back to the side rake.

Then came the twine binder; as usual Matt Fifield and the Fredricksons, who lived above town, were the first owners. After the practice of dry-farming was proved practical by Christopher Layton, a Battalion veteran who introduced the idea of summer-fallowing as a means of storing two years supply of moisture for a one-year crop, larger grain fields became common. The “north field” homestead section was plowed up and planted into wheat. Later in his farming operations the header was introduced; this made possible cutting the heads from the short grain stalks, and lifting it into “header boxes” from which it was unloaded and stacked. It was considered the “ultimate” in grain harvesting.

For some unsolved reason, Weston was chosen by church authorities as a haven for Scandinavians. “In the early day” the town was called, “Little Denmark.” Much of the preaching was done in Danish, even though the presiding elder was unable to understand it. It was a Dane who said, “A Dane ban yust so goot as a vite man so long as he behaves himself, yah?”

At one of these church gatherings, it was “fast Sunday” one devout brother rose to give thanks to God for His goodness. He had come before the railroad made travel easy, sometime before 1869. The gist of his story runs like this but not told in his naive rich brogue. Print won’t convey the priceless charm, the sincere naivete of these good people.

When he and his bride arrived at Iowa City, the gathering place of those Zion bound, they invested in a wagon and yoke of oxen. With the wagon was a box of Lightning axle grease. The dealer showed Ole how to lubricate his wagon and told him to put some of the axle grease on the hub every day; if he did, there should be no further trouble. After a couple of days on the prairie, the wagon

began to squeak, so Treena told Ole he’d better pray to the Lord for the wagon to stop squeaking. But Ole’s prayers were not effective; he entreated Treena to use her influence, all to no avail. Concerted prayers were no more effective: the wagon went on squeaking. Then Treena say, “Ole, vy you don’t put some Lightning axle grease on de wagon?” He did and the wagon stopped squeaking. “Now, bruddern and sistern, Aye know de gospel ban true.”

The winter of 1875-6 was very severe, snow falling to the depth of 30 inches, and held on for more than three months. Wind which blew snow from the slopes facing south was all that saved the cattle. This was the winter when all his fox tail hay and bunch grass put him ahead. The brethren who laughed at his “Yankee stinginess” became envious, when, in the spring of the year, he had nearly his entire herd left. They had nothing.

Wesley was born December 21, 1875; it began to snow Christmas day and what fell was still on the ground in April. Since this brought lots of moisture, crops were exceptionally good. High waters in June washed out all bridges over Bear River and the narrow gauge railroad to Franklin was too busy to haul grain. Of necessity farmers had to freight grain to Corinne again, about a full day’s trip. Many, instead of taking their grain to Corinne, hauled it north to the mines in Montana. The difference in what they were paid there more than compensated them for their time, they claimed.

Some of the brethren were backsliding fast. One who hadn’t paid tithing for years was called on to turn in one of his choice steers to the “Lord’s account.” The churchmen were to pick it up after the fall roundup. During the summer, lightning killed one of his two steers. But the tithing collector, who knew of it, called just the same. “Oh, no!” was the erring brother’s protest. “The Lord killed his steer.” That was a sample of the waywardness of the Idaho brethren. Something practical was done about it.

Because of Old Brig’s health, although he was still

a power to reckon with, the general condition of the church was the poorest it had been since leaving Council Bluffs. What strength Brigham had was used up combating the federal government, and the Godbeites who sought to divorce religion from political and economic matters; the latter felt when the church had used its influence on spiritual matters it had accomplished its purpose. The federal government sought to separate the state from the church.

Most of the natural leaders in Weston were sympathetic with the above motives; even John Maughan, presiding elder had bought where his money would go furthest; his financial affairs would permit no other course. With stake headquarters at Logan, it was difficult to control the buying of the Westonsites, especially when they had to haul their produce to Corinne to market. It was felt by stake authorities that someone was needed in Weston who would report what was going on there.

Accordingly they set out to find a trustworthy man to fill the position. A son-in-law of Brigham Young's recommended a young policeman, Alexander A. Allen for the position. He was one who would follow council, report deviations from the straight and narrow and bring the erring rebels at Weston into line. Bishop Maughan was called on a mission to Arizona and it was announced that Weston would be made into a full ward.

Grandfather knew the new bishop when he was living with his stepfather, Joel Ricks, in Farmington. He knew of the oppression he had suffered at Rick's hands. He also knew him at Bear Lake where he had gone to live with his sister Amerette who had married Lewis Ricks, a son of the old man. There his sincere manner and tall, handsome personality won the confidence of everyone.

Early in the spring, Alex Allen arrived in Weston seeking a place to put his family. There he saw his problem wasn't going to be easy. There was a quarrel about water rights, the very early settlers claiming priority. "When we have enough for our crops, we'll let you have some," was their attitude.

To unite them, he set about to build a new church, the old one being too small. Lumber was bought from Charles O. Card's mill in Logan, at which the critical carped: since the price was about the same there was elsewhere, they couldn't make much of the issue. Everything seemed on the mend and a good spirit prevailed. The genial disposition of the bishop's wife, Maria, completely won the confidence of almost everyone.

Then Becky's mother died; this greatly affected the family. Pricilla Gifford Hoopes was a woman of strong character and Becky depended on her to make her decisions. She was the woman who took care of Matt's three girls, Jane Almira, Orelia, and Julia Ann, when their mother died seventeen years previously. Her influence over Matt was decidedly for the better; almost a mother to him, he too grieved at her loss. But time reconciled them to their great loss.

During this summer Weston was almost deserted. To get money to feed their families residents moved away to Dunnville, a temporary railroad terminal east of what is now Clifton. There it was possible to buy eastern-made goods with the wages they got. Others freighted to the mines in Montana; the gold mines at Virginia City were booming and there was a market for almost anything the Weston farmers had for sale. Although Bishop Allen tried to divert some of their trade to Logan, he was sensible to their problems, even though the authorities brought pressure to bear on him. "You can't expect them to buy in Logan for the same price they can get it at Dunnville," he explained.

When Weston learned General George A. Custer had been massacred on the Little Big Horn they were apprehensive. "What if the Indians, to escape the almost certain punishment of government troops," they worried, "should come this way?" When news reached them that Chief Joseph, who had fought a winning battle, in northern Idaho, was on his way southward from the Big Hole country where the Montana gold mines were, great fear was expressed. Indians near abouts began to get saucy, and though Matt was 47 years old, he was called

out to drill again. Being away from his farm twice a week greatly affected his farming operations.

This year crops were a total failure. Crickets and grasshoppers ate up everything that came up. Matt was saved from disaster by selling his good-sized herd of sheep to the mines. His horses were sold down to just breeding stock; his cattle went for beef. The frugality of Becky and her stores of dried fruits from previous years, made it possible for Matt to get along without undue hardship; what spare time he had, was spent in freighting what he raised to Montana and to the Oregon-bound immigrants, who despite the railroad, were still trekking to the west coast. They had to get their stock and household goods to their destination and though the trip was long and difficult, they found it better than spending all their cash for railroad fares.

One of the leaders against church domination was "Old Man" Fredrickson. When told to do as he was told, he spunked up to tell them he would do as his reason told him was best. For this, Bishop Allen "cut him off" the church. Warner Hoopes and Matt Fifield, with others, urged Brother Fredrickson to take the matter to the high council; when he protested that his Scandinavian brogue was against him, Grandfather offered to be his spokesman. But the proud old Dane had had his fill. He had lived before he joined the church and he could still live after being cut off. His fate, however, deterred several others from speaking their minds.

Matt's success in farming the clay bottoms east of town induced others to settle east of town. Adam Campbell, who had come from "Dixie" because of the hard scrabble there, took land south of Byron's. Dan Hoopes filed on a claim south of that. Before long there was no place to run the cattle except the "school section, a mile north of the place. Barbed wire was coming on the market; that greatly influenced preemption in northern Cache Valley. To get cash, men went into the mountains near and far to get cedar (juniper) post for fencing. These cut during the winter would last 30-50 years without rotting and were much in demand. How Grandfather regretted cutting it for charcoal

making 20 years before.

It was in August this same year that Brigham Young died. Many felt that with him out of the way, there would not be the restrictions on their political and economic activities there had been. Persecution for polygamy was acute and severe. John Taylor, president of the Quorum of the Twelve, was the logical man to succeed him, but he was "in hiding" because of his many wives. Some looked for Young Brig to take over, but those who knew him best were aware that he could not follow in his father's footsteps. John W. Young's antics, his apostasy at one time, with his reputation for branding cattle in Arizona that didn't belong to his herd, removed his claim for successor to his father. There were two or three years when the leadership of the church was rather flimsy.

In general Matt stuck to farming. There was a good market for butter and beef. Pork, also brought a good price. Since by-products of dairy farming, skim milk, could be used in fattening pigs, which could be killed, salted down, and sold in the form of salt pork, Matt intensified his efforts in this line. He was under no cloud because of polygamy and would be left alone while others of his neighbors were dodging the "Feds" as U. S. Marshals were called.

Although the founders of out country railed against "taxation without representation," their descendants saw nothing wrong in denying the vote to the Mormons for worshiping God according to the dictates of their consciousness, the means being the Edmunds-Tucker anti-polygamy law. To get complete control in Idaho, the Idaho legislature passed a disfranchisement statute about this time which prohibited voting by anyone who believed a creed which taught bigamy. As a result, Mormons in Idaho had their names taken from the church rolls just before election and were baptized shortly after. One side was as sinister as the other. It was a ruse Grandfather scorned to stoop to.

September 26, 1877, Julia Ann, Matt's youngest daughter by Almira Jane Gibson, married John Henry Campbell at Clarkston, Utah. He was the

son of Grant Campbell and Ellen Hanks. His father married in polygamy, leaving John Henry to take care not only of his mother's family but also of his second wife's family. To do this the six-two giant went to work in the mines until his brothers and sisters were able to take care of themselves. He never allied himself with the Mormons because he felt any religion which countenanced the desertion of helpless women and children to support such heartless practices was not righteous. He had the respect of everyone, members and nonmembers alike. Whenever troubles struck Weston, John Henry Campbell was there to help. Julia bore him 16 children, among which were two pairs of twins.

During the polygamy hunt the federal government paid its marshals by giving them a bounty for catching a "co-hab," the term for anyone living with more than one wife. Many of these marshals had personal friendships with polygamists which kept them from arresting them; indeed some of them sent word to offenders when other marshals were near and aided them to escape. Matt's nephew, Charlie Fifield, was one of them.

Another boy was born to Becky and Matt June 29, 1877; they named him Albert Moroni. Will was now seven and able to ride the hills north of the place for horses and to do many chores about the farm, but still the work fell on the girls, Naomi and Priscilla and dairy work in those days was heavy work. Since he had so much work to do, Grandfather had to hire men to plow, and work in hay and harvest fields.

The meeting house which cost the little ward \$800 was completed. As usual it united the people, but almost as soon as done dissention began over water. To solve it, a reservoir project was begun south of town, with Bishop Allen as consulting engineer. When about half full of water, the dam broke out; those who were critical blamed him, saying he knew next to nothing about engineering. This was also the situation when the ward bought an old threshing machine which he tried to manage. It also broke down after two weeks when the power unit, a horsepower with seeps, went out. An

old time thresher man, John Bird, was induced to come work on it; after some time he had it going again and threshed all the grain near around.

There was little that was of great interest in the next few years. Barbed wire came into general use; timber became scarcer; dry farming became a more general practice. Circular saws were introduced, Matt's son-in-law, Andrew Quigley, being the first one to use one in Cottonwood Canyon. The railroad reached Black Rock on Portneuf river; high water washed away a section of the soft roadbed near Weston, which gave many of the men there a chance to pick up extra money by regrading it. Matt was bringing his north field into cultivation by plowing and grubbing sage brush off by hand. He had only the "foot-burning" hand plow pulled by two span of ponies.

This year Becky prevailed on Matt to build a new house. The old one was south of the well, but the new one was over toward the brow of the hill north and west from the old one. On this he put a shingle roof - the one on the old one was earth; a cellar was put under the new house; a slope on the north side. He also bought a lot of fruit trees, making a trip to Bountiful to buy them. January of 1879, the Utah and Northern railroad engaged several Weston men to cut ties on the mountains near McCammon; they boarded themselves and made upwards of \$2 per day.

There was a long drawn-out lawsuit over water about this time. Those who were early settlers felt they should have priority, but the church tried to make them divide with those who came later. Bishop Allen, in trying to settle matters made himself unpopular with the first settlers, but the later comers supported him. When taken to court in Malad, the judge settled in favor of the old timers. They then agreed to divide water with those who needed it for gardens, if they would build a storage reservoir up Big Canyon.

1881 was a dry year. There was considerable unrest because of Mother Shipton's prophecy that the "world unto an end will come, in 1881." Since all other of her poems rhymed, couplets came true,

many of the superstitious believed this one would. They cited Joseph Smith's prediction that if he could live to be 80 years old, he would be able to see the face of Jesus. One who took great stock in this was Matt's sister-in-law, Lucy Jane Fifield, Bryon's wife.

Becky was giving Matt much trouble about this time. There were times when he lived at Byron's all the time, working on his place during the day but eating and sleeping away from home. She was beginning to put on lots of weight and was not well. Those who know symptoms felt she was developing what is known today as sugar diabetes. She was having her children fast, working too hard, and eating too much rich food. March 31, 1879 she gave birth to a daughter whom they named Melissa, after Becky's sister, Billy McCarrey's wife.

As an old timer, Matt was called upon to be a witness in the lawsuit at Malad about water rights. After spending all day in the courtroom, he decided to ride back to Weston that night by moonlight. After crossing the divide into Big Canyon he became thirsty and decided to ride down to the creek to water his pony. The horse snorted as he neared the stream, so he tied it up and went down the bank where he lay flat and drank from the stream. A large service bush was near; liking the sweet, succulent fruit, he picked a hand full and ate them. Finding them scarce, he walked around the bush and stood face to face with a mother bear with two cubs. She paid little attention to him, going on with her work of getting berries into the mouths of her babies. Glad of her indifference, he went up the hill, mounted his pony and gave her full rein.

Unused to barbed wire, horses of that time cut themselves to pieces by running full speed into the fences. Hoping to avoid this, Matt tied poles to the top of his fences; it was a costly, tedious task, but what he saved in horses more than paid him for his time.

In 1882 Becky's Grandfather Gifford died. He had come to Weston in 1865. Warner Hoopes sold his holdings in Weston and went to Arizona where

his sister and her husband Levi Allen had gone a few years previously. About this time, Becky's uncle was reported to have killed three men at Fort Hall. It seems they were gambling, and Jonathan Hoopes, in an altercation pulled his gun to get his lost wages back. He rode to Mendon, got in an Arizona bound wagon and rode clear to Salt Lake under cover. While the wagon was stopped there, he peeked out and saw a man he despised. Jumping out, he gave him a terrific beating, got in his hiding place and went on to Mesa where he became very religious. In the *Life of Charles C. Rich*, Hoopes is mentioned as a man with undaunted courage. When Joseph C. Rich called for men to go after outlaws, Hoopes was first to volunteer. After locating the seven tents comprising the "robbers' roost," Hoopes and a man named Wilson crept into the tents while the thieves were asleep, and took all their guns. This made for an easy capture. Hoopes is also mentioned several times in the story of the "White Indian Boy," by Uncle Nick Wilson and Howard R. Driggs. Legend tells us they were related.

The heavy spring run off of water from Big Canyon led to the work of building a reservoir at the narrows. All work was voluntary. Because he had plenty of horses, Matt lent several of them to the ward, as well as plows, scrapers, fresnos and other means of moving dirt. Not only did he go himself; he also sent Will, then about 12 who did the work of a man.

With the coming of railroads, the opening of mines, and the advent of the Gentiles, a market was provided for what the Mormons had to sell. Grain and hay could be sold to the numerous freighters who hauled ore to the railroad terminals. Beef was much in demand as was butter, eggs, pork, and dried fruits. Matt's family spent most of their time producing such items for the market. As a result they had more comforts; one of Matt's slogans was: no one is so far from market as the man with nothing to sell. His farm was stocked with ducks, geese, turkeys, goats, sheep, guinea fowls, pigeons, and all sorts of fowl, even peacocks. He had laid it out after the manner of the plantation; visitors

were much impressed.

April 16, 1881, a daughter who was named Rebecca Ann was born. She married Ethan John Allen, son of Bishop Allen and Elizabeth Clarke. About two years later a son, Thomas Alma was born, July 10, 1883. While still a boy, he lost an eye in an accident.

About this time Becky's daughter Priscilla married Benoni Campbell. He was supposed to be an orphan who lived with Adama Campbell who had come to Weston from southern Utah - the town was called Pocketville or Virgin. There was much confusion about his parentage. Adam's wife claimed he was her son, but Adam said otherwise, that another boy was her son. The matter came to court and while the woman was on the witness stand, she fell over dead. Self-appointed judges of others pronounced it a judgment on her for lying. Doctors today would like to pronounce it as heart failure. Adam had a place south and east of Grandfather Fifield's and north of Dan Hoopes.

Benoni and Priscilla had no children of their own. They adopted one of Jane Quigley's children, Edward, when she broke up with her first husband. It is said that they were not good to him and that he ran away from them one night and went back to Oxford where his mother lived.

In those days of willow and pole fences, much trouble took place between neighbors whose cattle would get in each other's places and destroy much grain and other crops. After lucerne became a common forage crop, breechy cattle would dash down the willows, get in the fields and bloat; this caused ill feelings too, one side blaming the other. When barbed wire was introduced, it cost 13 cents a pound with staples 35 cents. Since they ended much of the trouble, people willingly paid for it.

The Weston United Order, inaugurated at the time of the dedication of the Weston meetinghouse in 1877, was something Grandfather did not go into; he'd had experiences in signing over property in Ogden and he wanted none of it. Although several

of the devout looked down their noses at him for his aloofness, his experience had taught him the "Order" was all right for those at the head of it when it broke up.

At the organization of the Weston Co-op, however, he took stock. Bishop Allen was president at first, but after three years he withdrew. He tried to keep matters straight but was too much dominated by those in authority, paying prices that were not in keeping with those at Corinne. Matt stayed with the co-op for several years. He said that the nearest he ever came to leaving the church was when it was made mandatory to sell liquor through the coop. It never made any profit; men high in authority always had to take a "wee drop for their colds," or to clear their throats and that practice ate up the margin. Matt had no use for anyone who would make and sell the "stuff," no matter what his standing. He had seen too many homes ruined by it; being outspoken on such matters, he made enemies of men who should have been his friends.

About this time, Oneida Stake was organized with headquarters at Preston. Near enough to attend conferences, he began to pay more attention to his church duties. He was now 53, with substance, a large family, and able to take time out for public duties. Since he spoke well on his feet and had a reputation for square dealings, he was made a council man, a position of trust and importance. Becky kept prodding him into looking after those who had been unfortunate, but her jealous disposition caused him grief if he went himself to help widows, or his daughters by his first wife. Since his son-in-law, John Henry Campbell, was ever on the look-out for ways to assist, Matt often furnished horses and equipment to plow their gardens, fields, or to get wood, paying his son-in-law for doing the work; it gave him an out to help Julia too.

With his family of boys to educate, he took an active part in schools. His girls by his first wife had been taught to read at home. Orelia taught school, and Naomi was preparing to teach, taking the necessary examinations given by the local school boards who hired them. One of the Fifields past

time was a spelling class, carried on while carding wool, or doing other routine tasks. By such "hit and miss" ways many of the teachers of that period were prepared, it was the only way to get what education there was. Often girls were hired to teach because their parents were prominent in ward or stake affairs and "needed the money," or someone was currying favor.

In 1885 Matt's father-in-law, Warner Hoopes, returned from Arizona; the hot summers were too much for him. Samuel Preston built a carding mill on the creek; this put an end to "carding bees." For some reason not explained it also brought a crisis in the water problem. Much of the Mormon commonwealth depended on water, although at this time the practice of dry-farming was easing the utter dependency on irrigation. Some men saw a future in raising wheat alone as a means of supporting their families.

Tired of fording Bear River, of foregoing trips during high water, Grandfather urged rebuilding the bridge below the Jonathan Hoopes place. Pressure on church members to attend stake conferences, to contribute for temples, stake headquarters, stake academies, church colleges, all kept pocketbooks empty. Those in authority had ways of learning the approximate income of each member, and then, as now, set the amount to be "donated." Refusal to give his amount was "whispered about" as a sign of "backsliding."

There was much speculation when it was learned that a national company had bought out the interests of the Young family in the narrow gauge railroad on the east side of Cache Valley and intended changing the route to the west side. Land values rose in Weston when surveyors began running lines and planting stakes through the fields. The survey crews were made up of strange young men, mostly non-Mormons. When their day's work was done, they went into different towns and tried to make friends with the young people. Grandfather took the stand that to shun them, as was the Mormon custom, was wrong; but this put him in bad with most of his church members. He was always too

tolerant to be trusted; this was the age and day of bigotry.

Mormon church officials were, for the most part, too busy eluding law officers to take much part in economic and social affairs. The sale of the narrow gauge railroad was probably forced on the church officials who owned it, and, because of being forced into the "underground," sold it to get means to live in hiding. Polygamy was not all the joy it had been touted to be.

Many times polygamists came to Matt for a horse, or for hiding, and he always obliged. When he visited with Byron, the subject came up repeatedly in the presence of Charlie, who was a deputy marshal at the time. Matt pointed out that the constitution guaranteed religious freedom, and that, if the wives could put up with other wives, the innocent children of such marriages should not be made to suffer for disagreement in Mormon bigotry and Gentile bigotry. The two Fifield boys were not for polygamy; nor were they for persecution of innocents.

In 1887, Becky's father died, which caused her much sorrow. But she had all her family by now, her youngest, Jesse Harrold, having been born September 22, 1885. Naomi, her oldest born in 1864, was now 21 and teaching a school in Utah. Strange as it may seem, a Mormon couldn't teach in a government or state supported school in Idaho. During the winter months nearly all the young men who couldn't find work went to school along with little tots half their age. Miss Nellie Merrick from Malad had a reputation for knowing the three R's better than anyone. As a school patron, Matt had induced her to apply and get the job as teacher, and she proved a good one, sympathetic to the needs of the community.

This same year Oneida stake was organized. In spite of his politics - Matt was a Republican at a time when that party was fighting strenuously against the Mormon theocracy with its union of church and state - he was made a member of the stake high council. His generous nature and frank

speech led to a feeling of enmity between him and the president of the stake, George C. Parkinson.

In spite of his large farm and the work to be done, he was always sending his teams to plow for some widow or poor emigrant couple with no means to work their land. One widow across the valley, Mrs. Lamereau, had reason to be grateful; that spring Matt's three plows pulled onto her place and plowed the entire field. He lent her seed to plant, and let her boys use a team to work the ground after broadcasting the seed.

Years later one of the sons introduced himself to the writer at Rigby, Idaho saying he had heard me refer to "Grandpa Fifield." "He's as much my grandpa as he is yours?" he explained. "After my own father died, Grandpa Fifield made it possible for Mother to hold her farm and raise a family by his generosity and advice. Our whole family calls him Grandpa."

The new railroad, taking off at Cache Junction and uniting with the road again at Oxford, cut off a piece from the Fifield homestead, about three acres in a triangular shape and not suited to farming practically. The town of Weston needed such a piece of land, one with water running through it and far enough away from town so none of the stench of putrefying meat and offal would offend. A committee composed of the town fathers called on Grandpa and asked him for the land. His reputation for donation was well known.

"How much will you pay me?" he wanted to know. "We supposed you'd donate it." Peter Michelsen, spokesman for the groups said. "Well, I have a use for that land; I'm planning to make a pig pasture of it."

Piqued at the rebuff, Michelsen said, "Matt Fifield, if you owned all the land in the world, you'd want a corner of hell for a pig pasture." "Yes," retorted the alert farmer, "and you'd be the first pig I'd put in it."

By this time practically all spinning, carding,

weaving, dyeing, and other similar home industries had ceased. Cloth was bought from stores, cut up and made into garments for the family wear by the women of the household. With his love of bargaining, Matt bought much that irked Becky. Once he bought a plaid pattern which pleased her very much. Hoping to please her more, he went back and got the entire bolt. Imagine the chuckle of the church members when the entire Fifield family walked into church all dressed in the same plaid. Another time Becky wanted a five-gallon tin can. Matt brought her a dozen, because he could get them cheap.

Often when the early pioneers had no use for an article and they needed something the Indians had, they would trade it off. One of Grandfather's statements, when one of his children or grandchildren did something he didn't approve was, "We'll trade you off to the Indians." Another of his terms for an item of no use, "It ain't worth shucks'," was often used. He liked to say, when he had paid for something in various ways, he had obtained it by trading it "for chips and whetstones."

In 1890 Will and Thomas Preston opened a store, with John H. Clarke as the manager; he had been manager of the Weston Coop, a branch of the Z.C.M.I. and always contended that in buying from the main store, the owners of the Coop were being overcharged; the wholesale prices to the Coop were more than the same article could be bought for at retail from a Gentile. Even though Matt owned stock in the co-op, he'd go to Franklin and buy because he could do better there.

In a short time Preston brothers had nearly all the business, and the stockholders of the Coop had a "white elephant" on their hands. Grandfather almost gave his stock away. That something was wrong with the system, or the Z. C. M. I. is proved that people could go to Logan, Corinne, or Ogden and buy their needs and save money.

In 1890, Idaho became a state. Because the Democratic president, Grover Cleveland, had granted a full pardon to all the polygamists, many of the

Mormons became Democrats in party affiliation. It was in Idaho that most of the persecution of the Mormons was put on them by Republicans, presidents of which party had appointed political hacks who sought to gain favor by meeting injustice to these poor people. Although church authorities advised the Saints to split about half and half into both parties, most of the Mormons in Idaho joined the Democrats, who then controlled the state. Both parties however held to the principal of “taxation without representation” which senator William E. Borah later denounced.

There were those who maintained that the Mormons were advised to keep an equal number in both parties because it would be easy for authorities to swing elections to the party that would give the church the best “deal.” Utah tried to get statehood at the same time as Idaho. Many writers claimed that the “Manifesto,” in which church president Wilford Woodruff had a revelation to discontinue polygamy, was a compromise between the church and the federal government so Utah could gain admission as a state.

Raids on “co-habs” stopped in 1890, but it didn’t stop men from living with their polygamous wives. Grandfather Allen’s last two children were both born after the Manifesto. So was Lucille Snow, daughter of Lorenzo Snow, who later became president of the church. But no one except the bigots outside the church expected men and women who had lived together to give up at once a religious principle they had been taught to believe in. Though many people, in and out of the church, talked, no legal persecution came of this violation of both church and federal law.

It was believed by most of those living under the reservoir up Big Canyon that someone put a charge of powder in the dam and willfully blew it up in 1891. It was a year of severe drought. Those with prior water rights were blamed, but no one could prove the deed. Those with later water rights claimed it was done so the old timers could buy land from the late comers at a low price. Since Grandfather was an early settler, it may be he was

under suspicion; those who knew him well felt the was above such actions.

This year a steam thresher was brought to Weston by Lars Fredrickson and Pete Jacobsen. They used their steam engine to operate a sawmill they built up Deep Creek. Young men could get work almost anywhere if they had a team and wagon. To get a girl, young men felt they should have a buggy or surrey, and since it was easy to get money, although the wages were very low compared to present wages, these boys bought horses on credit from men who could trust them and worked at grading railroads. Will put in much time with four horses on a fresno. But economic conditions were rather shaky.

To win the Mormon vote, the Republicans appointed Stake President George C. Parkinson on the board of regents for the University of Idaho. While serving in this capacity, two of his sons were appointed to West Point. It was not like Parkinson to give one of these to someone else’s son. Parkinson helped put the university at Moscow, so far away that the Mormons could not send their sons to school there.

Groaning under taxes to build rural schools, the Mormons were also asked to donate for the Salt Lake temple, the Logan temple, the tabernacles and meeting houses, and to pay tithing in addition. It was a heavy burden in those days of so little cash. Most of them had plenty to do to keep the “wolf from the door.” Believing in education, Grandfather supported these institutions with generous gifts, both in money and labor.

In establishing the Oneida stake academy, the plan was to have students work their tuition out by learning such trades as cutting stone, making bricks, learning carpentry and building trades, as well as getting an academic education. The plan was excellent—it still is—but the favoritism in assigning young men to work soon brought it into great disfavor, especially by those not high in favor with the officials in charge of the enterprise. Sons of the favored few got high allowances for doing

book work; those in the lower ranks did the menial work with low pay.

Just when Grandpa was made a member of the Stake High Council is not known. But because he owned good traveling horses and a light rig to visit the wards, he learned much that was going on; the disgruntled were listened to with sympathy and the assurance that their grievances would not reach authorities who would mitigate against them. It was better to be dead in Mormondom if the chosen authorities were not sympathetic.

In one ward a brother was chosen to be bishop whose only redeeming quality was his frugality. He owned a store, one he had taken over from a coop, and collected his debts with interest whenever possible. Widows quit going to the bishopric for relief; he pointed out that since his term, those on relief had not found it necessary to have help. Those in the high council signed and hung their heads if they felt sympathetic to the unfortunate. The self-righteous paid the bishop high compliments.

After a stake conference a member of the ward came to Matt and asked how such a man could get to be a bishop, and pointed out his many faults. Matt knew who recommended the man for the job, but was hesitant about committing himself. At last he said, "I don't know how Brother _____ got to be bishop; that's a secret from me too. But you can lay your bottom dollar that neither God nor the high council had anything to do with it."

One spring morning while Becky was getting the family ready for church, she was in high dudgeon: the men folks had tracked up her freshly scrubbed floors with the red, sticky clay from the yard; even though her husband had hauled gravel for a week from the pit near Bishop Allen's hill, the gooey clay was in and on everything. She berated Grandfather for selling the town places: "at least I could keep a clean house and could get the young ones to church without having them all stuck up with mud," she chided.

Matt felt he had done the best he could and con-

tinued in the same way by holding his tongue. Covering the wheels on the spring wagon they rode to church in so she wouldn't get her yards of skirt dirty, he calmly loaded the children and meekly got up on the spring seat beside his better half. When they reached a place where the ruts in the ungraded road were so deep that even a strong team couldn't pull the wagon out, Becky discovered she had left her knitting at home. She jawed, and he said he was pleased: "you'll get a minute's rest," he advised, but she would have none of it. "What will all the sisters think of me?" she fumed. "That lazy no-good Matt Fifield married," they'll whisper. Grandmother's face registered her feelings; few ventured to pass the time of day that sunny morning; she was secretly glad they didn't. Going to an old Scotch lady, Grandfather gave her a silver dollar to lend him her knitting for the services. Almost blind, the grateful woman asked him how he knew she so sorely needed that money to buy some tea. "The Lord must o' w'ispered it to ye," she confided. "I'm sure He did, Sister Coburn," he consoled her.

That Sunday Brother Hendrickson of Logan, who had just started a knitting factory in Logan, preached against working on Sunday. "The Lord, if he could look on this congregation, would think it was a knitting factory," he preached.

At this time Matt was wondering about his ancestors and cousins back in Vermont. After his death this letter was found among his papers:

June 25, 1892 East Plainfield, New Hampshire

Mr. Fifield: Dear Sir, we received your letter after much delay by being directed wrong but will now answer it. First will tell you who I am, the wife of George Q. Fifield, he being Samuel Fifield's son my husband is 72 years old, his health is very poor, has been unfit to do any work for nearly five years but does some chores and does some trading in the way of speculating in most anything he can make a dollar. Now I will tell you of your father's family.

Your father was one of nine children, five girls

and four boys, Samuel, David, Calvin, Leavi were the names of the boys, Rosamond - she married William Forest- has been dead a good many years, Lois and Nancy were twins - they married two brothers, Jerry and Gardner Philips - they lived in Ohio the last we knew of them. Betsy married a Brooks - Ben dead a long time. Polly was the youngest child and married Elijah Whiting - lived at Beaver Meadows, Vermont - one year and then died some 45 years ago. There were more or less children but all are dead except three, my husband and his sister and one daughter of David's - there are three own cousins of yours living in this place that is all I know of your grandfather - has been dead about 50 years the last your grandmother about 35 years the last anyone ever heard of your Father was over 50 years ago they heard he had joined the Mormons and had gone to Salt Lake that was the last account until we got your letter which we were very glad to get.

Now the questions we would ask are for you to give us a little history of the family since your father went west and how he fared in the gold fields and all you think we would like to know and I will write and tell you again and give you more minute details of the families if it would be interesting to you to hear or if health and circumstances will permit come and see us and the old New Hampshire Hills among which was the Birthplace of your fathers.

Very respectfully yours Mrs. G. W. Fifield East Plainfield Sullivan County New Hampshire

So far as is known this is the only letter he had from his relatives. Matt went to the church authorities and asked to go on a mission so he could collect genealogy but they were not sympathetic to his request. He had the means, and was anxious to know as much as possible about his kin. Why one of his four sons who were later called on missions was not assigned to New Hampshire is not known either. There certainly could have been no harm in it.

The fall of 1892 was devoted to visiting the Salt Lake temple prior to its dedication. The comple-

tion of the railroad made it easy for the Fifields to go as all they had to do was drive to Cornish and board the train. To spite the Weston people who wouldn't donate land to the subsidized railroad, they would not even give them a "whistle stop" there. Matt took his entire family, Byron offering to take care of the farm during their absence. There they stayed at the Levi Savage home, one of Matt's particular friends. Savage was famous in Utah for founding "Old Folks" day and for his photography. Some of the pictures in this history are taken from his prints.

The Oneida stake high council decided this would be a good time to build a stake academy; work was slack, there was a depression on and since nearly all the work was to be contributed, the time was felt to be opportune for such a venture. Feeling that all his boys needed to have a trade, Matt allowed Will to go to learn the stone mason's trade, a good one in the days before Portland cement was in general use. Besides there were other boys at home who could do the farm work and Will, now 23, had ideas about getting married.

Matt had traded his flock of sheep for part of a block in Weston, thus freeing one of the boys from the ever constant job of tending sheep. Since Will was planning on attending the school at Preston, he had allowed him to work out with a team and wagon on putting the fill in the "Big Slough" north of Weston and Will had also herded sheep for the Hatch brothers of Franklin. "A boy needed to get some experience and money of his own," Matt contended although he could use him on the farm.

Edwin was his mother's "pet." When there were chores to be done, Ed would grab the Bible and begin to read. Seeing her son busy pursuing the word of the Lord, Becky would call one of the other boys to do the chore she had in mind; if they protested, she'd call her husband to enforce her command. In meantime, Ed sat with his nose in the Holy Bible, grinning at his skill in avoiding the galling farm chores. When it came time to go to Logan to school, Eddy got the first chance on the ground that he was more interested in learning than

Will or the other boys. Later in life, this preference and partiality was held against Ed.

While still a member of the High Council, President George C. Parkinson asked Matt why he didn't send his boys to the Oneida stake academy. Parkinson's boys were going to school in Logan and Moscow, Idaho. "When the Oneida stake academy is good enough for Brother Parkinson's boys, I'll send my boys," was what could be expected from Matthew Phelps Fifield.

Will married unexpectedly that fall; cleaning up the "old log house" out by the old well - it had been in use as a chicken coop. He moved his bride, Rettie Allen into that. Times were very hard, but the Mormons were used to that; they had had nothing but hard times since coming west. Edwin went to Logan to the Brigham Young college. But farm work went on as usual; there was plenty to eat and wear, and that was about enough to the poverty-ridden Mormons, who, since 1847, had been praying for that night and morning.

Then tragedy struck in February, 1895. Byron, while attempting to add some straw to stop the leak in his shed, fell through and was hurt inwardly. In addition he took a violent cold. After being sick only a week, Aunt Lucy sent for Matt to come and administer to him, but it was too late. Matt's most constant companion through life passed on to immortality January 24, 1895, leaving a family of four sons and four daughters. As well as his widow, Lucy. As a brother should, Matt felt a responsibility in advising and contributing to his nieces and nephews, and sometimes sent them provisions from his own larder. Matt felt bad that By's indifference to the church had ostracized them from the social standing needed, but that is characteristic of Mormonism: anyone not in the church is not fit to associate with. Instead of uniting people, the church divided them, husbands from wives, brothers from sisters, cousins, friends and others not in harmony with the teachings promulgated.

With no reason given, Matt was dropped from the High Council; many of the Weston people resented the action. Although it was a jolt to him, Grandfa-

ther said little: he had seen so many inexplicable events in his 65 years in the church that he grew to expect anything.

Becky was getting heavy on her feet; although she worked hard and long hours she seemed to get little done. Her temper flared up with little excuse; Matt asked her to take life easier, but she felt that if she worked harder her weight would get less. Asthma had always bothered her. Indeed, on the doctor's advice, she kept a box of snuff in the clock and used it, much as she dreaded it.

By working hard, Edwin finished a four-year course in three; no sooner had he graduated, and he was called on a mission to Hawaii. Naomi's husband Henry had been called to preach in Virginia. Like her father, Naomi was self-reliant and provident, but her father saw to it that she had plenty of coal, flour and other staples of subsistence. In short order, Will, father of three was called to a mission in Virginia; Box "B" then sent a "call" for Wesley and Albert in a very short time. Then came a request from Salt Lake for Ed's wife, Margaret Cowley, to go to Hawaii to help him teach in the church schools there. Although there were to go without "purse or script" some sort of fund had to be furnished. To make up what his sons lacked, Matt donated. But he was no one to complain or ask why. The missionary furnished his own transportation in those days; the church paid his way home.

On one of his trips to Logan, Matt had seen a riding plow. When Alonzo Farrell of Smithfield asked for his opinion of it, Grandfather said, "When I get so tarn lazy that I have to sit down to plow, I want to die." But Farrell and Fifield were two of the first owners of sulky plows in Cache Valley. At this time Matt was approaching seventy years of age, an age at present when the law forces men to retire. In order that his family might further the cause of the Kingdom of God, he was asked to work harder and longer than ever before.

As always hired help was unreliable; as the “Cleveland depression” passed young men found work elsewhere than on farms. If the work didn’t get done, Matt had to do it. The spring of 1899 was wet and cold, so Matt mounted his sulky plow so he could get a crop to help his four sons and the in-laws in the mission field. In his handling of the animals, a wood tick crawled off one of them onto him. One was also found stuck to Becky one morning. In this day the bite spot would be carefully disinfected, but in those days it was not known that the wood tick carried the germs for Rocky Mountain spotted fever.

After a week or so, the couple complained of severe headaches and of being tired. When they could go no longer, they took to their beds. Experienced housewives prognosticated “spotted fever.” A doctor confirmed the diagnosis and treated them. They got no better; help from town came to do the chores, and unfinished farm work. Then a hot spell came in the weather. No one who knew the symptoms of the disease gave either one of the Fifields any hope. All their children not on missions were sent for, and all came.

Becky asked to have Matt come to her; he was in the parlor, she in the north bedroom. They were alone. Both knew her end was near. After he asked help to get back to his bed, she sang in a clear loud voice, “We Thank Thee, Oh God, for a Prophet.” Then she sank back into a coma. At four in the morning everyone knew she was with the ages. This was June 23, 1899.

The writer was sent with his brother and sister to stay with Grandmother Allen at the time of this death. Aunt Millie Allen took him to the funeral; two events took a permanent place in his mind, the song “Till the Resurrection Day” which was sung and being forcefully taken away from the grave when the volunteers began to fill the grave; I picked up rocks and threw at the offenders for daring to cover her up.

Conditions at the Fifield home were in bad shape. When the church authorities were asked to allow

one of the boys to return, Wesley was chosen, although Will, oldest and with most experience and a family who needed him was the logical one. Rettie tried to get some of them to get things moving; all they wanted to do was feel sorry. Not only did she have to milk her own cows, but she had the cooking, dish washing and supervision of the place to see to. When events didn’t go to the liking of some of the daughters, she was severely criticized, for which she loaded her baby, Matthew, in her baby carriage and started to walk to her father’s place, a mile and a half distance.

Priscilla’s husband met her, asked what her troubles were, took her back, and boomed out his version. After that the family came to. But Grandpa Fifield would let no one except Rettie wait on him; she was the only one he trusted in his fever-ridden mind. He was especially hostile to church authorities. The emotional strain at this time was wrenching, but his mind was suffering from 106 degrees of fever. Pathologists today would understand and treat him accordingly. His brethren in the church pronounced him as “possessed of the devil.” But their prayers gave him no relief, and under the advice of George C. Parkinson, he was sent to the Sanitarium at Blackfoot, Idaho. It was excellent advice.

The change of scenery, plenty of nutritious, simple food and occupational therapy soon brought him back and after about two months, Uncle Wesley, who had come home by that time brought him home. His beard shaved off changed his appearance, until the writer didn’t know him. Grandfather accosted him with the question, “Do you know me?” “Uncle—Uncle —” were the uncertain words used to get his bearings. Then “Grandpa! Grandpa!”

Uncle Wesley had good business judgement and soon the place was going along again. Melissa, who had married Ambrose Maughan, March 21, 1895 when she was 16, took over affairs, and Rettie moved to her home in town. She didn’t feel able to carry the burden of cooking for the large group of hired men needed to run the big farm. Melissa didn’t stay long as cook, even though she had her

sister Ann's help, it was too much for her.

Because it was felt that Grandfather needed change and relief from the scene of his grief, he went to Logan to work in the temple, living in the meantime with his daughter Naomi and her five children. Henry had returned from his mission. He continued to gain strength and grew active again. Naomi was much like her father and under her guidance and encouragement, he went fishing, ventured into genealogy, and tried salesmanship. Whenever he returned to the "home place" there were indications that the loss of Becky upset him emotionally; he decided to sell the farm to his boys. Accordingly the place was divided into six equal parts. Will was apportioned 30 acres on the extreme north and south ends. Ed took the next 30. West, Bert, Tom each getting their portion accordingly; Jess had sixty acres in the middle: it was full of hollows but had the house, orchards, and yards to compensate for the untillable land. Each was supposed to pay Grandfather something for the land but since the contracts didn't stipulate the amount, that fact is not known. The girls were given the household furniture. Whether Almira's girls got anything is not known, but it is likely they didn't.

This article came from a file called Manuscripts on the history of Weston, Idaho. It lists the author as Lone Rock Camp. Daughters of the Utah Pioneers. This story was written during the period of 1921-1953. This file can be found at the Special Collections department of the Merrill Library at Utah State University under the call number of FILEMS48.

Copied from Daughters of Utah Pioneers
In possession of Mrs. Myrtle Morgan Weston,
Idaho

Lone Rock Camp Weston, Franklin Co. Idaho

Lesson material for January

Pioneer Banks and Bankers

Script was used as a medium of exchange, as money was very scarce in the communities where there were no banks. A script was a smaller piece of paper than our dollar greenbacks are. Printed on this paper was the name of the merchant or company handling the script, and the value of the script such as 5 cents, 10 cents, 25 cents, 50 cents, and one dollar. A script was exchangeable from one person to another, from one store to another, or from one community to another. One could always get full face value for it as long as the paper lasted. There wasn't sale for the produce the people raised. Each farmer traded what he had for what someone else had. If one farmer had more cabbage or bacon than his family consumed, it was taken to the store and traded for a bolt of material that couldn't be made at home, or for sugar or shoes or whatever his family needed. If he brought in more produce than he traded for, the merchant would give him scripts in exchange, which in turn could be used to trade with a neighbor or another store. Homemade soap, cured hams, bacon sides, wool, molasses, wheat, eggs, butter, even carpet rags and homemade carpets were exchanged back and forth. Whatever one family could spare, it was traded to someone who didn't have enough.

Tithing Office Orders

The members of the church paid their tithing and fast offerings with produce such as cattle, horses, poultry, eggs, and so on. Sometimes a days work was turned in at the tithing office or a load of lumber hauled from the canyon, or loads of firewood. Often a young man would bring in a load of wood to the Bishop and receive in exchange a season's dance ticket. Wood was used in public places as well as each home for firewood. There were widows and poor in each community. The Bishop looked after their needs by giving them an office order from the tithing office which gave them the right to get from the Bishop's storehouse what was needed of the things that had been turned in.

Work was a medium of exchange. You work for me a day or I'll help you build your house and you help me put up my hay. Or a man might help a neighbor in the field several days and receive a pig or calf. When helping thrash they would take grain for pay or hay if it was haying season. But if the man working didn't need the grain or hay, he in turn would trade for a harness or wagon to someone who needed the grain or hay. Even horses were traded and never sold. If a family had a death they could get the casket or coffin from the one who made them and pay him with so many pounds of butter, so many days work in his field and a side of bacon, or other things as was needed. If a farmer wanted his horse shod, he paid the blacksmith a barrel of sorghum, a cured ham and some wheat or hay, things that this blacksmith needed for his own family. One farmer would raise a fine colt; he may need it but had no time or gift for handling or breeding horses so he would help his neighbor so many days in the field and trade a wagon to boot for pay for the neighbor breeding his colt for him. Even fire was a medium of exchange. At first matches were very scarce so they would run to a neighbor and borrow some hot coals instead of using matches to build their fires. For this purpose each family had a covered iron pan with a long handle that looked something like one frying pan tipped over another frying pan.

This article came from a file called Manuscripts on the history of Weston, Idaho. It lists the author as Lone Rock Camp. Daughters of the Utah Pioneers. This story was written during the period of 1921-1953. This file can be found at the Special Collections department of the Merrill Library at Utah State University under the call number of FILEMS48.

Lone Rock Camp of Franklin County, Preston, Idaho.

Stories to Tell at Christmas

On those happy long ago Christmases when Weston was a very new pioneer settlement, each family was dependant on the other families for their very existence. Each tried to do their bit to make Christmas time a merry time, sharing their all with a community spirit. Always they told stories of Christmas in other lands, in the homes they left behind, to cast their lot with a little band of pioneers.

The first two or three winters these pioneers were forced by crickets and the red man, to leave and go to stronger settlements where they shared with others whose hardships had been somewhat overcome. But as they became a permanent settlement, staying through the harsh winters, each family saved and scrimped and planned the year around that all might have a jolly Christmas. Little bits of cloth or pieces of worn clothing that would help to make a rag doll were put away for such a purpose.

Each family killed their pigs in the fall for winter food, and if some didn't have they shared with those who did. Christmas dinner was usually spare rib and sausage. They raised popcorn and molasses after they had been here a few years. Fred Coburn had a molasses mill on the river near the state line between Utah and Idaho. This mill consisted of two large wheels close together, with a horse out on the end of a pole or tongue. The horse pulled the tongue round and round in a circle all day during the season for grinding sorghum. The pioneers planted the sorghum from seed as we do corn today.

It grew on a straight stock with no leaves, but with a tassel on top the stock. These stocks were cut at the ground and piled on wagons. They would put sticks up right in the wagon box to keep the sorghum canes from rolling off the load. The canes were then hauled to the sorghum mill and ground. The pulp was full of sweet juice. This was put into a long tin vat with a fire built under it. The willows to burn to keep the fire going was the purpose of the mill's location, near the river. When the syrup was boiled out, Mr. Coburn would keep enough pay for the grinding and in turn would trade over all the amount his family didn't need. One family who raised more molasses than his family could use, would trade it to a neighbor for something needed or that the neighbor could spare. These trades often consisted of molasses traded for squash or produce such as a bucket of sorghum for a bucket of sour kraut. The Christmas candy was made from the molasses. The families usually had their festivities on Christmas Eve. And for this lovely occasion the evening meal was usually hot rich mush. This was served with gobs of butter dropped on the plate of steaming hot rice with a bit of cinnamon and molasses to sweeten. One family tells how her family cooked cabbage for this special treat putting it on to cook in the morning and cook all day long until it was dark brown. These special dishes or habits perhaps were memories of the far away home across the sea. The families of course had Santa Clause come and bring a gift to the children, or so they believed he came; they hung their long knitted stockings. There would be cookies made of doughnut bread, made into shapes of boys and girls, or animals, and of Old Santa himself. The candy made of molasses, the rag dolls made from worn out stockings and stuffed with embroidered faces and yarn hair. Sometimes the gifts would be homemade clothes, but always each received a gift.

These first years there were no bridges on the river and transportation was very difficult, but about 1908 or 1909 the freight wagons began to bring in a few little luxuries, and now begins the community Christmas trees.

Our first tree was a large pine arranged in the log

meetinghouse. It had kerosene lanterns hung on it, and lamps set around the tree on the floor. The ladies had made pretty paper chain lengths to trim the tree and threaded popcorn strands and the red rose buds found on wild rose bushes. These red and white strands on the green pine tree were beautiful. Each family brought a gift for each of their own children and hung them on the tree with the child's name on it. Then Santa would come very mysteriously amid the ringing of bells and would lift each gift from the tree and call out the child's name. The more mystery and excitement they could stir up for the youngsters the better. The first luxuries that came were raisins and oranges found in the stockings Christmas morning. Then Brother Rose brought stick candy from Ogden. The first Thomas had ever seen. Those first gifts were hair ribbons, hankies and rag dolls for the girls. Combs, hankies and pocket knives for the boys. Now that more gifts could be had, they started having the Christmas tree at the school. The Christmas of 1893 the boys had the tree put up and the ladies had the trimmings and gifts ready when a snowstorm started that lasted three days. When the storm had blown itself out, the community was snowbound and the Christmas was forgotten.

But as time went on competition set in and some could have nice gifts while others had not so nice, so the community tree was given up and homes began to have small trees for Christmas.

The saints usually had their community festivities on Christmas Eve. Then on Christmas night a few neighbors would gather at a home and have someone play a fiddle. The fiddler would sit on the table. There would be room to dance one set of quadrilles at a time. They had danced around the camp fires while crossing the plains. Now they danced in their lowly cabin and when the Christmas tree came into their festivities they danced around it.

In 1875 Orson Olson went to Montana on the railroad. When he came home he brought gifts to the family. There were candy men, candy women and candy pears. The little sister Martha remembers

now of doing athletics for him and winning a prize of a candy pear. She remembers the gift and the occasion still. She says it was a most beautiful gift. She remembers receiving a 6-inch china doll, the first she had ever seen. She said she never saw a prettier doll anytime in her life.

They made a great thing of Christmas caroling. Great preparation was given to the advent of Christmas. Songs were learned and groups went from door to door to sing the Christmas spirit into the hearts of everyone.

When the Millville Ward was yet very young, they were having a Christmas party. The ward was asked to give donations. Some gave 5 cents, some 10 and a few could give 25 cents. This money was sent to Omaha with the freighter wagon to buy gifts for the children. A large pine was brought from the canyon and arranged on the lovely stage in the new church. For Millville had long ago moved out of the log cabin. They held their meetings in a rock building which in turn had been turned into a school house, for now they had built a lovely frame church with a stage and vestry. Now the pretty Christmas tree was arranged on the stage with all the gifts hung upon it. The church was decorated with pine boughs. Each gift was numbered, each child drew a number and received a gift. Little Edner, as she was called, drew for her gift a tiny mouth organ. And because she was such a tiny girl, her mother begged her to trade gifts with a small boy whose gift was a china cup. Try as they would they could not tempt her into trading. Grandma would not give up her precious mouth organ. Needless to say the boy would love to have owned the mouth organ. But Edner kept her gift and learned to play little tunes on it. There were oranges and a piece of candy passed to everyone. A children's dance with lots of laughing and merry making made a party a never to be forgotten one. This was before 1880.

This history of the Weston Ward comes from the book, The Oneida Stake: 100 Years of LDS History In Southeast Idaho pages 239-242.

Originally, Weston was settled by a group of pioneers from Richmond, Utah. These pioneers came in April of 1865, and made their headquarters three miles west of the present townsite in the district known as “Cedarville”. The following families comprised the first group: Christopher Funk, Hans Funk, Wilson Robbins, Niels Georgeson, Warner Hoopes, Samuel Rogers, Carl Nelson, Hans Kofoed, Soren Hansen, Rasmus Nelson, J.C. Jensen, J.C. Nelson, John Maughan and Mathew Fifield. These pioneers erected crude dugouts, using logs to support the dirt roofs. They worked long and hard getting some land cleared, and finally had some crops planted. Crickets devoured the first year’s crops and Indian trouble forced them to leave during the growing season of the second year. However, some of them returned in the fall, made a partial harvest, and then returned to Richmond for the winter.

In 1867, a change to the present site of Weston made possible the cultivation of the land lying east and south of Weston. Weston was also located on the main freight road to Montana. The houses were fortified against the Indians; a flour mill was built on the creek, and Weston became a permanent settlement. John Maughan acted as the first bishop and directed land distribution. Some of the early families that followed the initial settlers were: John Clarke; Henry Gassman; Alex Lundquist; Joseph, John and William Coburn; Chris Lund; Lars Peterson; Lars Fredrickson; Hyrum Rose; Henry McCulloch; William Heusser; John H. Campbell, and Samuel Preston. The men and their families were all living in Weston by 1890.

This small group of pioneers was attracted to this part of Cache Valley because they loved the soil. They were also seeking a place where they could raise their families and worship God with interference of the outside world. They traveled many miles to find this spot, a spot that has proven fruitful and beneficial to themselves and their posterity.

The crops grown by the early pioneers were those that would sustain them through the winter and summer as well: wheat, corn, potatoes, and of course, many garden vegetables. These hardy pioneers were industrious in every respect. They grew with their needs and developments from the small farm to the larger one, from the dugout to the log house, from the log house to the modern ones built with lumber and brick with walls lined and insulated with clay adobes. The progress of these early settlers was evident. During the past one hundred years, these hardy people and their descendants have become as advanced as their methods of farming and living as any other people.

The building program of the Weston people began back in 1868. A log cabin was built and used for everything—religion, amusement, and school. A business owned by John Maughan, a blacksmith repair shop run by William Gil and Fred Fredrickson, a flour mill operated by James Mack, a saw mill managed by William Gill, and a co-op store managed by John Clark were all founded to make Weston a better place in which to settle.

The first meeting place was used only ten years because of the increased population and a desire for something better and more adequate. On July 1875, the foundation for a new meetinghouse was laid by members of the branch. It was built up to the squared and was then blown to the ground, but the people rebuilt it and dedicated it in record time. It was dedicated on January 23, 1877. By this time Weston was fully organized as a ward of the Church of Jesus Christ of Latter-day Saints. Bishop Maughan was called to Arizona on a mission and Christian Olsen was set apart as the presiding elder until Alexander Alma Allen came to Weston to take over the duties as bishop.

In 1886, Bishop Allen was released and John Henry Clark was sustained as bishop. While Bishop Clarke served as a missionary in Britain, James Peter Mickelson was the presiding elder. When Bishop Clarke returned in 1891, he resumed his work as bishop of the ward. He added 22 feet to

the length of the old meetinghouse in 1893, and on July 24, 1895, the cornerstone for a newer and better meetinghouse was laid.

On July 24, 1900, the ward head a building day. The basement for the new chapel was excavated and rock was hauled for the foundation. This building was erected to the square in 1902. It was at this time that Bishop Clarke was released and Otto Gassman was sustained as bishop. In 1909, the new chapel was completed but not paid for. A year later, a stage was added to the old chapel for the presentation of ward entertainment. The year 1911 came and Bishop Gassman was released. He was followed by Yeppa Benson whose job it was to finish paying for the new chapel and see it dedicated. Bishop Benson asked for all the eggs laid on Sunday from everyone's chickens to be donated. He got the job done and on December 6, 1915, Orson F. Whitney of the Council of the Twelve came to Weston and dedicated the new chapel. This chapel was used until 1945, when it was condemned and torn down.

Bishop Benson was followed by Thomas E. Rose. Bishop was the only man to this date who had been born in Weston and named to the position of bishop of the ward. He encouraged the beginning of new classes in Sunday School.

Niels S. Bastian followed Bishop Rose. During this time, the Weston Ward M.I.A. was exceptionally active, especially in speech and music contests. Young speakers and singers were sent to participated in church finals in Salt Lake City at June Conference. Bishop Benson stressed the need for learned genealogy procedures and organized genealogy classes in the ward for that purpose.

Vaughan Taylor succeeded Niels S. Bastian as bishop. He is remembered for remodeling the old opera house for the installation of talking movie equipment. He was energetic in putting into action the welfare plan of the church, and also for implementing the budget plan for financing all ward functions.

When Bishop Taylor was released in 1942, he was succeeded by Maurice Tingey. In 1949, the ground was broken for the construction of a new chapel. This chapel was finished in 1950, and dedicated in 1952. The construction cost of the new chapel was \$192,000. In 1950, Bishop Tingey and his counselors Melvin McKay and Eldon Hansen saw an opportunity to purchase a welfare farm for the ward. This farm cost \$22,500 and was paid for in five years. The farm consisted of 75 acres of irrigated land. This farm is supervised by the priesthood of the ward and produces enough to fill the ward's welfare assignments and helps to provide for the ward budget.

After the release of Bishop Tingey in 1952, Frank Olsen was sustained as bishop with Herbert Williams and Jack King as counselors. In 1958, they were released and Rolan V. Bastian was made bishop with Lavell Koller and Dale F. McKay as his counselors. During their administration, the old Opera House was torn down and an overnight reservoir was built on the welfare farm. At the time Weston Ward started to build their latest chapel, they seemed to get the missionary spirit. During the building of this chapel, they sent out 17 missionaries and since that time nearly every boy has had a desire to do so, has filled a mission.

On September 12, 1965, the small ward of Linrose was joined with our Weston Ward a new bishopric was sustained. D. Ariel Nash, Jr. was sustained as bishop with Alton Buttars and Byron Fannesbeck as counselors

This article about Weston comes from Heart Throbs of the West Volume 12 (1951) pages 291-292 and was published by the Daughters of the Utah Pioneers.

Weston—Early in April 1865, seven families left Richmond, Utah, crossing the Bear River on ice where the Weston Creek empties into the Bear River. They settled on the creek 3 1/2 miles west of where the townsite is now located, choosing that location because of more easily getting water onto their land. They lived in dugouts, made of holes dug into the ground with poles over the tops to support the dirt roofs. Their only means of warmth and cooking conveniences were the open fire places. They called their new home West Town, because it was the only settlement on the West side of the river between Benson Ward and Oxford.

Each man took a small strip of land along the creek and each was separated by a water ditch. At first they cleared the land and planted wheat. The Indians and crickets made things so dangerous that the settlers returned to Richmond, for the winter. Next spring they return to try again and more settlers came with the first few, and again they had to return to Richmond.

In 1867 they came again in the spring and more joined them settling along the creek closer to Bear River. Levi Gifford was one of these who moved closer to the river. He reservoired the big slew for irrigation. Byron and Mathew Fifield homesteaded 160 acres north of the creek between the new townsite and Bear River. After they moved out of the dugouts, they all built log cabins. It was a two story affair build with mortar adobes between the studs.

Later Rasmus Nelson and his wife Sena were called to settle in Weston. [Actually Rasmus was part of the original party, but was away for a time due to Indian trouble prior to his return.] They also came from Richmond where they had helped settle about two years earlier. At first they, too, lived in a dugout, but later bought the Koford [probably

spelled Kofoed - Ed.] homestead of 160 acres, two miles west of Weston and proved up on it. It had one log room and later Rasmus added two more log rooms. While in the states Mrs. Nelson and her mother had worked out until they were able to buy a yoke of oxen and a wagon. This helped them with their ranch work until they were able to buy horses. In those days they fenced all the ranches, and sometimes two or three smaller ones into one big ranch using willows for fencing. The water for culinary use and for drinking was carried from the ditch or creek. At first wild hay was plentiful, but after a few years it was pastured down until they did not have any wild hay to put up. Everyone was in the same circumstances. Together with the trouble from crickets and grasshoppers they would sometimes have to haul hay for 20 to 30 miles. At these times they turned their horses and stock out to forage for themselves. And where there were no fences the animals would be a long ways from home by morning, and sometimes they had trouble finding them. All the land had to be cleared of high sagebrush. They helped each other with these tasks. Mr. Nelson planted trees around the cemetery and walked from his ranch to water them, carrying many buckets of water to get them started. He also carried water one-half mile from a spring for Sacrament each Sunday. Mrs. Nelson wove carpets on her loom for the Logan Temple and for the Relief Society room. She did not receive pay for these; but she did weave many carpets and the money she earned helped to provide for things they need for their family and for the ranch.—Files—Lone Rock Camp.

The following history was entitled "A Short History of the First Settlement of Weston Idaho" and was written by Mae Spencer, Field Worker Historic Records Survey for the Daughters of Utah Pioneers. This history came from a file at the Daughters of Utah Pioneers headquarters under the heading of Weston, Idaho.

Weston, the first settlement in Cache Valley on the west side of Bear River, was first settled in the year of 1865 by fifteen families namely: Christopher Funk, Hans Funk, Wilson Robbins, Nels Georgison, Warner Hoopes, Samuel Rogers, Carl Nelson, Hans Kofoed, Soren Hansen, Rasmus Nelson, Anton Jensen, J.C. Nelson, J.C. Nelson, John Maughn, and Matthew Fifield.

This small company of pioneers was attracted to the west side of the Cache Valley by the prospect of good crops as the soil was very good and the stream of water running through the meadows inspired them as home seekers to venture upon permanent settlement. The beautiful canyon to the northwest with the high mountains in the background, was an inspiration to the pioneers who were a nature loving people.

At that time part of the land which looked best to them was the meadows surrounding the Weston Creek, now known as Cedarville and as such they settled on the north side of the creek about three miles west of the present location of the town of Weston.

The above named band of Pioneers arrived at Weston on the 15th of April in the year 1865 having crossed Bear River on the ice. They went to work building homes and preparing for crops.

The homes were mostly dugouts with a few longs for supports and dirt roofs. The crops raised the first year were destroyed by crickets and as such the settlers were in very hard financial condition. In spite of all the hardships and starvation they continued to farm the land. In the year 1866 a fair crop was planted but during the early summer the Indians drove the settlers off the land and made so

much trouble for that they had to vacate and move to the east side of the valley, where several settlements had been established. Some of them came back to their new homes in the fall of the year and harvested which was left and then returned to the east side for the winter. Indians were so fierce that none of the settlers ventured to winter of the farms.

Before they were driven off, the settlers had organized themselves into a ward and brother Christopher Funk had been appointed as Bishop of it. He was as such the first bishop of Weston.

In the spring of 1867 they again returned to Weston, and having explored the land now known as the South Fields, decided to change the town site and as such, the present town of Weston was settled. They considered this place more centrally located as it would give them a better opportunity to farm the fields namely the fields along the Weston Creek in the Cedarville district as well as the south fields along the west side of Bear River. From this time on, a more permanent settlement was established.

Very difficult circumstances, however, befell the people, The crops for sever years was destroyed by crickets and grasshoppers, and the Indians were a great pest to the settlers. Nevertheless being of the stern quality which our early pioneers everywhere display, they stayed to it , and made progress as best they could.

At this new location, Elder John Maughan was appointed as acting bishop in charge of the distribution of the land which was allotted in small tracts to each of the settlers.

The first school house was log cabin built by Bishop John Maughan in the year of 1867 and was owned by him. The first teacher at this place was brother William Dees. The enrollment was five pupils.

The pioneers were very busy making roads and bridges improving their surroundings. The first bridge across Bear River was built in the year 1868 about a mile and one-half northeast of Prue hill and

was known as the Packard bridge.

The first wagon road was built from Weston to the Packard Bridge over the Franklin Meadows to the town of Franklin.

The first school house was located on what is known as Peter Micklesen's corner on the south-east corner of Block two in the present town site of Weston.

During the year of 1868 a meeting house was erected on the public square where the present amusement hall is standing. As soon as it was completed it was used not only for religious services under the leadership of Bishop John Maughan but as a place for amusement as a school house for several years thereafter. The meeting house was built of logs from what is now known as the Clifton Basin.

The people were living in small log houses and "dugouts" or dirt cellars. A man by the name of James Mack built the first flour mill on the Weston Creek, south of the present location of the town of Weston, in the year 1867. His father was the first miller. The mill was a stone mill where the first was ground between two hewed stones of which the lower one was solid while the stop stone turned around on top of the lower one, and in this manner ground the wheat corn or other grain suitable for human feed.

The first Sunday school was organized in the year 1867 with brother Soren Jensen as superintendent.

All the land was first settled on what is known as Squatter's Right, on small tracts meted out to the settlers by the bishop or presiding elder. In the early seventies, the people commenced taking up land under the Homestead Act.

Water for all purpose was diverted from the Weston Creek, in small ditches. The first ditch was taken out in 1865 for irrigation purpose, and the same ditch is till existence, although enhanced and enlarged. It is known today as ditch number one. The first reservoir for storing water for irrigating

purposes built in the early eighties.

The first business building in Weston was a log room owned by Bishop John Maughan and was under the same roof as his dwelling. The merchants were John Maughan and Wilson Robbins. The first blacksmith shop was owned and occupied by brother Ferdinand Fredricksen, who was for many years was the village fiddler. He was a very industrious man and a dear friend to all the young people, who when they wanted to dance would gather together a few pounds of wheat to give to brother Fredricksen for getting him to play for them. Very often he played for nothing as the people had nothing by which to pay him.

The people had to go to Logan, Utah, for medical aid and there were no doctors or drugstores any closer. The practicing nurse of Weston, Sister Percialla Hoopes was very much appreciated as she rendered a helping hand in several cases of sickness and had the privilege of receiving the first white child born at Weston.

The crops grown by early settlers were wheat, potatoes, and corn, on account of crickets and grasshoppers destroying the crops several year in succession the menfolks had to seek work other place to get the very necessaries for their families. This worked a great hardship on the wives who had to take care of the work at home, and with the fear of being attacked by the Indians any time rendered the conditions so much harder.

In the early seventies a mail route was established by stage from Logan, Utah, twice a week. As this route was long and over very difficult territory with practically no roads, it was not very dependable. The people were very jubilant when in 1890, the first railroad was constructed on the west side of the Bear River which afforded them much better services.

The following comes from the LDS Church Archives and it was compiled by LDS Church historian, Andrew Jenson. The entry for this information comes under the entry of Weston Ward, Franklin Stake with the title of Historical records and Minutes. The microfilm call number is LR 101120 2. Only a few excerpts are included, but they include some interesting information concerning the early history of Weston.

Weston Ward consist of Latter-day Saints residing in the town of Weston and vicinity which is situated west of Bear River in Cache Valley in Oneida Co., Idaho [later to be part of Franklin county in 1913 when the county boundary was altered]. The town of Weston is beautifully located on the top of the high bench overlooking Cache Valley east and south, it is 26 miles by road northwest of Logan, Utah, 24 miles southeast of Malad City, 10 miles south of Clifton. About 10 miles by nearest road west of Franklin, 2 1/2 miles north of the boundary line between Utah and Idaho and _____ [the record is blank; perhaps it was meant to be filled in later] miles by railroad northeast of Salt Lake City. Only a small portion of the inhabitants live on the townsite, the majority being located on their respective farms and ranches in the immediate neighborhood.

A few families are located on Bear River and quite a number of others of the Weston Creek west of the settlement on the road leading to Malad Valley; that particular neighborhood is known as Cedarville and constitutes a branch of the Weston Ward. Nearby all the inhabitants of Weston are farmers and stock raisers, but owing to the scarcity of water for irrigation purposes, the town is not capable of growing very much unless dry farming should prove more of a success in the future than hitherto has been the case. There is, however, an amount of land fit for cultivation, if water could be obtained wherewith to irrigate it. A number of natural sites for reservoirs being found in the immediate neighborhood above the settlement, the building of reservoirs has already commenced. The Oregon Short Line Railroad passes within half

a mile of the town. The boundaries of the Weston Ward can be described as follows: South it extends to the boundary line between Utah and Idaho, west it extends to the summit of that range of mountains which separates Malad Valley from Cache Valley; north it extents to the line Robt. Taylor's quarter section of land, on the east Bear River forms the boundary of the Ward. The whole area of country embraced within the limits of the Weston Ward is about 12 miles square, six miles from north to south, and nine miles east to west.

In the fall of 1864 Marriner W. Merrill and others were delegated by the presiding authorities of the Cache Valley Stake to visit the large tract of country in Cache Valley lying west of Bear River Weston, Clarkston, Newton, Clifton, and Oxford are [now] located, there being no settlers in that part of the valley up to that time. The committee appointed reported favorably for the location of smaller settlements of the west side of Cache Valley and steps were immediately taken to settle that part of the valley The following winter (1864-1865) several brethren were called and several companies organized to settle west of Bear River. Of these organized one was sent to locate on or near the present site of Weston, another on to the site of Oxford and another to the site of Clarkston.

1865 Early in the spring 1865 Christopher Funk, Hans Funk, John Maughan, Wilson Robbins, Warner Hoopes and three others [Rasmus Nielsen was included in this group], all former residents of Richmond, Cache Co., Utah came over, agreeable to call, and settled on the Weston Creek at a point about 3 miles west of the present Weston townsite. John Maughan built a small log cabin that year and most of the other also built houses the same season, about half a dozen families arrived later in the season besides those we have mentioned. Christopher Funk was the first presiding Elder at Weston, he having been appointed to take charge of the new settlement before actual settlement took place. The settlement was named by Apostle Ezra T. Benson and Peter Maughan before the town was founded [in some in-line handwriting is the following "named for Sister Mary Ann Maughan wife of

Maughan whose maiden name was Weston". Ed. note: This information came from the personal history of Mary Maughan written circa 1894 and is very questionable. According to all other sources including my grandfather, Norman Nelson, the name of the town was called Weston because it was one of the first towns west of the Bear River. The name of the town and Mary Maughan's maiden name may only be coincidental.]

In 1866 because of Indian troubles the settlers of Weston left their location and moved their families into the larger and older settlements of Cache Valley, though some of the men remained to take care of the crops and spent some time with their families in other settlements returned occasionally to help those who remained to irrigate and harvest. As the Indian troubles seemed to be over, some of the families moved back to Weston the same fall while others sold out their holding and never returned; among the latter was Christopher Funk the presiding Elder.

In 1867 a grist mill was built on the Weston Creek by James Mack of Smithfield below the hill immediately below [or southeast] the Weston townsite.

1867 This year 1867 more settlers arrived and present townsite of Weston was located and surveyed and water ditch made to it [in-line handwritten "and in the summer of 1867 all the people moved onto the townsite from the upper location"]. Some time during the season, Peter Maughan, the presiding Bishop of the Cache Valley, visited the settlement and organized the saints into a regular branch of the Church with John Maughan as president and Warner Hoopers and Niels Georgeson (Jorgensen) his assistants or counselors. At that time Weston was supposed to be within the limits of Utah territory, and it continued to be thus considered until 1872 when the correct line was established between Utah and Idaho; then Weston became part of Oneida Co., Idaho.

1868 In 1868 some of the crops of Weston were destroyed by grasshoppers and a number of the brethren found it necessary to seek employment

on the railroad which at that time were being built in the territory of Utah.

1869 In 1869 the first school house was built at Weston, the amount for its construction raised for construction [construction here was crossed out and "by donation" written in-line]. Wm. Dees taught the first day school in that school house.

1870 In 1870 the first postmaster was established at Weston with John H. Clark as postmaster. The first store was commenced at Weston in 1870 by John Maughan.

1871 About 1871 a co-operative store was opened at Weston, a Company having been organized with capitol stock which was divided into ___ [the entry is blank here] shares [handwritten in-line is "\$5 each"]. No one person was permitted to take more than 20 shares of stock. This store subsequently proved a great [in-line "decided"] success and was a great help financially to the inhabitants of Weston.

1875 In December John Maughan was called to the Arizona Mission and removed from the ward with the family, after which Christian Olsen, president of the Teachers quorum, took temporary charge of the Ward.

1876. Alexander A. Allen, a resident of Logan, Cache, Co., Utah was called to preside over the saints of Weston. On the 22nd of February that year he accompanied Brigham Young Jr. and Bishop Wm. B. Preston to Weston and was duly ordained a High Priest and Bishop and set apart to his position. In June following he moved over to Weston with his family and assumed his duty of his office. He presided without counselors until the general reorganization of the Cache Stake took place in May, 1877. Immediately after his arrival at Weston he began to investigate the difficulties which existed there between the brethren in regard to their land rights. He was eventually successful in settling most of the difficulties, after which the brethren who had been engaged in quarrelling renewed their covenants by baptism according to the

1887 In the district court at Blackfoot, Idaho, Rasmus Nielsen of Weston was sentenced to imprisonment at Detroit, Michigan for unlawful cohabitation, together with a number of other brethren. They all left Blackfoot as prisoners, May 26, 1887 [the actual year was 1886 not 1887], and arrived at Detroit the following Saturday, May 28th. Christian Olsen was set apart for a mission to Scandinavia [Norway] Sept. 6, 1886 and returned October 23, 1888.

Ed. Note The following entry comes from the Encyclopedic History of the Church of Jesus Christ of Latter-day Saints by Andrew Jenson, p. 946. Some of the previous entries were used in constructing this article as some of the information is word for word.

WESTON WARD, Franklin Stake, Franklin Co., Idaho, consists of the Latter-day Saints residing in the town of Weston and vicinity. Weston is situated on elevated ground 2 1/2 miles west of Bear River, in Cache Valley, and commands a beautiful view of that valley looking east and south. It is 26 miles by road northwest by Logan, Utah, 25 miles by mountain road southeast of Malad, ten miles south of Clifton, three miles north of the boundary line between Utah and Idaho, and eight miles southwest of Preston Idaho, the headquarters of the Franklin Stake. Weston is bounded on the north by Dayton and Linrose wards, east by Bear River, south by the Idaho-Utah line, and west by Cedarville Ward.

Weston as a settlement dates back to the spring of 1865, when Christopher Funk and other located farms, agreeable to a call from the authorities of the Church, at a point two miles west of the present Weston townsite. John Maughan built a small log cabin that year, which example was followed by other the same season. Christopher Funk was the first presiding Elder at Weston, he having been appointed to take charge of the new settlement before the actual founding took place. The locality was named by Apostle Ezra T. Benson. A grist mill was built on the Weston Creek by James Mack in 1867.

That year also the present townsite was located and surveyed, and the settlement was organized into a regular branch of the Church with John Maughan as presiding Elder. Brother Maughan was succeeded in 1875 by Christian Olsen (pro tem), who was succeeded in 1876 by Alexander A. Allen as Bishop, who in 1886 was succeeded by John H. Clarke, who in 1889 was succeeded by James P. Michelsen as presiding Elder, who in 1891 was succeeded by John H. Clarke, who served second term as Bishop. Bishop Clarke was succeeded in 1902 as Bishop by Otto Gassman, who in 1911 was succeeded by Yeppa (Jeppe) Bensen, who in 1919 was succeeded by Thomas E. Rose, who in 1929 was succeeded by Nels S. Bastian, who presiding Dec. 31, 1930, on which date the Church membership of the Weston Ward was 654, including 131 children. The total population of the Weston Precinct was 878 in 1930, of which 429 were residents of the Weston Village.

This excerpt concerning Weston and John Maughan comes from the book, Peter Maughan Family History, pages 67-70. This book was published in 1971 by the Unique Printing Service at Logan, Utah. The authors of this particular portion of the book were George Maughan and Joseph Maughan. John Maughan was an early settler of Weston and served as bishop for the Weston area. It should also be noted that Peter Maughan, a leader in Cache Valley was John's father.

In 1865 John and his family returned to Cache Valley, and with six other families settled the town of Weston. But a part of their hearts would always remain in Bear Lake country, where they had buried an infant child, William Davenport.

During these years of founding settlements, contact with the elements of nature and with living things of the plains and mountains were intimate and oftentimes stern. The red men, whose native haunts had been invaded, presented an ever present problem. Many times, the very existence of the settlers depended upon the skill and tact with which the Indian was handled.

Proceeding on the premise laid down by Brigham Young that it was easier to feed them than to fight them, it was usually not too difficult to live a peace with the Indians—as long as the supplies which could be spared by the pioneers were sufficient to satisfy the native tribesmen.

But in the early years the demands of the Indians often far exceeded the ability of the settlers to give. Soon after the founding of Weston, Chief Pocatello of the Shoshones, a warlike and aggressive leader, with nineteen of his braves came and camped a short distance below the town. By messenger he communicated with John Maughan, demanding four fat beeves [cows] and flour. He threatened that if they were not forthcoming he would order the massacre of everyone in the little settlement.

John Maughan sent word back that he could not have four beeves, but only one small beef, because they did not have that many beeves for their own

squaws and papooses. At that, Pocatello led his band up to the town. They were dressed in their breechcloths and streaked with war paint. Pocatello repeated his demand.

In the face of this peril John answered chief Pocatello that a messenger would be dispatched to tell Peter Maughan; and if the Indian chief carried out his threat, before he could get over the hills he would be overtaken and killed. At the mention of Peter Maughan Pocatello's countenance changed. Withdrawing into conference with his warriors he decided to accept John Maughan's offer of one beef.

Years later Chief Pocatello returned, this time bringing also the squaws and papooses of his tribe. The settlers were in better circumstances by this time, and they gave him the amount he had demanded in his first encounter.

It should not, however be thought that all the Indians were of the temperament of Pocatello. There were many friendly Indians who visited the settlements. Trade with the red men was often a distinct benefit to the pioneers. At one time early in the days of the settlement, a destitute little band of Indians came to Wellsville from east of the mountains asking for food. In response to a request from Peter Maughan that food be supplied, John gave them a yearling steer, almost the only one he had. The Indians never forgot this. Thereafter, as they returned to the settlements with their wares of meats and skins for sale and barter, they always came first to the home of John Maughan, giving him a chance to take freely what he wanted.

John's wife, Mariah, told of how she selected, from the Indian's pack, some beautiful, almost white buckskin, from which she made a skirt to wear to Conference in Salt Lake City.

One autumn evening, as John and his little household sat around the hearth, the door opened and an Indian rolled a fine, freshly killed deer from his shoulders onto the floor.

At another time this Indian came with a strange

request which troubled John. The Indian wanted his gun. On the advice of Peter Maughan the request was granted. A few days later the gun was returned by the Indian, who came leading some horses. The brief explanation was given: "Indian take horse. Indian take horses no more." "Where did you find them?" asked John. Pointing over the mountains the Indian answered, "Long way." "How many Indians stole your horses", he was asked. Holding up four fingers he said, "That many." After this Indian borrowed the gun many times and usually returned with game which he divided with his white friend.

Perhaps the greatest struggle which the settlers had was with the land itself. What the scourges of grasshoppers and lack of water they went through some slim years. But gradually they conquered. Irrigation ditches were dug, and the land began to fulfill its productive promise.

John homestead a good piece of land, three-hundred-twenty acres extending down the Bear River "in the south field." George Harrison Maughan, a grandson, recalls the abundance of that farm in later years:

What a delight it was to go down to 'the old ranch'! There was good fishing in the river, and duck hunting in the sloughs, in the fall. Just to ride over the broad, level fields, or to work in haying, to 'tromp' hay and play in the big barn was real vacation and a boy's delight. To sit by the cold spring in the hillside between the barn and the house and drink of its refreshing water and to eat the crisp watercress are delightful memories. We stood the buckets of milk and jars of butter that spring to keep cold in summer.

John's love for the land is evident in the following story which he related to his grandson, George Harrison Maughan:

Spring had come. We were plowing and planting the grain and hay crops and had come to a field with long, level furrows. By our measurements it contained just five acres. That morning I left the

barn with my fine young yoke of steers while some of the stars were still shining and reached the field before it was quite light. I chose to plow around the field, which would leave the 'dead furrow' in the middle when plowing was finished. Those steers could pull that fourteen-inch plow and move as fast as I could walk holding the handles. When noon came, I undid the oxbows and let down their yoke and the oxen began to graze on rich, young grass where they stood. I ate my lunch, watered the oxen and were plowing again at the end of half an hour. Without resting, we moved steadily and rapidly up and down that field, the most earth flashing over the glistening moldboard, landing beautifully upside down in the previous furrow. As the stars came out that night we plowed the last furrow and finished that field, five acres in a day.

Along with his farming John had a store in a one-room log building in Weston. Wilson Robbins, who became his son-in-law, was partner in this venture. Robbins married Sarah, John's oldest daughter.

John was also busy in civic and church affairs. He served as bishop of Weston for eight years, between 1867 and 1875. The people prospered during this period and a thriving ward was developed. They built a combined meeting house-school house in 1868. It remained in use for both purposes until the later 1890's. Before this, school was held in a small log house belonging to John Maughan. The teacher was William Dees with five pupils.

John served two terms as justice of the peace in Weston. One of his cases was when two travelers came to town and stayed several days. One of the pair was a great talker. He could solve the perplexing problems of the day. He was most critical of government and knew how to save the world. It was a Sunday afternoon and many of the boys and men sat around on John Maughan's lawn and listened enraptured to his discourse.

Next morning word spread that the Preston Brother's store had been robbed. All the cash in the till, some eighteen dollars, had been taken.

Tobacco, clothing, some ammunition and other goods were also missing. The two strangers were suspected. Who else could it be? Everyone else lived in Weston. All they did and much of what they thought was common knowledge, and they were all known to be honest.

“John Henry” Campbell, the biggest and most silent man in Weston, was constable. He was just the man to capture and bring back the criminals. It took him one week. The next Sunday he was back with both his prisoners handcuffed together. He had following their trail northward through the other communities, where they had disposed of some of the stolen articles. When they were overtaken they were wearing some of the stolen clothing.

The night they were brought back they slept on the bare floor in the sitting room of the justice of the peace, John Maughan’s home, with the deputy sheriff between them handcuffed to each. Next day they were tried and convicted and sent to jail in Malad, the County Seat.



Sketch
of
Rasmus Nielsen

The following is a sketch of the life of Rasmus Nelson. This article was edited by Bert Nelson, who is a direct descendant and a great-great grandson of Rasmus Nielsen.

Rasmus Nielsen (Nelson) was born on 8 April 1831 in Farre, Aarhus, Denmark.¹ His parents were Niels Hansen and Anne Rasmussen. Rasmus joined the LDS church on 10 June 1855 when he was baptized by Niels Sorensen and was part of the Horsens Branch in Denmark.² About this time Rasmus had a steady girlfriend, who he had intended to marry by the name of Hansine Nielsen. They put off the wedding until they would both be in America. Going ahead in 1857 Hansine went to America with her mother, father, the parents of Rasmus and a young nephew, Niels Jensen. Rasmus came to Florence, Nebraska on May 25, 1859. Rasmus and Hansine were married in Florence, Nebraska on June 12, 1859. They were later sealed in the Endowment House in Salt Lake City on December 10, 1861. Christian Olsen, and his wife, Annie were witnesses at the sealing.³ After the marriage, Hansine and Hansine's mother pooled their money together with another family and bought a set of oxen, and a wagon. The wagon hauled the few worldly possessions that they had. They walked most of the way across the plains. Rasmus suffered terribly from rheumatism all the way and was sick when he reached Salt Lake City⁴ on September 15, 1859. Rasmus and Hansine may have travelled in separate companies.

At first Rasmus settled in Bountiful, Utah and his first child, Rasmus was born there on March 13, 1862. They would have stayed in Bountiful, but the call came that they along with other Saints should relocate in other towns further north. Rasmus and his family were asked to settle in Richmond. Their stay was brief and they were asked to move with six other families to Weston in April of 1865.

Early in April of 1865 a little band of Pioneers (of seven families) left their homes in Richmond and crossed the Bear River where the Weston Creek empties into the river. They settled on the Creek three and half miles

west of the present town site. The first seven families were: Christopher Funk (who acted as Bishop), Wilson Robbins sr., Rasmus Neilsen sr. [sic], Warner Hoopes, John Maughan sr., Hans F. Funk, and Samuel Rodgers.⁵

The setting was a primitive one as the narrative continues:

They all dug a hole in the ground and put a roof on (called a dugout); this was the kind of houses they lived in, with an open fire place and chimney for heating and cooking. They had no stoves in those days. The settlement was called Weston, because it was on the west side of the valley. They planted some crops mostly wheat this year. Each man had a little strip of land on the creek bottom separated with a ditch... But a little town was too much exposed however. The Indians began to make unfriendly demonstrations, as a result of which the new town had to be abandoned for a little while, and the settlers moved back to Richmond. In 1867 the settlers moved the town to the present site of Weston.⁶

During those early years at Weston it became a collection point for many Scandinavians, and Danes in particular.

For some reason Weston seemed to attract Scandinavians, so much so that it was often dubbed "Little Denmark." Danish was used freely in church because there were more who could understand that than there were who spoke English.⁷

About 1867 Rasmus and his family moved to Trenton, which was about eight miles south of Weston. They lived there a year or two and went back to Weston where Rasmus bought the quarter section west of Weston.⁸ About this time Rasmus was married to his second wife, Maren Christena Jensen on March 8, 1869. Maren was the daughter of Carl Jensen, and Lovisa (Louisa) Fredricka Dröger. (Note: In some other records Lovisa is referred to having the surname of Drega or Dreyer.) Carl Jensen and his family had arrived in Weston with some other settlers in 1868.

Between his two wives Rasmus Nielsen had nine children.⁹ They are listed here in the order of their birth along with the name of the mother.

Name: Rasmus
Born: 13 Mar 1862
Place: Bountiful, Davis, Utah
Mother: Hansine

Name: Anne Marie
Born: 20 May 1864
Place: Richmond, Cache, Utah
Mother: Hansine

Name: Ane Kierstien
Born: 20 Apr 1868
Place: Weston, Oneida, Idaho
Mother: Hansine

Name: Hans Christian
Born: 19 Jun 1870
Place: Weston, Oneida, Idaho
Mother: Hansine

Name: Louisa
Born: 3 Oct 1870
Place: Weston, Oneida, Idaho
Mother: Maren

Name: Carl Jensen
Born: 23 Aug 1873
Place: Weston, Oneida, Idaho
Mother: Maren

Name: Nels Rasmus
Born: 22 Sep 1876
Place: Weston, Oneida, Idaho
Mother: Maren

Name: Jens "James"
Born: 28 Feb 1879
Place: Weston, Oneida, Idaho
Mother: Maren

Name: Annie Maren Christine
Born: 30 Dec 1881
Place: Weston, Oneida, Idaho
Mother: Maren

Rasmus took his religion seriously and according to Weston ward records Rasmus and his old friend, Christian Olsen performed many priesthood

ordinances during the early years in Weston. In an effort to increase their faith Rasmus Nielsen, Christian Olsen and others visited Martin Harris at his son's home in Utah. Martin Harris was one of the three witnesses, who along with Oliver Cowdery, and David Whitmer saw the plates of gold, which were the basis for the *Book of Mormon*. The following is an account of that encounter by Martha Lundquist, daughter of Christian Olsen.

Martin Harris was quite old and feeble then. They introduced themselves and father [Christian Olsen] asked if he still believed he saw an angel. Martin Harris rose straight up, raised his hands high above his head and spoke in a loud, clear voice. He said, "No brethren, I do not believe I saw an angel, I know I saw an angel and heard him speak and saw the plates and I know that Joseph Smith was a true prophet of God." They talked to him for some time and asked questions. He seemed pleased to talk to them and bore such a powerful testimony that no one could doubt the truthfulness of what he said.¹⁰

The Mormon life-style in addition to religion included an agrarian economy. Rasmus role was that of farmer and rancher in Weston.

By the 1880s polygamy was the norm during this time and Rasmus now had two wives, however it was not easy on his first wife, Hansine. It was a trial to her, but she was very sincere in her faith, and lived it because she believed it. The two families of Rasmus lived apart, but he spent most of his time with his first family. The times were tough on polygamists since new laws were enacted that made polygamy illegal and punishable by imprisonment. Spies were often hired to try to find the husband with the other wife. After a time Rasmus was caught and sentenced to prison.¹¹ According to the church chronology several men were sent to Detroit, Michigan along with Rasmus.

In the District Court at Blackfoot, Idaho, the following brethren were sentenced to imprisonment at Detroit, Mich., for u.c. [unlawful cohabitation]; Andrew Jacobsen, of Bloomington, Bear Lake Co.; John J. Williams of Malad, Oneida Co.; Christopher Gardner, of Cherry Creek, Oneida Co.; Niels J. Joergensen, of Gentile Valley, Bingham Co.; **Rasmus Nielsen, of Weston,**

Oneida Co.; Thos. H. Wilde, Hans Rasmussen and Niels Graham of Mink Creek, Oneida Co., John Jelly, of Franklin, Oneida Co. They all left Blackfoot as prisoners on the 26th and arrived at Detroit the following Saturday (May 28th) [1886]¹²

The conditions in the prison were less than ideal and the worst one was the requirement to remain silent, which was akin to the code of silence required of American hostages held in Beirut, Lebanon during the late 1980's and early 1990's.

The conditions of the prison were infamous in their description by church leaders and inmates alike, however the conditions just prior to Rasmus' arrival to the prison shows the prison in a different light for some Arizona Mormons imprisoned for polygamy.

In its day, the House of Corrections, in which they were confined, was considered a model prison where clean and pleasant physical facilities were combined with strict discipline based on a Rule of Silence. It was also common for federal prisoners from the West to be incarcerated there. Nevertheless, the Mormons thought it cruel and unusual punishment to send their people to Detroit, and they have called the prison an "American Siberia". John Taylor himself may have coined the term when he remarked in a public address: "We have here in America today an 'American Siberia' in Detroit, to which place, upwards of two thousand miles from their homes—men are banished for a term of years"

It was natural that the Mormons, who saw themselves under attack from a hostile nation, would emphasize and even idealize the difficulties their brethren experienced in Detroit. The Salt Lake City Deseret News, which was closely affiliated with the church, printed letters written home by the prisoners. Some of these tended to create a negative impression of prison conditions, and one of the inmates in particular, Christopher Kempe, emphasized his role as a martyr by describing the loneliness, the degradation of being associated with criminals, and the prolonged nature of his ordeal.

While the regimen at the House of Corrections was psychologically debilitated for some Mormons, Bishop Udall's report on prison life clearly showed that the Arizona inmates were comparatively well treated. He found the discipline "very rigid and humiliated," but he also noted that Mormons were granted numerous favors.

One of these was that four of them were allowed to occupy two adjacent cells, which was apparently contrary to prison rules. They also could meet and converse once a month. During his confinement Udall himself gained weight and seemed healthy.

Visitors came quite frequently. One person, known only as "a Michigander," sent the *Deseret News* a full report, claiming that Udall and his friends were better off than polygamists serving time in the Utah penitentiary. Comparing the Utah prison with the Detroit facility, Brigham Young, Jr., wrote Ammon Tenney: "Our pen here is a filthy hole and our innocient [sic] brethren have been thrust in with thieves [sic] and murderers. Your condition is not so lamentable; you have cleanliness and order and are not abused."¹³

During his stay at the prison Rasmus did write to his family and mentions his sorrow concerning the death of his daughter Anne, who died on August 27, 1886. The other family members mentioned in the letter were Ramus Nelson, Jr. (his firstborn), Sine (Hansine), his first wife, Fredrick (son-in-law and husband to Anne), Stene (a nickname for his second wife, Maren; possibly a variation on her middle name, Christena). A reference to Bollete and Bro. Janson are a mystery as how they related to Rasmus.

The following is the full text of that letter.¹⁴

Sep. 19-86
Detroit, Mich.

House of Corrections
Rasmus Nelson Jr.
Weston, Oneida, Co., Idaho

Dear Family,

I have received your letters and was glad to hear from you. I hope you will try to feel as well as possible under the circumstances. Let us thank the Lord for releasing Annie from her suffering, although we will miss our girls very bad, still we must acknowledge the Lord's hand in all things. Sine you must feel as contented as you can and the children also. I say the same to Fredrick. We would not call her back to this world of sorrow and trouble if we could. Sine we have lived together over 26 years. I have been home with you most of the time, and now when sorrow comes I am so far away. You must try to be comforted and visit your sisters when you feel lonely. The Lord is with us all and will assist

us if we keep his commandments. I have received one Detroit [news]paper 3 weeks ago, received none since.

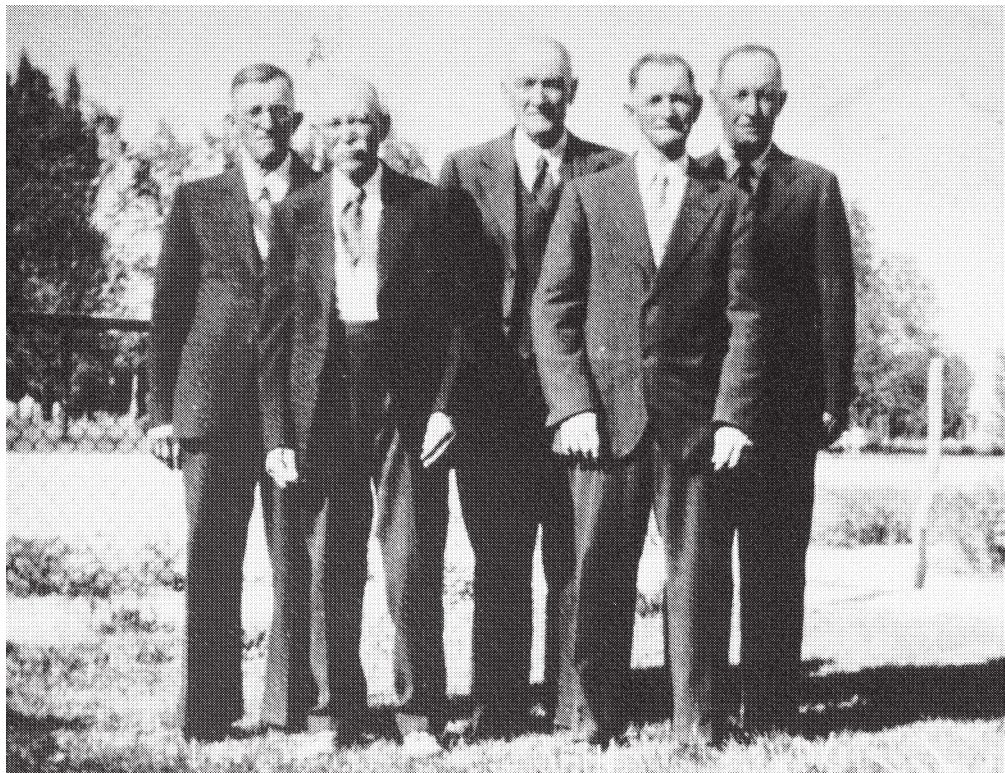
I received Stene's letter last night. I thank here for the pretty card. I wish you would let Bollette read my letters so she can write to Bro. Janson. I have received three letters from him. I hope you will continue to write to me. All letters are read both going and coming. Everybody are expected to work here. My health is good, and feel firstrate in spirit. Remember me kindly to all my friends. I hope my sister will stay with you awhile. You must give my best respect to Auntie and the children. Stene you must try to cheer up. This I say to you all. I ask my Heavenly Father to bless and comfort you all. My best wishes to you all. No more at present from your loving father and husband.

Rasmus Nielson

The conditions notwithstanding Rasmus suffered terribly from rheumatism and it had gotten worse after his arrival. After nearly eleven months in prison Rasmus was released as the record shows:

Sat. 19 [March 1887] Andrew Jacobson, John J. Williams, Christopher Gardner, Niels J. Jorgensen, **Rasmus Nielsen**, Thos. H. Wilde, Hans Rasmussen, Niels Graham, John Jolley and Wm. Handy were released from their imprisonment at Detroit, Mich., and started for home. They were liberated, five days before their sentence expired, through the decision of the U.S. Supreme Court.¹⁵

Rasmus was now 56 and upon his return to Weston he never was quite the same. Some have thought that the conditions in the prison contributed to a premature death.¹⁶ Rasmus Nielsen died on May 17, 1896 in Weston, Idaho at the age of 65.



The sons of Rasmus Nielsen (left to right)
Nels Rasmus, Rasmus Jr., Carl, Hans, James

Notes and Bibliography.

1. Weston Ward Record of Members [1875]-1942. LDS Microfilm 7633, items 2-6.

2. LDS Branch Records for Horsens Branch, GS Call 8551 Pt. 11. There is one remark on the bottom of the record which states, "Moved to Laasbye 8 July 1856".

3. Mabel Pratt, "History of Hansine Nielsen Nielsen", p. 1 photocopy in possession of the Editor. See also LDS Microfilm 1149514 for a record of the sealing.

4. History of Hansine Nielsen Nielsen.

5. Lars Fredrickson. "History of Part of Franklin County (Weston Idaho)" p. 1. A copy was obtained from the International Society Daughters of Utah Pioneers in Salt Lake City.

6. Lars Fredrickson. Edited by A.J. Simmonds. *History of Weston Idaho*. Published by Utah State University Press, Western Text Society Number 5. pp. 10-12.

7. Bert Nelson editor, *Weston Memories*, Biography of Matthew P. Fifield, p. 55.

8. History of Hansine Nielsen Nielsen.

9. Weston Ward Record of Members [1875]-1942. LDS Microfilm 7633, items 2-6.

10. Bert Nelson, editor, *Weston Memories*. Biography of Christian Olsen and Annie Ellingsen by Martha Olsen Lundquist and Joyce Nelson Bingham.

Possible confirmation of the event was received in a letter the editor received from Derl Pratt, dated 27 September, 1990 who wrote about this incident.

[In Christian Olsen's] history it mentioned his visit along with my great grandfather Rasmus to Martin Harris. My grandfather Rasmus, Jr. always carried with him a copy of Martin Harris' testimony recorded

in 1875. I'm sure he did that because he been previously impressed listening to his father and his father's good friend Christian Olsen discuss Martin's testimony.

11. History of Hansine Nielsen Nielsen.

12. Andrew Jenson, *Church Chronology*, p. 133 from the entry May 24, 1886. Bold typeface added.

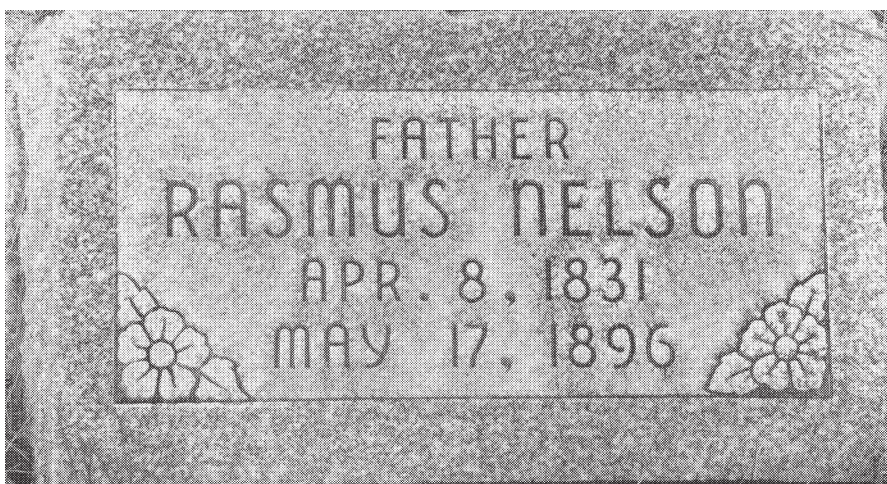
13. JoAnn W. Bair and Richard L. Jensen, "Prosecution of the Mormons in Arizonia Territory in the 1880's" *Arizona and the West*, Volume 19, Number One, pp. 38-39. For more information on John Taylor's comments see B.H. Roberts, *History of the Church*, Vol. VI, p. 260.

14. A copy of the letter from Rasmus Nelson to his family is in the possession of the editor.

15. Andrew Jenson, *Church Chronology*, p. 145 from the entry Saturday, March 19, 1887. Bold typeface added.

16. Mabel Pratt, "History of Rasmus Nielsen Jr.", p. 2 photo copy in the possession of the editor.

Martha Olsen Lunquist and Joyce Nelson Bingham, "Biography of Christian Olsen and Annie Ellingsen", which appears in *Weston Memories*.



Rasmus Nielsen and his two wives, Hansine "Sine" and Maren were buried at the Weston, Idaho cemetery

The following article originally appeared in Utah Historical Quarterly, Volume XXI, October 1953, pages 285-305. The article was entitled, "MORMONISM IN IDAHO POLITICS, 1880-1890" and it was written by Grenville H. Gibbs. A footnote to the article indicates the background of the author. He is a native of Pocatello, Idaho. He received his education in the Idaho public schools, University of Idaho (Southern Branch), University of California, Oxford University, University of Idaho, and the University of Utah. The latter institution award him a doctor's degree in 1952, his dissertation being "Idaho Becomes a State".

The purpose of this article is to set the historical setting for the following article.

Much has been written about the political struggles between the Mormons and the non-Mormons in Utah. Those battles were fought mainly between an overwhelming majority of Mormons and an almost minute group of non-Mormon residents led by handful of anti-Mormon officials appointed to govern the Territory of Utah. An entirely different set of circumstances existed in the Territory of Idaho. There the Mormons were in the minority at all times, but peculiar conditions made their minority position an advantageous one.

The Territory of Idaho was established by act of Congress in 1863 as a result of a series of gold and silver mining booms which began in 1860 in the Clearwater River Valley at Oro Fino and progressed southward to the Owyhee discoveries in the vicinity of Silver City. These mining booms brought many people from states of the middle South, such as Missouri, to Idaho. They were mostly Democratic in their party preferences. Consequently the Idaho Legislative Assembly was largely dominated by the Democrats during the first twenty years of its existence as a territory.

In 1863 there was a considerable colony of Mormons in the southeastern corner of the territory. The colonizing genius of the Latter-day Saints under the leadership of Brigham Young had established permanent settlements within

what was to become Idaho as early as 1860. By 1877, when the great Mormon leader died, there were approximately thirty-one distinct Mormon settlements in Idaho.¹ By 1880 these settlements had extended as far west as Oakley and as far north as Rexburg. The Mormon population was highly concentrated but existed in islands. In the absence of civil courts and law officers these islands were largely self-contained with the bishop ordinarily elected as a civil officer frequently the county probate judge. To the Mormon it was very natural to place his church leaders in public office. When non-Mormons came into contact with the theocratic features of Mormon communities they resented the intermixture of religion and politics. They also resented the tendency of the Mormons to band together against outsiders. Even more they resented the almost terrifying attitude of certainty which the Mormons maintained in relation to the religious doctrines. To see the Mormon declare so confidently that his was the only true religion made the non-Mormon writhe in self-righteous anger and assume a crusading spirit.

These factors had been present in the conflicts between the Mormons and their neighbors in Ohio, Missouri, Illinois, and Utah. They were also present in Idaho. In addition, the position of the Mormons in Idaho was complicated by political circumstances peculiar to that territory. Non-Mormons in Idaho were rather evenly divided between Democrats and Republicans during the 1870's and 1880's. The Democrats, with a slight edge attracted the Mormons more consistently than did the Republicans. As a result the Mormons exercised a balance of power not unlike the balance they had maintained between the Whig and Democrats in Illinois, which had enabled them to extract from Illinois the remarkable degree of autonomy which featured the Nauvoo period of Mormon history. In 1880 this balance was becoming rather precarious since only Bear Lake, Oneida, and Cassia counties could send Mormon delegates to the territorial legislature while the non-Mormon counties of the west and north were increasing in number and population.

The issue over which the battle was joined was the

insistence of the Mormons to retain and actively defend the doctrine of plural marriage. It appears probable that some other pretext would have been discovered had this one not existed, but it provided a dramatic moral issue over which politicians could become indignant. The doctrine sprang from the announcement, on August 29, 1852, by the Apostle Orson Pratt that "Celestial Marriage" was enjoined upon the "Saints" by Divine Revelation.² Briefly, the doctrine declared that eternal salvation was to be attained in its highest degree by the peopling of the earth with bodies which might house the spirits making the world of the living a more saintly place. Only the most faithful servants of God were to be permitted plural marriage and any man who used it as a cloak for satisfying his sensuality only made more certain his eternal damnation. The Latter-day -Saints accepted the doctrine, on the whole, as a vital concept of their religious dogma. Many devout church members accepted and defended it although they personally refused to practice it.

The Mormons had been harried from one place to another without the doctrine of plural marriage. With it they were subjected to continuous attacks aimed at their destruction as an organized religion. The Morrill Anti-Bigamy Act of 1862 prescribed a fine and term of imprisonment for persons convicted of bigamy. It soon proved ineffective due to the fact that no proof of the existence of a second marriage could be had when the witnesses were sworn to absolute secrecy even to the extent of perjury. Furthermore, a wife could not testify against her husband. In a futile attempt to make convictions for polygamy possible, Congress enacted the Poland Law in 1874 in order to provide that non-Mormon juries could be drawn in polygamy trials. It soon became apparent that a jury with even a minority of Mormons would not convict a Mormon of an act which their church considered a hallowed feature of its doctrine. By 1880 it was clear that new measures would be necessary.

By this same time a series of political developments in Idaho had progressed to the point where the question of Mormons and Mormon polygamy began to take on significance. The anti-Mormon

movement in Idaho appears to have begun in the local politics of Oneida County. It was in that county that Mormons and non-Mormons met on the most nearly equal terms.

The election campaign of 1880 in Idaho produced a number of anti-Mormon rumors and tales that foreshadowed more bitter things to come. In September, for example, the *Deseret News*, a newspaper widely read among the Mormons of southern Idaho and spokesman for official Latter-day Saint policy, published a rumor which it branded as only another trick of the "Malad Ring" of anti-Mormons in Oneida County.³ The rumor asserted that a Bishop Fisher, a census enumerator, had falsified the census returns from the Blackfoot area in order to increase the population. This incident appears to have been only a crude attempt to stir up anti-Mormon feeling and thus influence the coming election. On October 6, the Oneida anti-Mormons formed an "Independent Party" convention at Malad. The convention set forth its intention to exert influence in favor of any candidate who would be independent-apparently meaning independent of the Mormons. Its platform declared that the new party would "fight to the bitter end, by all honorable means, the efforts of any religious sect to trail a free people in the dust at the wheels of a priestly chariot."⁴ This small beginning accurately forecast both the aims and the techniques of the later organized anti-Mormon movement which had greater success.

The issue of domination by the Latter-day Saint Church in political matters was made more explicit a few weeks later when the *News* reported that a Boise City newspaper of Republican leanings (probably the *Boise City Republican*) had spread the charge that Mormon delegates to the Idaho Democratic Territorial Convention had been ordered to support a candidate not to their personal liking because of instructions from George Q. Cannon in Salt Lake City.⁵ Along with the moral indignation against polygamy, this issue of church interference in politics was to be used persistently to belabor the Mormons.

The Idaho legislature met December 13 and heard Governor John B. Neil request, for the first time in the territory's history, that legislation be enacted to enable Idaho to do under its own laws what it could not do under the Federal Anti-Bigamy Law. The governor proposed that law enforcement officers be permitted to arrest and to obtain convictions against persons who advocated or preached the doctrine of plural marriage. This law was to include the provision that evidence of cohabitation (actually living together) could be accepted as proof of a polygamous marriage.⁶

The year 1880 was a pivotal year for still another reason. The man who was to apply an innate skill in the manipulation of men and political forces to the issue of Mormon influence in Idaho politics arrived in the territory. That man was Frederick Thomas Dubois, a twenty-nine year old Indian-ian, fresh from Yale College and with important family connections with the Harrisons of Indiana and with Shelby M. Cullom the governor of Illinois. Fred Dubois came to Idaho with his brother Jesse who had an appointment as physician at the Indian Agency at Fort Hall. He arrived with no money and, according to his own word, no political ambitions. However, he had antecedents deeply rooted in politics. His father had been a friend to Abraham Lincoln, a public official of considerable importance in Illinois, and one of the- founders of the Republican Party.⁷ During 1880 and 1881 he worked at odd jobs at the Fort Hall Agency until he saw an opportunity to obtain the appointment as United States Marshal for Idaho. He had no difficulty in getting the appointment and soon began using the duties of his office, as well as its privileges, to build an anti-Mormon organization.

By the time 1882 had rolled around the anti-Mormon forces were beginning to draw together into a tightly organized machine. Dubois very easily became the manipulator of that machine. At about the time he became marshal, Congress put into his hands the tools with which to harry the Mormons and build up an anti-Mormon prejudice which would enable him to destroy their political strength in Idaho. The Edmunds Act became law on March

23, 1882.⁸ It provided two major weapons for use against the Mormons. The first of these was the authority to convict persons on a charge of illegal cohabitation, making it unnecessary to prove in court the existence of a polygamous marriage. The second weapon was the disqualification of all persons who lived in a state of polygamy or unlawful cohabitation from exercising the rights of voting, holding office, or serving on juries in trials for polygamy or unlawful cohabitation. As will soon become apparent, even these restrictions were not enough to bring about the submission of the Mormons, but they enabled law-enforcement officials such as Dubois to arrest vastly greater numbers of Mormons and to obtain frequent convictions. Subsequently, instead of having to convince a partly Mormon jury of the criminality of an act which the Mormons thought sanctified, the prosecutor could obtain an all-gentile jury which was already convinced that plural marriage was a crime and that most Mormons were guilty. Dubois himself said that the Edmunds Law made it possible to destroy polygamy because convictions could be had on the most limited kind of evidence. He related that his job required only that he obtain evidence that a man living in a certain town was known to visit the home of a certain woman in the same town who bore the same last name as his own, was known to permit her to charge groceries to his account, or that the woman could not prove the parentage of her children. The all-gentile juries would accept this sort of evidence and grant a conviction.⁹

However, it remained for the political rather than the legal activities of the Dubois faction to be the effective force in taking away from the Mormons their influence in Idaho affairs. Despite Dubois' claim just referred to, and despite the fact that he did bring about many more convictions of Mormons than his predecessor had done, there was no probability that he would have been able to force the Mormons to give up plural marriage or to detach them from their affiliation with the Democratic Party by means of the Edmunds Law alone. It soon became apparent that his objective was more complex than the mere destruction of polygamy as a moral evil. His real aim, appar-

ently, was to reduce the Democratic Party to a minority position in the territory in order that he, a Republican, might become a power in Idaho affairs and that Idaho might become a state under Republican sponsorship and Republican control. That these were his true aims is demonstrated by remarks made by Dubois in his reminiscences. He persistently maintains therein that he did not act out of hatred for the Mormons, but out of opposition to the united behavior of the Mormons and what he contended was hatred for the dictated behavior formulated by the leaders of that church and forced upon the members by religious compulsion. He declared outright that:

Those of us who understood the situation were not nearly so much opposed to polygamy as we were to the political domination of the Church. We realized, however, that we could not make those who did not come actually in contact with it, understand what this political domination meant. We made use of polygamy in consequence as our great weapon of offense and to gain recruits to our standard. There was a universal detestation of polygamy, and inasmuch as the Mormons openly defended it we were given a very effective weapon with which to attack.¹⁰

The election of 1882 was the beginning of the turning of the tide in the struggle to deny the Mormons political influence in Idaho. After that election the anti-Mormon campaign gained momentum under the guidance of Marshal Dubois until the climax was reached two years later. It was not possible to prevent the Mormons from voting in the 1882 election, despite the provisions of the Edmunds Law. This was because the law made no provision for the disfranchisement of any but convicted polygamists. Relatively speaking, only a small number of Mormons could be kept away from the polls. A county such as Bear Lake, with almost an exclusively Mormon population, could send Mormons to the legislature unless all Mormons were disfranchised. Total disfranchisement, therefore, became the objective of the anti-Mormon movement.

The period between the elections of 1882 and 1884 was one in which political forces were be-

ing realigned preparatory to the climax. Marshal Dubois chased “polygs” and “cohabs” strenuously and used his office and his duty of providing witnesses and jurors for trials to spread propaganda and enlist support for the anti-Mormon cause. He was allowed fees and expense accounts for the witnesses, and he managed to pad his accounts enough to give any potential anti-Mormon some sort of profit or advantage to gain his loyalty.¹¹ The poorly organized anti-Mormon “Independent Party” of 1880 did not survive. As the election of 1884 approached the organizing genius of Dubois laid the groundwork for a new party which would not only survive but would move into the Republican Party organization and take control. The group of men who joined the marshal in the movement was composed of such influential figures as H. O. Harkness, a wealthy rancher from the Portneuf River Valley, H. M. Bennett, a prominent merchant from Oxford, and William E. Wheeler, publisher of the Blackfoot Register. A key figure in the organization was the obscure but clever lawyer H. W. Smith who had left the Democratic Party because he felt it was submitting to Mormon domination. He became a sort of political “hatchetman” and lieutenant to Dubois and has been variously described as an accomplished constitutional lawyer, a gunman, and early-day ward heeler. However, the Republican Party gave little support to the anti-Mormon group until the 1884 election demonstrated its vigor and strength.

As a result of that hectic election the anti-Mormon cause gained enough strength in the legislature to usurp the position of balance previously held by the Mormons. To gain such a victory in that election it was necessary to resort to various kinds of trickery. Dubois and Smith (called “Kentucky” Smith) were skilled in such tactics. They formed a party organization at Malad City on October 15, 1884, calling it the “Anti-Mormon Party of Oneida County.” They nominated a group of anti-Mormon candidates, declared opposition to the Mormon candidates picked by the Democratic Party at Oxford earlier, heard Dubois utter a tirade against the Mormon “incubus which is slowly but surely settling down upon us,” heard John Taylor

(President of the Mormon Church) roundly abused, and approved an attack on the Mormon officials of Oneida County for extravagance and abuse of local public funds.¹² This last portion of the attack seems to have been a bit of window-dressing designed to prepare the way for an attempt to divide Oneida County. In such a way a new county would be created having an anti-Mormon majority which would send anti-Mormons to the legislature and add to the Dubois strength there. The plan was successful and Bingham County was created by the legislature that met after the election.¹³ The new county became the center of the anti-Mormon fight in later years.

Split by an anti-Mormon defection at the pre-election territorial convention, the Democrats were somewhat weakened in their attempt to get John Hailey, a longtime politician and ex-delegate to Congress, elected as Idaho's delegate to Washington. But they were successful since the Republican candidate, incumbent T. F. Singiser, was more seriously weakened by his poor record during the previous two-year term he had served in Congress. For the first time in Idaho elections the anti-Mormon crusade employed widespread election frauds. While charges of election irregularities came from both sides, the accusations levied against the Dubois organization in Oneida County appear to have had sufficient strength to be at least partly credible. The aftermath of the election left the impression that the Anti-Mormon Party had been willing to go to considerable extremes to make certain that its candidates were elected in Oneida County. That party had made no attempt to win Bear Lake County, apparently realizing the impossibility of doing so. In Oneida County the two forces were evenly enough matched that the Mormons could be defeated if the proper tactics were used. According to the persistent accusations, the ballot boxes in non-Mormon precincts such as Eagle Rock, Camas, Pocatello, and Blackfoot were stuffed extensively. As a result the Board of County Commissioners, acting as a Board of Canvassers, threw out, under authority of existing laws, large numbers of the votes in those precincts. The commissioners were predominantly Mormons

and claimed that the rejections were due to the fact that more votes had been cast in those precincts than there had been registered voters. The anti-Mormons claimed the votes had been thrown out in such a way as to assure victory to the Mormon candidates. The dispute raged in the newspaper and was soon taken to the courts.¹⁴ The Dubois supporters got an injunction from Judge John T. Morgan, of the United States District Court, ordering a re-canvass of the vote in Oneida County. The commissioners then refused to comply with the order, contending that the Board of Canvassers had gone out of existence. They went into hiding so that the writ could not be served on them. The anti-Mormons then turned to Governor William N. Bunn, a man of violent anti-Mormon tendencies already, and got a promise of the appointment of a new Board of Canvassers. The commissioners promptly came out of hiding and made ready to comply with the court order, but the Dubois men seem to have taken a more direct method of gaining their ends. The Mormons alleged that on the night of November 26, William B. Thews, auditor and recorder for Oneida County, while working late in his office, was accosted by a gang of anti-Mormon office seekers including Harkness, Smith, and Bennett, who forced him at the point of a gun to make out a set of certificates of election for all the candidates of their party. The anti-Mormon account of the incident denied the use of force. Mr. Thews was sleeping over his desk when the party paid him a visit so one of them climbed through a transom, unlocked the door, and let the rest in. The conversation was completely peaceful, and the recorder made out the certificates under no compulsion other than the obvious fact that a truthful count of the votes entitled the anti-Mormon party candidates to office.

As a result of this squabble two seats of delegates to the territorial legislature appeared in Boise City in December and claimed seats. The anti-Mormon wing of the Democratic Party joined with the Republicans in the legislature and seated the Anti-Mormon Party men from Onedia County-including "Kentucky" Smith who had been a candidate for a seat in the council. Despite the counterattack by the

few Mormons remaining in the legislature and their small group of friends, by which a series of resolutions were introduced seeking investigations of the election in Oneida County, the anti-Mormons were not unseated.¹⁵

The Idaho legislature proceeded to organize itself on an anti-Mormon basis with Dubois' friends in key positions. "Kentucky" Smith, for example, held the vital post of Chairman of the judiciary Committee which passed upon all of the anti-Mormon legislation subsequently introduced. The first and most important step toward the destruction of Mormon political power in Idaho was to disfranchise the Mormons-not just polygamous Mormons but all Mormons. To accomplish this Smith brought forward a bill more extreme by far than the Edmunds Law. It amended the election laws of the territory to provide that no person convicted of bigamy or polygamy; no person who taught, advised, counseled, or encouraged any other person to commit the crimes of bigamy or polygamy or plural or celestial marriage; or no person who was a member of an organization which taught those crimes as a rite or ceremony should be allowed to vote at any election or hold any official position of trust or profit under the territory. To provide the machinery for enforcement the bill included what became known as the Idaho Test Oath. It provided that any qualified voter could challenge the right of any person offering to vote and such person was then required to subscribe to the oath included in the act. The oath was as follows-

You do solemnly swear (or affirm) that you are a male citizen of the United States, over the age of twenty-one years; that you have actually resided in this Territory for four months last past and in this county for thirty days; that you are not a bigamist or polygamist: that you are not a member of any order, organization or association which teaches, advises, counsels or encourages its members, devotees or any other persons to commit the crimes of bigamy, polygamy or any other crime as defined by law as a duty arising or resulting from membership in such order, organization or association, or which practices bigamy, polygamy or plural or celestial marriage, as a doctrinal rite of such organization. That you do not, either publicly or privately, or in any manner whatever teach, advise, counsel or encourage

any person to commit the crime of bigamy or polygamy or any other crime defined by law as a religious duty or otherwise. That you regard the constitution of the United States, and the laws thereof, and of this Territory as interpreted by the courts, as the supreme law of the land, the teachings of any order, organization or association to the contrary notwithstanding, and that you have not previously voted at this election. So help you God.¹⁶

The Test Oath Act, as it was called, was passed and became law by February 3, 1885. That date provided the dramatic climax of the bitter struggle. The political decision was made. The Mormons could no longer remain in the fight politically. They had recourse to the courts in order to test the constitutionality of their disfranchisement, but until such a decision could be had they could not vote or hold office in Idaho, unless they chose to resort to force. Being a people who respected authority and the law, they do not seem to have contemplated extralegal action of any kind. Unless they abandoned their religion no Mormons would be allowed to vote in the election of 1886. Such a development would remove all Mormons from the next legislature and even from local offices in communities where every resident was a Mormon. The gentiles could then govern at will and inflict any restrictions upon their opponents that they thought could be justified under the Constitution and laws of the United States. More important, so far as the Dubois faction was concerned, was the fact that Idaho could be brought into the Union, not only with the Mormons removed from political power, but with the Dubois men in the saddle. For without the Mormons the Democrats were not numerous enough to elect a majority in the legislature, to control a constitutional convention, or to elect state officials once admission to the Union were attained. It is for these reasons, then, that February 3, 1885 is taken as the climactic date in the battle over Mormonism in Idaho politics.

Although the period after February, 1885 was in the nature of an anticlimax in Idaho politics, there were two developments in regard to Mormonism which must be traced. First there was the problem which faced the anti-Mormons of holding the line

politically and making certain that the Mormons did not vote. Second there was the battle to be fought through the judiciary of Idaho and of the United States. It was not to be expected that the Mormons would press the first line of attack strenuously, but the judicial struggle was to see them exert great effort in their own defense.

Dubois' campaign to keep the Mormons submissive received a strong reinforcement in April, 1885. The United States Supreme Court, in the case of *Clawson v. the United States*, ruled that the exclusion of Mormons from juries in trials for polygamy and unlawful cohabitation was proper because a Mormon would possess an inherent bias. Also upheld, in the same decision, was the practice of procuring a panel of jurors by the open venire system, whereby the marshal could select persons for jury duty among the citizenry without any specified method.¹⁷ Dubois had been using both techniques in his drive against Mormon polygamists. The court decision cleared him of charges of using unconstitutional tactics. His increased Mormon-hunting appears to have been designed to keep the Mormons on the defensive so that they would not be likely to make an effort to vote at the 1886 election in defiance of the Test Oath Law. His fervor as a Mormon-hunter is exemplified by the story he tells of an incident of the winter of 1885. A group of his deputies was dispatched to Paris to arrest certain Mormons who were thought to be living in polygamy. They were sent across the high mountains from Oxford in the dead of winter, through deep snow, and arrived in the early dawn. Some seven or eight arrests were made and convictions were obtained in all cases. The efficient Mormon espionage system made such extreme measures necessary if the wanted men were to be caught at home before they could be warned and could go into hiding.¹⁸

The hopelessness of the Mormon plight was illustrated by the incident in which Dubois remarked that his juries "would convict Jesus Christ." The marshal was called before Judge Morgan, but was able to explain that he had only meant that no person who practiced polygamy would escape

conviction, even though it were Jesus Christ himself, and the judge accepted his explanation. The fact that a Democratic administration headed by Grover Cleveland had come into office in the national government led the Mormons to hope for a respite. But, 'although judge Morgan was removed from office and a Democrat, James B. Hayes, replaced him, and Edward A. Stevenson, a Democrat, became Governor of Idaho, no letup in the prosecution of Mormons followed. By the spring of 1886 some relief appeared to be in sight, since Dubois saw that his tenure as a Republican marshal under a Democratic administration was limited. He prepared to launch himself as a candidate for the office of delegate in Congress. It was his effort to achieve election to that office which became the feature of the 1886 election campaign.

At Malad City on August 16, 1886, the Anti-Mormon Party registered a unanimous testimonial for Dubois. A strongly instructed delegation was sent from Oneida County to the Republican Territorial Convention set to begin on September 8 at Hailey. It was their effort which was largely responsible for putting Dubois across as the choice of the Republican Party for the delegate nomination.¹⁹ The Democrats chose John Hailey, who had a reputation as a friend of the Mormons, to oppose Dubois. However, there were enough anti-Mormons among the Democrats by this time to make it necessary for Hailey to take a strong stand against the Mormons, to make a pretense of refusing the nomination unless the Mormon delegates to the convention were unseated, and to have an anti-Mormon statement written into the party platform.²⁰ The campaign was a violent one, insofar as language was concerned. Notarized statements attesting to Dubois' immorality and dereliction of duty were published in Democratic newspapers, and personal abuse of every kind was heaped upon Hailey by Republican papers. Dubois won by a narrow margin. No election frauds of any consequence appear to have been committed. Dubois attributed his victory to the hatred of Mormonism and its doctrine of polygamy.²¹ It would seem to be more accurate to say that his victory was due to the fact that no Mormons were allowed to vote.

Anti-Mormon activity in Idaho subsided steadily after the departure of Dubois for Congress. In March, 1887, Congress passed the Edmunds-Tucker Law in order to strengthen the anti-Mormon campaign in Utah.²² Its effect in Idaho was not particularly noticeable. Dubois, from his seat in the House of Representatives, took several opportunities to keep up his anti-Mormon crusade. In February, 1888, for example, when a bill was before Congress to admit Utah to statehood, he launched a tirade against the Mormons which rivaled in ferocity his campaign speeches of 1886. He said that the people of Utah so hated American institutions that once they had attained statehood they would violate their solemn pledges, reassert the dominion of their church over the state government, and extend protection to polygamy.²³ But his chief interest rapidly shifted to the promotion of Idaho's admission to the Union. The issue of Mormonism and Mormon polygamy was raised again during the election of 1888, but only mildly. Dubois was reelected as a vote of confidence. He therefore undertook a concentrated campaign among members of Congress to line up support of an Idaho admission bill.

The second phase of the Mormon question, after 1885, was more important and received more public attention. There were three important judicial challenges to the Idaho Test Oath Law. In general they followed on or another, or both, of two arguments. The most often employed the contention put forth by the Mormons was that the law violated the First Amendment to the United States Constitution because it attempted to force the members of the Latter-day Saint Church to abandon a doctrine which they maintained was a religious belief. This law, they felt, was an attempt to prohibit the free exercise of religion and was in direct conflict with the Constitution. In addition, there were several instances in which the Mormons put forth the contention that the Idaho law was a legislative punishment attached to persons who were members of the Latter-day Saint Church and was therefore a bill of attainder, which the Constitution also specifically prohibited.

The first of the three challenges to the Test Oath Law arose from the election of 1886. Two citizens of Bear Lake County, James B. Innis and William Hayward, sued the registrar of elections of Paris Precinct, Robert Bolton, for damages suffered because they were deprived of the right to vote. Their argument was limited to the issue of religious freedom. They contended that to withdraw the right to vote from all persons who were members of an organization that advocated plural marriage as a doctrinal rite prescribed for its members was clearly an attempt to prescribe religious belief, and therefore unconstitutional. Richard Z. Johnson, the attorney for Innis and Hayward, asserted that the oath was designed to reach beyond those who practiced polygamy and to touch those who only believed but did not commit the overt act. He cited the Reynolds Case which declared specifically that no overt act could be exempted from the criminal law under the pretense that it was a required religious rite, but that, conversely, no mere belief could be proscribed by Congress, or by a legislature.²⁴ He then applied the argument to the case at hand by saying:

That is a wretched guarantee of religious liberty which, while it protects us in our individual opinion, withdraws that protection the moment we associate ourselves with our co-religionists and join an association that teaches our beliefs.²⁵

The decision in the Innis Case, with the Hayward decision joined to it, was handed down from the Idaho Supreme Court on March 6, 1888.²⁶ In the decision, Justice Case Broderick, speaking for the court, seems to have been chiefly concerned with finding a justification for an adverse ruling. He sidestepped the issue of religious freedom entirely by saying that the intention of the Idaho legislature had not been to restrict the free exercise of religion, but to withdraw the right of suffrage from those who attempted to overthrow a sound public policy by illegal methods. Disfranchisement was a proper tool, according to this line of reasoning, by which a government might preserve itself from threats of destruction. The reasoning involved in such an argument is strongly reminiscent of more modern

decisions in which it has been declared that a small loss of personal liberty is justifiable when a greater gain to society as a whole is at stake.²⁷

The second challenge to the Test Oath Law came a year later, in July, 1889, when the Idaho Supreme Court again upheld that law—this time in the case of *Wooley v. Watkins*.²⁸ This was the only one of the Idaho Test Oath cases in which the Mormons used both the religious freedom argument and the bill of attainder argument. The facts of the case were largely the same as the *Innis* and *Hayward Cases*, arising from the refusal of registration officials to permit Mormons to be registered to vote. In disposing of the religious freedom argument, Chief Justice H. W. Weir repeated much of the argument of Justice Broderick in the earlier case, and then added that the Test Oath Law had been intended as a means of branding certain acts as criminal and applying restrictions to persons who, by the act of becoming members of an organization advocating those acts, became partners in crime themselves. This sort of argument, shaky though it may seem, was a tower of strength compared to the answer put forth by the chief justice to the argument that the Test Oath Law was a legislative punishment and therefore prohibited by Article 1, Sections 9 and 10 of the United States Constitution, in which bills of attainder were prohibited.

A standard dictionary definition of a bill of attainder reads as follows:

A legislative act, directed against a designated person pronouncing him guilty of an alleged crime, (usually treason) without trial or conviction according to the recognized rules of procedure, and passing sentence of death and attainder upon him. If an act inflicts a milder degree of punishment than death it is called a “bill of pains and penalties”, but both are included in the prohibition in the Federal Constitution.²⁹

Without going deeply into the general subject of bills of attainder,³⁰ it seems pertinent to say here that the courts of the United States, prior to 1880, had quite clearly established the principle that a law which presumes the guilt of a person and implies his disloyalty because he will not take an oath

attesting his loyalty did, in fact, judge that person guilty with no judicial hearing and was a bill of attainder, and so unconstitutional.³¹ Applied to the Idaho Test Oath Law, this principle was employed as an important part of the argument of the council for Mr. Wooley in defending the Mormon right to retain the doctrine of plural marriage. It was contended that the disfranchisement of persons for past conduct or relations, and the requirement that they take an expurgatory oath prior to voting or holding office, was a bill of attainder.³² The Idaho Law specifically said that any person who could not or would not take such an expurgatory oath, declaring that he was not a member of an organization which advocated plural marriage, should not vote. Yet Chief Justice Weir, in writing the decision, made no mention whatever of the bill of attainder issue. Had he chosen to meet the argument he could have cited several decisions which had upheld test oaths.³³ But he would then have been forced to overlook or explain away the conflicting cases, one of which was a decision of the United States Supreme Court, in which test oaths had been invalidated.³⁴ He chose the easier course and disregarded both the argument of council and the preponderance of judicial precedents.

After the *Innis* and *Hayward* decisions and the *Wooley* decision, there was very little more to be expected in regard to the Test Oath Law except a ruling by the United States Supreme Court in *Davis v. Beason* the United States Supreme Court was asked to free Samuel D. Davis from his arrest for subscribing to the Test Oath when he was, in fact, a member of the Mormon Church. Mr. Justice Stephen J. Field wrote the decision denying the writ asked for on the grounds that since the Church of Jesus Christ of Latter-day Saints had been officially declared to have been teaching plural marriage by the decision in the judgment dissolving the Corporation of the Church of Jesus Christ of Latter-day Saints, a person arrested for violating the Test Oath Law of Idaho was properly held. His opinion was based entirely on the religious freedom argument, with no reference being made to the bill of attainder question. He answered the contention that the doctrine of plural marriage

was a religious principle, and therefore under the protection of the First Amendment, by declaring that: (1) bigamy and polygamy were crimes under the laws of the United States, and properly so since they tend to destroy the purity of the marriage relation, to destroy the peace of families, to degrade women and debase men; (2) to call the advocacy of such crimes a tenet of religion is to “offend the common sense of mankind;” (3) the First Amendment was designed to protect man’s ideas as to his relationship toward his Creator, not to protect acts “inimical to the peace, good order and morals of society.” From this peculiar line of rather unjudicial argument Field proceeded to the much-used declarations that all religious doctrines were subject to the criminal laws of the country, and that the Idaho law had been passed as a restriction upon the suffrage and, therefore, there was no constitutional objection to it.³⁵ He seems to have neglected to distinguish between the acceptable rule that an overt act which conflicted with a criminal law could not claim exemption on the ground that it was a prescribed religious practice, and the ruling that a mere belief could not be penalized. Either he had not read, or he deliberately ignored, *Reynolds v. U.S.* The justice appears to have decided that a religious congregation is not competent to determine what is and what is not a suitable tenet of religious doctrine. Furthermore, he appears to have been willing to declare that the field of religious dogma could not include a belief in a marriage relation at variance with his own. This leads one to assume that he would have allowed only the justices of the United States Supreme Court to determine finally what religious beliefs are, and which ones are false and which are true. Certainly the framers of the United States Constitution did not have such a development in mind when they agreed to a clause prohibiting the establishment of a religion and laws preventing the free exercise thereof.

One of the enigmas of this whole incident of religious repression is the question of why the Mormon attorneys did not make better use of the bill of attainder issue. Only once did they present it seriously in challenging the Idaho Test Oath

Law. It was not employed in *Davis v. Beason*. It seems plausible that the United States Supreme Court might have been more inclined to consider it than was the Supreme Court of Idaho Territory. Yet it was not presented. The reasons may never be known, but certainly would provide a tantalizing subject for further inquiry.

By the time the Davis decision was known, in January, 1890, the leaders of opinion in Idaho had organized a Constitutional Convention which framed a constitution containing the same penalties against Mormons that were in the Test Oath Law.³⁶ Dubois took the decision as a national voice telling the Mormons that they should have no part in Idaho political affairs so long as they remained loyal to a church which retained the doctrine of plural marriage.³⁷

The Idaho Admission Bill was under consideration in the committees of Congress during January, February, and March of 1890. Opposition to passage of the bill was quite vigorous on the part of Idaho Mormons. They contended that a constitution which denied a large number of citizens the right to vote because of their religious convictions was a departure from the liberty-loving tradition of American experience.³⁸ Their cause was hopeless, however, and Idaho was admitted to the Union on July 3, 1890 as the forty-third state. During the same year the Latter-day Saint Church issued the famous “Manifesto” in which the revelation directing the practice of plural marriage was superseded by another one withdrawing the doctrine. Eventually the Mormons were re-enfranchised by the Idaho legislature. But the Idaho state constitution was never altered to remove the two provisions striking at the practice of polygamy by denying any person who belongs to any organization advocating such a marriage relation the right to vote, and the protection of the bill of rights contained in that constitution.³⁹

If one were to point out the “moral” of this story, one would be forced to realize that here was an instance in which the guaranteed rights of a minority were violated by a majority, and although the

particular instance had no disastrous results, it can be clearly seen that it was a definite threat to the integrity of the American constitutional guarantees. We cannot afford, in the more violent conditions of the twentieth century, to allow a constitutional guarantee to be trampled on in a similar fashion lest the trampling lead to a more widespread violation. A small leak in the dike of constitutional protection may well erode into an irreparable break.

Notes

1. Milton R. Hunger, *Brigham Young the Colonizer* (Salt Lake City, 1940), 250-67.

2. "Celestial Marriage," *Journal of Discourses* (26 vols., Liverpool, 1854-86), I, 53-66. The revelation originally had been given to Joseph Smith on July 12, 1843. See *Doctrine and Covenants*, Section 132; *Deseret News*, September 18, 1852.

3. *Deseret News*, September 15, 1880.

4. *Blackfoot (Idaho) Register*, October 9, 1880.

5. *Deseret News*, October 20, 1880.

6. *Biennial Message of John B. Neil, Governor of Idaho, to the Eleventh Session of the Legislature of Idaho Territory*.

7. *Autobiography of Frederick T. Dubois*, 1-8, MS in the Idaho Historical Society.

8. *Statutes of the United States*, 47 Cong., 1 sess., Ch. 47.

9. Dubois, *op. cit.*, 18-25.

10. *Ibid.* 29.

11. *Ibid.* 29-32.

12. *Salt Lake City Daily Tribune*, October 18, 1884.

13. Dubois, *op. cit.*, 75.

14. For the Mormon version of the dispute see the *Deseret News*, October 29 to December 17, 1884. For the anti-Mormon story see the *Salt Lake Daily Tribune* for the same period.

15. *Journal of the House of Representatives of the Thirteenth Legislative Assembly of the Territory of Idaho*, 29-54.

16. *General Laws of the Territory of Idaho*, Thirteenth Session.

17. *Clawson v. the United States* 114 U.S. 477.

18. Dubois, *op. cit.* 86-88.

19. *Deseret News*, September 1, 1886.

20. *Salt Lake City Daily Tribune*, September 10, 11, 12, 1886.

21. *Boise City Republican*, December 4, 1886.

22. *Statutes of the United States*, 49 Cong., 2 sess., Ch. 397.

23. *Utah Pamphlets*, Vol 76, No. 1, pp. 72-78.

24. *Reynolds v. U.S.* 98 U.S. 145 (1878).

25. *Argument of Richard Z. Johnson in the case of Haward v. Bolton et. al. before the Supreme Court of Idaho Territory, February 10, 1888, in Utah Pamphlets*, Vol. 30, No. 3, p. 23, available at the University of Utah.

26. *Idaho Reports* (188), 407.

27. See especially *Buck v. Bell* 274 U.S. 200 (1927).

28. *Idaho Reports* (1889), 555.

29. *Black's Law Dictionary*, 162.

30. Excellent treatises on this subject are F.D. Wormuth, "Legislative Disqualifications as Bills of Attainder." *Vanderbuilt Law Review*, April, 1951; and Gerald J. Norville, "Bill of Attainder . . .," *Oregon Law Review*, XXVI (1946-47).
31. *Cummings v. Missouri*, 71 U.S. 356 (1867).
32. 2 *Idaho Reports* (1889), 555.
33. *Blair v. Ridgely*, 41 Missouri 63 (1887) and *Anderson v. Baker*, 23 Maryland 531 (1865).
34. *Cummings v. Missouri*, 71 U.S. 356 (1867); *Murphy and Glover Test Oath Cases*, 41 Missouri 339 (1867); *Green v. Shumway*, 39 New York 418 (1868).
35. *Davis v. Beason*, 133 U.S. 333 (890).
36. *Proceedings and Debates of the Constitutional Convention of Idaho*, 127-46, 1026-60.
37. Dubois to editor, *New York Daily Tribune*, December 26, 1889, form Dubois Scrapbook No. 1, p. 33, in Idaho State College Historical Museum.
38. *Senate Hearings in the Committe on Territorites concerning the proposed Constitution of Idaho*, in *Utah Pamphlets*, Vol. 76, No. 17, available at the University of Utah, and Arguments of Hon. J. M. Wilson, Hon. A. B. Carelton and Biship William Budge, in opposition to the Proposed State of Idaho, before the House of Representatives Committe and Territorites, Ibid.
39. *Constitution of the State of Idaho*, Article I, Clause 4, and Article VI, Clause 3.

The following research paper was done by Kenneth W. Godfrey. Mr. Godfrey currently is director of the LDS Institute at Utah State University in Logan, Utah. His wife is a descendant of Rasmus Nielsen. Rasmus and other polygamists are mentioned in this paper. The paper was entitled, "IDAHO MORMONS IN A DETROIT PRISON: A CRUEL, BUT NOT SO UNUSUAL A PUNISHMENT".

The intent of including this paper is to give the reader a better understanding of circumstances and hardships that Mormon polygamists faced during the 1880's.

Down the dusty main street of Weston, Idaho not quite a hundred years ago, rode a man not unlike hundreds of others in the vast American west. Seemingly he [Rasmus Nielsen] was destined to live and die in obscurity. Had not Fred T. Dubois' desire for political power and fame joined forces with the Democratic Judge James B. Hays' similar desires this man's life would probably not even have warranted a footnote in an Idaho history book. True, he had helped found the West Cache Irrigation Company, and at least twice had been elected "Fence Watcher,"¹ while at the same time contributing to the founding of Richmond and Trenton, Utah, as well as Weston, Idaho. Still his ranch located "up Weston Canyon," was not unusually large nor productive, nor was he the sort of man that craved public attention and power. Rather for one very brief moment he had been thrust against his will into the glare of public scrutiny and, though bashful, was forced to speak a few words in a hostile court declaring that he would obey God not man, and then stood silently while verbal abuse thundered from the throat of an unmerciful judge as spectators applauded. While we will never know his true feelings on that occasion, we can guess that it was only his conviction that the cause he was engaged in was worthwhile and true that gave him the moral courage to defy court and country. Like the legendary Martin Luther it almost seemed that he "could do no other."²

Now as the green grass of early June, not yet browned by the summer's heat, beautified his be-

loved ranch, his ordeal finally over, he was found making his way to his canyon home. Yet for him home would ever be quite the same because he was returning from his stay in Detroit, fifty-six years old, suffering terribly from rheumatism, with less than ten years left to live. His oldest daughter would not greet him at the gate because she had died while he was incarcerated and the only prison letter preserved is the one he wrote trying to comfort her bereaved mother. We read:

"Let us thank the Lord for releasing Annie, from her suffering, although we will miss our girl very bad, still we must acknowledge the Lord's hand in all things. Sine (Hansine) you must feel as contented as you can and the children also. I say the same to Fredrick we would not call her back to this world of sorrow and trouble if we could. Sine we have lived together over 26 years, I have been home with you most of the time, and now when sorrow comes I am so far away, you must try to be comforted and visit your sisters when you feel alone. The Lord is with us all and will assist us if we keep his commandments. . . "³

The writer of this letter, Rasmus Nielsen, had never committed a crime in his life and only wanted to farm, practice his religion and follow the prophet-president of his church, John Taylor. How then did he and scores of similar southern Idaho Mormons come to such a point in their lives that they were willing to violate the constitutional law of the land and become "Prisoners for Conscience Sake,"⁴ in a jail that has been called the Mormon Siberia⁵ two thousand miles east of their homes?

Merle W. Wells,⁶ M. D. Beal⁷, Grenville H. Gibbs⁸, and even Fred T. Dubois⁹ have eloquently and perhaps even fully provided us with the facts relative to the 1886 convictions of so many of Idaho's citizens. But there has been less discussion of the trial and the personal consequences of the sentence that fell like some rock flung from out of space upon the heads of the defendants. These Mormons were not the usual sort of criminals. Normally they did not lie, nor did they cheat, rob, or take life. Rather they desired to be left alone, free to practice their

religion as they saw fit. Some authorities have seen the fight against the Mormons as a struggle for land, and/or political power. In fact Fredrick T. Dubois later in life remembered:

Those of us who understand the situation were not nearly so much opposed to polygamy as we were to the political domination of the Church. We realized, however, that we could not make those who did not come actually in contact with it, understand what this political domination meant. We made use of polygamy in consequence as our great weapon of offense and to gain recruits to our standard. There was a universal detestation of polygamy, and inasmuch as the Mormons openly defended it we were given a very effective weapon with which to attack.¹⁰

Thus it becomes obvious that plural marriage was the whipping boy or the sacrificial goat that provide moral justification for much that was done to the Mormon people.¹¹ Still the average Mormon did not see that which happened to him as a play for land or prestige, or an attempt to break the Mormon political power but rather as a manifestation of Satan's desire to bring the Kingdom of God, restored in these last days, to its knees. Because of their deep conviction as well as their deep love for their wives and children, many Mormons, like the early Christians, went rejoicing to the courts of "Babylon," believing that "sacrifice brings forth the blessings of Heaven." Perhaps at least one aspect of this concept is best captured by Moroni's Aaron Hardy, as quoted in William Mulder's essay, "Prisoners for Conscience Sake," Hardy wrote:

When honest men can own their wives
And wives can love the men
Who'er not afraid to honor them
By going to the, 'Pen.'¹²

However being a "Prisoner for Conscience Sake," did not always fully compensate for the humiliation of the trial, the association for long periods of time with real criminals, and the loss of freedom that most prisoners feel.

It was President John Taylor, believed by Mormons to be the mouthpiece of the Lord, that called upon the Saints to obey the law of God, disregard what

he considered to be the unconstitutional law of the land and continue to practice plural marriage.¹³ In taking such a position the Mormon leader forced many previously law-abiding citizens to become fugitives from justice. Studies of plural marriage and the judicial crusade have not always adequately treated the internal war that raged inside many Latter-day Saints. Because many Mormons were in a position in which they knew they would be penned if they disregarded the law and believed they might well be damned if they did not. Neither option was very attractive nor desirable. A decree from the tabernacle pulpit is one thing, but the way that decree disrupts lives, breaks up families, causes divorces and induces financial hardships, not to mention the personal turmoil mentioned above and humiliation that accompanied life in federal prison, is quite another. Especially for those who were arrested outside the territory of Utah obeying President Taylor meant facing long jail sentences in a hostile environment. Detroit, for example, was so filled with anti-Mormon feeling that the prisoners were not even allowed to hold their own religious services and some of those convicted in Arizona stared three years of confinement squarely in the face. While not fully documented we know that some Mormons, like Truman O. Angle, Jr. left the faith rather than follow the counsel of the leaders of the Church,¹⁴ but the bulk of the Latter-day Saints were so convinced that their leaders spoke for God that they willingly, and manfully, if not enthusiastically, became "Prisoners for Consciences Sake." Federal officials in Idaho, after the passage of the Edmunds Law, for whatever reason of reasons, embarked upon a crusade to arrest and incarcerate as many Mormons as possible.¹⁵

To expedite the plan Dubois, and his associates, Kentucky Smith, and Henry Bennett, established the Idaho Recorder at Blackfoot and filled its columns with Anti-Mormon propaganda.¹⁶

Dubois was so obsessed that he crawled into hidden holes, under houses, commandeered trains to make flying trips to Mormon centers, slipped into Mormon towns and raided Bishops in their houses, during the night in an attempt to outwit

the Mormons all of whom were arrayed against him.¹⁷

Oxford Ward Bishop George Lake in order to avoid arrest records:

Left at night and were stowed away in a little box car marked Pork, Ogden freight. This was done where we remained for 24 hours in this condition. When by the hand of Bro. Nesbet we were set at liberty. In the dark we made our way to the house of Bro. Horace Tracy a brother-in-law of mine ...The Marshals were behind this.¹⁸

Jens Kholler wrote that James Morgan took his fifth wife Anna to the hills to live while he cut logs and wood which the boys came and hauled out of the canyon for the wives and families. Whenever possible someone would warn them of the marshall's coming, which usually gave them time to hide. Once the marshall arrested James Morgan's son by mistake and took him to Blackfoot for a week before they found out their mistake. They then apologized and paid his way home.¹⁹ Later Morgan was arrested in Mantua and spent six month in the Boise, Idaho jail.

In Franklin, several polygamist men were arrested, only to see a number of young men try to rescue them. Several shots were exchanged which led to the arrest of the youngsters, who were taken to Blackfoot and held in jail for ten days before they were released.²⁰

Ordinarily there was no resistance, in fact certain mischievous Mormon boys were inclined to get sport out of the situation. They would whip up their horses and race in the village shouting, 'the feds are coming,' just to see the polygamists run for cover.²¹

Dubois and his men arrested so many Mormons that in January of 1885 a committee was formed to approach the stake presidents in southern Idaho and raise a defense fund which was prorated among the wards. The Bannock Stake "subscribed 867.00 at this particular time and other amounts were subsequently paid from their slender resources."²²

Perhaps the most bizarre episode, at least early in the crusade, that demonstrates how Mormon civil rights were violated was the arrest of Hyrum Pool in Menan, Idaho in 1883.

He was having a late supper with his brother William who was living on the Nephi A. Stephens ranch as they were eating there was a loud knock on the door and as Hyrum opened it a gun barrel was rammed through and the intruders shouted let us in or we'll break the door down. Hyrum grabbed the gun barrel and threw his weight against the door. . . Finally the person forcing admittance condescended to explain that they were deputy's with a warrant to search the premises for N. A. Stephens. They were permitted to enter at once but Hyrum Pool reprimanded them for attempting to force their way in like a band of cutthroats whereupon the leader, one William Hobson, partly intoxicated at the time swiped him across the face with his rifle and said, consider yourself under arrest for resisting an officer. The search proved futile and as the men withdrew they ordered Pool to come along. He stepped outside into the darkness, Hobson mashed him over the head with his rifle which cut him badly and knocked him down. . . . The prisoners were taken to Blackfoot and thrown into jail where they remained two days without food, medical attention, hearing or bonds.²³

By the summer of 1885 Judge Morgan had been replaced by Judge James B. Hays as Chief Justice of the Idaho Supreme Court. Working with Dubois, in spite of the fact that they were of different political persuasions, they soon had Idaho's territorial prison overflowing. This led to a number of Mormons being sent after their convictions to the Detroit House of Corrections.

Rasmus Nielsen, like many others, husband of two wives, knew that his home was being watched closely by the federal authorities.²⁴ With the courts' interpretation of the Edmunds Law, all officials had to prove was that he had spent the night in a woman's, other than his first wife's, home or that a woman believed to be his wife had stayed in his home and he could be convicted. The spring of

1886 found him arrested, together with seventeen other Mormons. They were soon standing trial in a federal court. It was the same court that had led Frederick T. Dubois to boast that he could impanel a jury that would convict Jesus Christ, Himself. Even the arrest was fraught with danger and a disregard for the rights of the accused. For example, Dubois and his men:

Made a raid on the Bishops's house (in Mill Creek) and failing to snare their victims whose name was Rasmusen, pounced on a young man of the same name who had but one wife. He was hailed before that impartial jury selected to convict and charged with unlawful cohabitation not a tittle of evidence was adduced expect the statement of a vile apostate that it was believed the defendant had married a young woman who had waited on his wife while she was sick. The young woman testified that she was not married to anyone. Her parents made statements to corroborate this, showing that she had been constantly under their watch, care, and that she had slept at home and that she was never in Logan as claimed but once and that was with her father and they stayed but an hour and she had never been in the Temple. The defendant was put on the witness stand and he swore he had not married the girl nor any one else but his lawful wife who also testified in corroboration of this and to the fact that he had not slept away from her. The evidence so far from criminating him in the smallest degree proved beyond doubt that the prosecution had made an error yet Dubois's jury warranted to convict brought in a verdict of guilt on two counts and that undoubted innocent man is now in the Detroit House of corrections serving out a sentence of a years imprisonment.²⁵

Charles H. Wright another Mormon arrested at this time, was found guilty in spite of the fact that one of his wives had deserted him two years before and he believed that he was divorced from her. When told that a church divorce had no legal standing in the eyes of the court he expressed through his attorney a willingness to obtain a legal separation or divorce. Still, because he would not pledge to obey the law respecting unlawful cohabitation in the future, he was sentenced to three months in prison.

Joseph Harris, after being found guilty, told Judge Hayes that he did not know he was violating the

law then he entered plural marriage sixteen years before and that he was willing to secure a divorce from one of his wives, cease supporting her and obey the law in the future. Whereupon the judge said:

I am glad to hear you make that statement, you have that degree of intelligence which makes a good citizen. There is no use being so blind as to think that this government cannot enforce its laws. I am glad you have made the promise, you did make.²⁶

Joseph was the only one of the one-hundred and forty-five convicted during the court's term that agreed to future obedience to the law. He received a suspended sentence. It was only a very tiny minority of saints that were willing to risk the wrath of Church leaders and perhaps even, or so they thought, their God, to obey the law of the land. Joseph Harris was one of those rare Mormons. Probably because he was not a high church official it is not believed that the church took action against him, but he may have suffered some social consequences because of his stand.

David Jensen, when asked if he had a statement to make before sentence was imposed, said:

Your honor, it is about 19 years since I have entered into that order and as I understand then the law under which, I am found guilty now, did not then exist. Had I know it then I do not think I should have done it but the law has been passed only a few years. It is nearly two years since my first wife died. I was parted from my wife then and have been living with my children since.²⁷

Then knowing full well that David Jensen had only one living wife, because he would make no promises regarding his future conduct, Judge Hayes sentenced him to six months in the Idaho Penitentiary and imposed a \$300.00 fine.

Andrew Jacobson, another defendant found guilty upon two indictments, provided the court with this statement in his defense:

Yes, your honor, I will try to say a few words in my broken language and I hope you will bare with me. I came to this country in 63 thinking that this was a free

country there I could live my religion. I married widow between 15 and 16 years ago. She died last summer and I have but one wife now. I married a young woman with the full consent of my first wife because she was so old I could not raise any family by her. I lived with her and took care of her as I would have my mother. I never went to bed with her and had nothing to do with her as my wife so as not to break the law. I did not think I was breaking the law when I married my second wife.²⁸

When asked by the judge what he planned to do in the future, Jacobsen replied:

Well I do not know I have been fooled once before and in the future some lady might come along and want me to marry her or else she would get into my hair and if I refused she would hunt up some deputy marshall and would have me arrested for unlawful cohabitation according to your honor's rulings she would not be my wife.²⁹

Judge Hays then responded by saying:

I believe that excuse is not original. Adam when he sinned laid the blame on his wife. It did not do any good at first and will not now. It is not your wife's conduct which is being punished but yours. You have set a bad example and it is the opinion of the court that your promise can not be depended upon. I had hoped better things from you on account of letter received by the court from you.³⁰

Jacobson indicated that he had been a kind, devoted, loving husband only to hear the judge say:

Yes, and it is most likely your conduct hurried her to her grave. What do you think of the conduct of a man who married a woman while [in] her health, strength and beauty, and then when she was faded and perhaps sickness had overtaken her would abandon her to marry some young girl with more charms. Do you know anything on the part of man more infamous than that? I would like an answer.³¹

Calmly and with some deep emotion, we can imagine Andrew Jacobson, saying, When I do [did] so it was her wish, for I would not marry a young woman as my wife, but she actually made me do it. She had faith in it and believed it was right.³²

Whereupon the judge said:

Perhaps I ought to believe your statement, but it is contrary to human nature to do so. I am glad she can not appear before you in this court. She could not rest in her grave if she saw you. The time will come when you will appear before another tribunal from which there will be no appeal. . .³³

In this exchange we see that the judge, for all his learning, really failed to understand the power religious conviction could hold over the human mind. This failure made it impossible for him to fully comprehend the defendant's religious plight. Strange as it may sound some Mormon women we know really did encourage their husbands to take other wives because they believed that somehow the quality of their own salvation was linked to the number of wives and children a man had.

Still it is striking the respect for law that is peppered throughout all of the defendants' testimonies. They really seemed to be struggling for conscience sake. Their struggle, it appears, was not just because they feared being incarcerated, but it was more a struggle between two rights, the twelfth Article of Faith and the 132 section of the *Doctrine and Covenants*.

A moment of lightness occurred when the time came to sentence W. Webster. He had been found guilty of obstructing an officer in his attempt to arrest a Franklin Mormon for cohabitation. When asked to make a statement Wester said:

I understand I was guilty, my intention was not to do any wrong. My horse collided with one of the gentlemen . . . I had just been married and was sitting up the drinks for the boys.³⁴

Coming home in his intoxicated state Webster had inadvertently collided with the horse of an officer, pursuing a polygamist, and was promptly arrested and brought to trial. Upon swearing that he would not molest Judge Hays' officers in the future, he was fined \$200.00 but not sent to prison.

The other Mormons who had been found guilty, perhaps in order to avoid being preached to and chastised by the judge, merely stated that they had no promises to make regarding their future conduct. At the trial's conclusion all were forced, however, to hear a sermon by the judge in which he declared:

It is never a pleasant duty to inflict punishment upon a fellow man. But when men commit crime and are duly convicted, it becomes a duty which this court must not shrink.

I regret that any set of men are so unwise as to think they can promote their criminal conduct by seeking to pose as martyrs; and defiantly flaunt their infamy in the face of society. You are erring at present as you have erred in the past. The government has been exceedingly lenient with you. . .

You have not dared to think for yourself, but have followed blindly as slaves. You say if you do not cling to the crime of polygamy, you will be severed from the church.

Some of you tell me privately that you would be but too glad to abandon polygamy and obey the laws if your leaders would permit you to do so.³⁵ I submit to you. Are you free men? Are you fit to be American citizens? Answer by your conduct. You demand of the government that all your rights be secured. That demand has been honored. But you refuse to obey the laws of your country . . . be not deceived, you are but criminals, and such shall receive the punishment your crime merits. . .

Your crime must be abandoned and a higher grade of morality be adopted if you expect to prosper in this country. The safety, the happiness of families. . . demand a rigid enforcement of the law.³⁶

What Judge Hays did not fully realize was that these men were not *posing* as martyrs, they were, rather, deeply committed to Mormonism, and many had left homes, family, friends and had already suffered much for the cause they had embraced. Now they were accused of posing and moreover, were given no opportunity to declare the sincerity of their beliefs. A further irony was that they had thought for themselves, pondered much, and were

freely sacrificing a great deal on the altar of their faith. Mormons could be tough-minded at times, and often spoken their piece as any one who has read their diaries and the minutes of their meetings can attest.

Still Chief Justice James B. Hays, a Democrat, who had been appointed to his office by another Democrat, president Grover Cleveland, was bound by oath to enforce the law. That many of the Mormons were in violation of the law there was no doubt, and Hays seemed to have no other desire than strict, letter enforcement of those laws Congress had passed. He had little if any regard for the Mormon's literal interpretation of the first amendment regarding religious freedom and, like so many others, saw marriage as more a social institution than a dogma of faith. Though his punishments were certain and often harsh, he was only doing what he perceived as his duty; that is blindly following the makers of the law. Thus his was in a very real way, as unthinking in his enforcement of the law as he accused the Mormons of being in their disobedience of it. Furthermore, was the judge right? Was polygamy really a threat to the safety of the family or, rather, was it in many ways a tribute to the family, a monument as it were to that institution. Few religions in America at this time had a higher regard for marriage and family than did the Mormons.³⁷ In fact, in retrospect it appears that plural marriage was not only a monument to the family but really harmed no one, and certainly imposed no serious threat to the body politic because many fine American children were nurtured and reared in polygamist homes.³⁸ Be that as it may, John J. Williams, Nels Jens Jorgensen, Christopher Gardner, Rasmus Nielsen, Andrew Jacobsen, Hans Rasmussen, William Handy, Nels Graham, John Jolley, Thomas Wilde, and H. J. Pender, were each fined \$300.00 and sentenced to serve one year in the Detroit House of Corrections.

Because of the crowded conditions in the Idaho penitentiary, a total of twenty prisoners accompanied Dubois, George H. Green, Jule Bassett, W. H. Janes and Frank H. Grierson to Detroit. Procuring a railroad car, one half of which was empty (so that

those incarcerated could sleep on the floor), and one half containing seats, the group embarked for the east. The anti-Mormon *Tribune* described the first part of their journey in the following words:

Marshall Dubois said that his first lot of polygs started from Blackfoot with buoyant feelings at Soda Springs and Montpelier crowds gathered around the train to bid them goodbye and give words of cheer. At Green River, Laramie and Cheyenne they (were) gazed upon by crowds who classified them as criminals as bad as horse thieves and burglars and the Saints began to feel sad. Getting down into states where great crowds of people were seen everywhere they began to realize that the Mormon people were a very small part of humanity and the men were completely broken down in spirit.³⁹

If the *Tribune's* account is true their journey east sounds like some sort of humiliating human circus. The large crowds were due in part to advance advertising of Dubois who saw this journey as just another way of placing his name before the public. Dubois in what was perhaps a rare gesture of human kindness promised the prisoners that he would attempt to influence the warden to have them placed in cells together and permit them to wear their endowment robes. Finally arriving in Detroit a great wagon drawn by horses met the party and hastily loading them in drove directly to the prison followed by hooting boys. Inside the prison, in spite of Dubois' promise, these Idaho Mormons were separated and began their long incarceration.

Dubois and his party then went to Chicago, arriving about seven or eight in the evening, and after a short time went down into the lobby of the Grand Pacific Hotel. Each one of the four deputies had a large crowd of attentive listeners as they told their story about the polygamous Mormons of Utah and Idaho. The next morning every newspaper in Chicago had columns regarding what they had been told and the officers were kept busy for many hours folding and addressing those papers to everyone they desired to reach. Certainly, Dubois was using this experience for his own political advantage and was making the most of a good thing. Eventually such publicity helped propel him into the United

States Senate.

The Detroit House of Corrections was opened as early as 1861. By 1886 it housed 585 prisoners, of whom one-seventh were women.⁴⁰ No prisoners were allowed to talk, not even when locked within their cells, except when spoken to by someone in authority. There was no exercise except the work which involved the manufacturing of chairs, beds and tables. At six in the morning the prisoners were awakened and required to dress. Promptly at 6:30 a.m. they marched into the dining room for breakfast. From breakfast they went to the shops to work until noon. They then had dinner. Their final meal of the day, supper, was provided in their cells and consisted of coffee and bread.

Their cells were four times seven, times seven and one-half feet in size. The bed consisted of a hammock-like structure strapped to the wall, and the bedding was a husk mattress, a quilt, blanket and pillow. Each man also had a chair, a comb, a looking glass, a few shelves and one or two books. According to Christopher J. Kempe, the incarcerated Arizona Mormon:

each prisoner had his hair and beard sent to the undertaker, and were shown into our fine parlor consisting of a room very nicely decorated with insect powder etc. These parlor rooms were absolutely safe and from the day we landed till the day we left we had no occasion to fear wild animals, Indians, nor ship wreck or calamity of any kind.⁴¹

The inmates were paid a small sum daily for their work which at the highest amounted to ten cents. Recreation consisted of two ten minute periods of daily airing. The institution possessed a shower room, and also a night school for the younger prisoners.⁴²

These men, far from home, were thrust into close association with counterfeiters, thieves and murderers which only added to the fear many of them must have felt. *The Detroit Tribune* at this time ran an article titled "Stories of Sinners." The author, after having written with some sympathy regarding a Kentucky counterfeiter, penned the following:

The Artist's eye has been caught by the presence of two men of middle age who stand in front of their cells. Just look at them, for they are Mormons-real Mormons from Utah, Polygamists, and separated from their wives for the period of three years which they will spend in the Detroit Prison. Don't say anything more about sentiment! Think of the romance back of those men, of the wooing and the weddings and all that. But the romance has gone out of those lives for the present. With the spirit of fitness of things the Mormons cell together.⁴³

The nation's press for the most part could find nothing with which to sympathize in the incarceration of those who represented the other relic of barbarism. That these religious men were in daily contact with hardened criminals, did little to arouse the sympathy of Americans. Their fellow inmates included a man who had stolen a government mule, a former law student serving a life sentence for murder, a man named Burley, nicknamed "Lake Erie Pirate," convicted of planning a plot to burn Detroit and several other northern border cities, and for distributing epidemic disease by means of infected clothing and rags. Burley was such a disturbing influence that he had to be placed in irons. Upon his release he was returned to his native Scotland and wrote a book regarding his American prison experience.⁴⁴ Thus it was not difficult to imagine the inner turmoil, discomfiture, and even fear that those Mormon prisoners must have at times felt.

There is some evidence to support the claim that the Mormons were sent to Detroit because officials believed that prison life was not difficult enough in the Idaho prison nor in the one in Utah. In those prisons it was contended there were too many visits from friends and the glory and advantage the prisoners received from the church more than offset the disadvantage of being incarcerated. Thus to some extent being sent to Detroit was being used by the government as a tool to really make the Mormons suffer for their disobedience to the law. Aware of this attitude but not being able to fully alleviate the loneliness, the boredom and the humiliation that accompanied prison terms, nevertheless church leaders did try to help their exiled brethren.

In August of 1886 Dr. Seymour B. Young was sent by the First Presidency of the church to Detroit to conduct a sacrament meeting. Upon his arrival, Elder Young discovered that because of intense anti-Mormon feeling he would not be allowed to conduct a Mormon service inside the penitentiary walls. However, after having relieved the superintendent's daughter of severe ear pain, permission was granted and the twelve prisoners were soon participants in a church service. Tears accompanied the emblems of the Lord's Supper and testimonies regarding the divinity of the work caused even more eyes to tear. Other church appointed visitors included John W. Young and mission president William Palmer.⁴⁵

At least a few of the prisoners, upon their release, were taken to the superintendent's home, given a tour of the city and embarked for the west and loved ones, having left behind a legacy of respect if not admiration. Of course for the historian this account should not be viewed as just another adventure story or one more human drama, but rather presents an opportunity to ponder some serious questions. Was plural marriage really a threat to the nation's security, peace and tranquility? Did the Mormon practice of polygamy really endanger the nation's families? Did plural marriage produce abnormal offspring, result in the degradation of women and represent a great leap backward to barbarianism? Was it such a threat that over eight-hundred church members, whose only crime was marrying more than one woman, should have been forced to hide, sometimes lie, plot and scheme to avoid arrest? Furthermore how does a so-called free nation deal with unpopular dissent? When a group achieves extremes of unpopularity are federal officers justified in violating their rights, and if so who is morally qualified to make such a decision?

Important as these matters are the overriding question is one of human dignity and trust. What did it cost those humble, simple farmers who were willing to both acknowledge and love more than one woman to be hounded, beaten, incarcerated

and then forced to listen to a lecture on morality from a judge, who was only doing his duty? Did the judge really believe that the laws of men ought to be superior to the laws of God? Could not he have been more understanding, more kind and more gentle with men indicted because of their religious belief?

What sort of story might we have been able to tell had the federal government sent one or two reasonable men to Utah for meetings with Church leaders. I believe that a compromise could have been struck and that a far better road graded through the boulders of religious conviction and constitutional law than was forged with the Edmunds Act. What we see here are the dangers that hatred and misunderstanding fueled by sensational journalism can arouse in people separated by many miles, especially when men as they always have been are motivated by greed, power and political ambition. Had there been more accurate reporting on both sides the written history may have been far less colorful in its telling but far more humane in what actually took place.

As I stood in the shadow of my wife's great-grandfather Rasmus Nielsen's grave marker, a memorial to a good, decent, honorable man, by every criteria but one, I believe I sensed his fear, his loneliness, his sorrow, both as he stood before a stern federal judge, and as he departed for a strange jail, located in a strange town, and I believe his punishment was unduly cruel, though not entirely unusual. That it broke his health and in part caused his early death only deepens the tragedy. Still I am proud that he, like all the others save one, chose God over government, and the prophet over the president. I can almost hear him say, using the words of John Taylor:

Whenever the Congress of the United States, for instance pass a law interfering with my religious rights, I will read a portion of that instrument called the Constitution of the United States, now almost obsolete, which says-Congress shall pass no law interfering with religion or the free exercise thereof; and I would say, gentlemen, you may go to Gibraltar with your law, and I will live my religion.⁴⁶

Perhaps this experience after all made of Rasmus Nielsen and the others more Mormon than they had ever been before. It made him special in his own eyes, in the eyes of his family and in the eyes of Weston's Mormons. Secretly, he must have had some unspoken pride in knowing that manfully he had borne the wrath of a federal judge, faced incarceration, endured a zoo-like journey to an anti-Mormon center, and suffered through a year's confinement. Furthermore he must have felt good knowing that all of this was done because he believed, and in the process he passed on to his descendants a dedication and conviction that has often motivated them in times of discouragement and sorrow.

Elaine Pagels, has written that "it is the winners who write history-their way."⁴⁷ In this story recounted on these pages there was in reality no winner. The Saints were to some extent at least compelled to abandon plural marriage and so in a way perhaps the federal government could boast that it had won. But the Mormons really gave up the practice of plural marriage only after they believed their Prophet had heard God's voice rescinding His earlier commandment. In another way the federal government lost because in so rigorously enforcing the Edmunds law, they violated the civil rights of thousands of citizens, regarding searches and seizure; and when one, even though very unpopular group's liberties are violated, the whole body politic needs to be concerned because someone else might be next. There is then in a sense only losers in this history.

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35. Klaus Hansen argues that by the late 1880's the "twin relic" was more actively Opposed by a growing number of Mormons who were beginning to embrace the social, economic, and political values of modern America. Then he states, "It is not improbable that had it not been for the anti-polygamy crusade, this relic of barbarism, unlike its twin slavery, might have died with a whimper rather than a bang." Hansen *Op. Cit.* p. 176.

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Biography
of
Christian Olsen
and
Annie Ellingsen

Biography of Christian Olsen and Annie Ellingsen, written from memory and family records of Martha Olsen Lundquist, a child and eighth child in a family of ten, assisted by Joyce Nelson Bingham, great granddaughter. This history was written in 1951-1952.

Christian Olsen, the son of Ole Bartelson and Maria Johnson, was born on January 21, 1825 at Raade, Norway. Father was the youngest of a family of five. He was large in stature, very strong and active and had a kind, sympathetic, tenderhearted nature. He seemed to be a great favorite in his father's family.

Father was raised on a farm in Raade, Norway. They were considered quite well-to-do-farmers. They owned as much as any one person was allowed to own in Norway. I have heard him tell so many times how clean and warm they kept their stables and how the women always did the milking.

When father reached manhood, he became dissatisfied on the farm, so he bought a ship and went to sea. I often heard him say how he loved to be out on the ocean. While on a voyage, he encountered a storm. His ship was wrecked and all on board were drowned except himself. Being a very strong man and a good swimmer, he was picked up by another ship and taken to shore. Also, when he was a small boy, he was kicked in the forehead by a colt and his skull crushed. It left a deep scar through his eyebrow. He was not expected to live. We feel that through the grace of God, his life was spared to join the church and come to Zion and do the work in the temple for his people and kindred dead. He was the only one of his people who joined the church. He worked diligently in the temple under trying circumstances as long as he was able to go and died with the pleading words that his family would carry on.

After he was brought back from sea, where he lost everything and almost his life, he was cared for by his loving mother and brothers and sisters of whom he often spoke so kindly. His father had died some time before. His kind people helped him get started

again, but it was not long after that when he met the Mormon missionaries. He was interested in what they had to say, started to investigate the gospel, and, after some consideration, decided to be baptized. This was in the early days of the church when the Mormons were looked down upon and criticized for their beliefs.

Father was baptized in the month of January in the night in the river because of the criticism and prejudice against the Mormons at the time. The ice was very thick, but they chopped a hole with an ax, big enough to go down into the water. He told us many times that he didn't even feel the cold. He had to walk about a half block to change his clothes, which were frozen stiff on him, but he never caught cold or suffered in the least. This, he said, strengthened his testimony greatly. He knew that the Lord had blessed him. Having joined the church, he now had a great desire to go to Utah, and join the saints there. He disposed of what he had in order to emigrate.

This was a sad time for his aged mother. She knew she would never see him again. I have often heard father say that the greatest sorrow of his life was leaving his mother. He was the only one of his people to join the church, but his testimony of the gospel meant so much to him that he felt he had to go where he could be with the saints in Zion.

The president of the mission encouraged him to go and recommended Annie Ellingsen (my mother) as a very lovely girl. He advised him to meet her and marry her and take her with him to Utah. He also recommended father to her. The word of a mission president was the same as the word of the Lord to them. They were only acquainted two weeks before they were married. Mother joined the church under much worse circumstances than father did. She was the oldest of a family of four. Her father had died while the children were quite young, which made it necessary for her to go out and work to help support the family. She was a small delicate girl and had to work very hard.

She heard of the Mormon elders by chance and

listened to the rumors about them. Some said they were hairy all over. Others said they had horns on their heads, and still others said that they looked like any other men. This aroused her curiosity, so she decided to see for herself. She went in where the Mormon elders were holding meetings and was very impressed by their kindly faces and by what they said. She was shocked to think people would say such things about such nice men. Mother continued to go and listen to them, accepted the tracts, and became more and more interested.

When her mother found out what she was doing, she became very hostile and bitter. She tried every way to stop her, both by kindness and reasoning, scolding and force. She even whipped her and had the ministers talk to her, but to no avail. In spite of this, she was baptized into the church. When her mother found out she was leaving for America with a strange man, you can imagine how she felt. She took all her clothes away from her, thinking that this would stop her, but the way was opened for her to get them. She watched when her mother and her older sister and brother went to work, leaving her younger sister, Marea, alone. Then she went into their home and her sister helped her find her clothes. Marea was the only one she really hated to leave. They cried together and my mother promised her that she would come to Zion and she would have a home for her to come to. Marea did join the church in Norway and came to Weston where I, Martha, was a baby. She stayed for awhile and then went to Salt Lake and found a job. She married a man by the same name as my father, Christian Olsen, who was, however, no relation. She had two children, both boys, then she died. The boys died young also. (My mother never got to see her again. She lived in Santaquin, Utah.)

My parents were married on the ship just before leaving Norway. I have heard mother tell how happy she was when the ship left the shores of Norway. She was so afraid her mother would come on board with the minister and try to stop her. My father's friend, Christian Hogansen, also married his sweetheart just before leaving Norway so the two couples traveled together. They crossed the

Atlantic in a sail ship and when they reached New York they bought a yoke of oxen and a wagon together. They loaded their belongings together and crossed the plains. They walked most of the way and suffered many hardships. They left Norway on May 20, 1859, and they reached Salt Lake City on September 15, 1859.

Father and Christian Hogansen built them a dugout as soon as they reached Salt Lake and the two couples lived together that winter. The next spring they built another one so that each had one. Orson was born in Salt Lake in November of 1860. In 1861 they moved to Logan Utah. The land was not surveyed. They just worked a piece of land and gathered hay wherever they could. While they lived here Christian, Agnes, Annie and Joseph were born.

They moved to Weston in 1869 and built a dugout on the hill in the southwest corner of town. The next year they built a two room log house on the lot below the dugout and took a squatter's claim on a piece of land in the south field. He worked this land until about 1879 when the land was surveyed. Father filed on a homestead of 160 acres, located a mile north of the Utah line where the railroad and highway are. He built a one room log house and moved his family in. Then he moved his log house down from town, started working his land and digging ditches to get the water on the land from Weston creek. They didn't think that land without water was any good. They knew nothing about dry farming.

Father did his plowing with a hand plow, used a homemade harrow, and harvested his crops with a cradle until they finally got the reaper. (A cradle is similar to the scythe, except larger with wooden forks back of the knife which helped hold the grain and lay it in piles.) The reaper cut the grain and dropped it in piles while eight to ten men followed and tied it in bundles. Then it was shocked in piles, loaded, hauled, then stacked, ready for the thrasher, which was run by horse power. This was a slow process and it took a dozen or more men to do the work of harvesting and thrashing. This also made

a lot of hard work for the women, preparing meals for so many with no conveniences. They had to borrow dishes, tables and kettles from each other, and put on big feeds. This was quite a celebration for us children to watch the thrasher, and see all those men work. And there was always enough food left to make it an extra treat.

No one ever went hungry around mother as long as she had anything to give them. After the railroad came through there were so many men (or hoboes, as we called them) walking up and down the track. Many came to the house and asked for something to eat and mother would set them up to the table and feed them. Father said, "You will get tired of that, Ma." She did quit, but she never sent any of them away without handing them a lunch. She also took much pleasure in making cookies and dainties for her grandchildren.

She spun yarn and dyed it and had cloth woven. They called this homemade cloth wool linsey. She made father's suit and clothes for the boys out of this material. Father's garments had to be made out of the white homemade wool linsey. It was rough and coarse but we had a hard time getting him to wear the ready-made garments from the store. (I remember well a red wool linsey dress trimmed with black velvet ribbon which I had.) Mother did not get a sewing machine until some years after her children were all born. I have heard her tell how she sat up nights after the family was asleep and sewed clothes by hand until she was nearly blind. She also did all her washing on the board.

She was a small but rather plump woman, a kind and devoted mother but a very strict and determined person. We always knew she meant what she said. She never tired of doing good for others. She was a visiting Relief Society teacher for many years, as far back as I can remember. Her district extended from the river up to big hill. They never changed districts then as they do now. Many times she walked. I remember one winter mother and her companion, Teah Jensen, had walked doing teaching in the winter. It was cold and the ground was covered with snow. When they got home, their feet

were so cold and numb that we had to take snow and rub them to draw out the frost. She was a very devoted Latter-Day Saint. The last act of her life was when her Relief Society teacher companion, Sister Lidy Gill, came for her in her wagon to go teaching. She arose from her sick bed, and went with her in spite of our pleadings to remain in bed. When they called at the home of James Larson, their second stop, she was so sick they had to put her to bed. She was brought home in a wagon of Mr. Larson's but she died of pneumonia five days later, at the age of sixty-five.

Father was a very active church worker. He lived for the gospel and taught it by word and example. He was well read and studied the gospel a great deal. Father was a man of great faith and was called out often to administer to the sick. He was surely blessed with the gift of healing through his sincere faith in God. I have seen the sick, including myself, healed under his hands many times. When my brother, Hyrum, was quite young, he had rheumatism around his heart so badly that he would gasp for his breath and it just seemed as if he were dying. Father would anoint him and administer to him and he would ease right down and could rest.

I remember hearing father relate a time when there was a woman living at Weston who became possessed of evil spirits. She was raving and defying anyone to touch her or do anything. She said, "Just so you don't send for Christian Olsen and Brother Waltamer Thompson." They sent for these two and as soon as they came in she began to quiet down. They laid their hands upon her head and administered to her and rebuked the evil spirit. She wilted like a leaf and lay down, and they never bothered her anymore. I often think of the conversations we listened to between father and the ward teacher and some of his good old pioneer friends, such as Rasmus Nelson, Sr. They usually discussed the gospel and related the prophecies and things that would happen in the last days. I wonder if he realized how much we listened to the things they said. I remember and think more about them now since I have seen so many of them fulfilled, and wonder how he thought they would be brought about.



Christian Olsen Family

Back row:	Christian (26 Sep 1862-25 Oct 1900)	Ann Marie (12 May 1866-31 Dec 1940)	Joseph (27 Mar 1868-14 May 1932)	Nephi (20 Sep 1870-17 Nov 1930)	Martha (Lundquist) (17 May 1875-11 Jun 1963)	Hyrum (17 Mar 1873-28 Mar 1908)
Front row:	Amelia (Nelson) (10 Sep 1879-9 Oct 1904)	Orson (11 Nov 1860-4 June 1937)	Anna Ellingsen (Olsen) (21 Dec 1835-27 Dec 1900)	Christian (21 Jan 1825-11 Feb 1915)	Agnes (Maughan) (11 Apr 1864-7 Apr 1944)	Wilford (22 Nov 1877-6 Feb 1946)

I remember the wonderful discipline, the good environment and the order of prayer we had in our home. We never thought any more of neglecting family prayer than we did of going without our breakfast or not going to bed. Most of the time father took over the responsibility of teaching us to pray, as mother had so many things to do. As soon as we were old enough to talk, we would take our turn and kneel down by father's knees and he would teach us a simple little prayer. When we were a little older we were taught to take our turn in family prayers.

In those days, people paid their tithing with the produce they raised, since there wasn't much chance of turning it into cash. The tenth load of hay was taken to the tithing yard. I remember the long stacks of hay on the lot north of Olie Allen's, and the granary where they took their grain. Sometimes they paid tithing with flour or potatoes, which were always sorted. Whenever father killed a pig it was cut up and weighed, and one-tenth was laid aside for tithing, and it was always the best. Mother also kept track of her tithing eggs and butter. There was a day set for taking cattle and horses to the tithing yard. I remember so well seeing father lead a nice young black mare uptown to turn in as tithing. The boys were joking with him telling him to take in one of the old ones, but we all knew that was the way it had to be.

About 1875, when Martin Harris was living with his son in Clarkston, father, Rasmus Nelson (father of Hans and James Nelson), and Sern Jensen (father of Nephi Jensen) drove to Smithfield to visit and talk to him. Martin Harris was quite old and feeble then. They introduced themselves and father asked him if he still believed he saw an angel. Martin Harris rose straight up, raised his hands high above his head and spoke in a loud, clear voice. He said, "No, brethren, I do not believe I saw an angel, I know I saw an angel and heard him speak and saw the plates and I know that Joseph Smith was a true prophet of God." They talked to him for some time and asked questions. He seemed pleased to talk to them and bore such

a powerful testimony that no one could doubt the truthfulness of what he said.

I am reminded of an incident I heard my mother relate as to how father quit smoking. It was customary in Norway for men to smoke pipes, which he did for many years. He didn't think there was any harm in it until he joined the church. After that he always felt that he should stop smoking, but the church did not stress it then as much as they do now. When Orson was about three or four years old, father said, "I can see he is coming to notice what I am doing. I don't want him to say he learned to smoke from me. I have got to quit smoking." He took his plug of tobacco and his pipe over to the stove and dropped them in the fire. That was the last time father smoked. There was another incident to show the humility of the early pioneers during the priesthood meeting. Brother Hans Kofoed was presiding and as they didn't have their lessons outlined as they have now, they were just having a general discussion. First one would get up and then another with questions and comments on the gospel. They had been discussing for quite a while when father was talking and Brother Kofoed interrupted him and said it was time to bring the meeting to a close. This was somewhat embarrassing to father, but nothing was said and they all went home. Father said he lay awake all night thinking he must have said something that was not right and had offended Brother Kofoed. He rose in the morning as soon as it started to get light, and started over to Brother Kofoed's home just down the block to make things right. When he got to the middle of the block, he met Brother Kofoed on his way to my father's home on the same errand. They asked each other's forgiveness, shed a few tears, shook hands, and their friendship was only strengthened by this experience.

I feel I would like to mention a little about my father and his best or bosom friend, Rasmus Nelson. I have never seen two men who showed more love and friendship for each other. Some of their descendants married each other later. It was at this time that some of the Latter-Day Saints were practicing polygamy and Rasmus Nelson had two

wives. The law was very strict and cruel against these men who had more than one wife. The officers of the law were watching for them and they had spies out as well. If they caught these men or their wives, they were sentenced to jail. There was also a law against anyone who tried to protect them. How well I remember how careful they had to be. The officers did get Rasmus Nelson and he was given a jail sentence. They sent him to Detroit, Michigan where in a cold damp cell he contracted pneumonia and almost died. He was never well after that and died shortly after. There was nothing father would not do for him or for anyone in these trying times.

While father was very serious minded in regards to his religion, he had a great deal of humor. No one enjoyed a joke or playing a trick on someone more than he did. He was a great hand to play and joke with us children. We use to get him to run races with us when he was quite old. We had to hold hands until we got to a line, then he would usually gives us a throw back and he would go on and beat us. He was really jolly, good company for everyone.

In 1886, father was called to go on a mission to Norway. He was then 61 years of age. I was 11 years old at the time. I brought the letter home when I came from school. When he read it, it seemed to be quite a shock to him, as well as to the rest of us. I can remember so well the words he used. "Well, well," he said. "This is a call to go to Norway on a mission. My patriarchal blessing said I would go back to my native land and preach the gospel to my kindred people and friends. I have waited so long and am up in years and with my large family and poor financial circumstances, I had given up that part of it coming true, but here it is." Mother sat down and said, "Well, you will have to when you are called."

My brother, Christian, was working at that time for the Hendrick Construction Company up in northern Idaho and Oregon. When he heard that father had a call to go on a mission, he wrote, and told him to go and he would do all he could to help him. He

was father's main support and helped us at home also. Father left for his mission in the fall of 1886, and went directly to his old home in Råde, Norway. His brother and family were still living there. He went in and pretended to be a book peddler since the brothers had not seen each other for 27 years. His brother wouldn't talk to him and walked out. Father made himself known to his brother's wife, then he walked out to where his brother was. He still wouldn't talk to him. He had no use for a book peddler. Father said, "I am your brother." "You are not my brother. The only living brother I have is in America," the brother insisted. Father took off his hat and showed him the scar on his forehead where he was kicked by the colt when he was a small boy. He was received very kindly by his brother's family and his one living sister. He also found some of his relatives and many of his old friends to whom he explained the gospel. His brother gave him the privilege of holding cottage meetings in his house any time he wished, although his sister-in-law was afraid of what their minister would say. None of his relatives joined the church. His brother said he believed the gospel to be true, but he did not want to join the church and live there as he was too old to come to America. He came home late in the fall of 1888.

It was not an easy task for mother to be left with the responsibility of the home and making a living for her young family. My brother, Joseph, was the oldest boy home. He was only seventeen years of age and had not been used to responsibility. Nephi was fifteen, Hyrum was thirteen and Wilford, Millie and I were younger. Annie was away working whenever she could for a dollar and a half or two dollars a week which was considered good wages. Orson and Agnes were both married and Chris was away working. We surely didn't have much to go on, but I never heard any complaining. We figured that was the way it had to be because father was on a mission. Many times we never had clothes to go away from home with.

Just to give an idea of this I will relate the following incident. They were celebrating the twenty-fourth of July here in Weston. They built a bowery on the

north side of the church house which was the old opera house. It was only one third as large as it is now. Of course we all wanted to go to the celebration. We didn't have clothes or shoes that were fit to go with, but mother washed and ironed what we had and let us go. She stayed home to herd the cows so they couldn't break loose besides our own and the fences were very poor. I remember so well how I was dressed. Mother lined us up and put on the best we had. I didn't have any shoes and I felt quite embarrassed going barefooted. I was twelve years old then. I was sitting in the corner of the bowery when my sister, Annie, saw me. She had been away working and had come to the celebration. When she saw me sitting there alone, she came to me and said, "What are you sitting here alone for?" I told her I didn't have any shoes and began to cry. This was too much for Annie. She took me to the store and bought me a pair of shoes, stockings, and a little straw hat. We always figured we had to have something on our heads. I had a sun bonnet on. No one can imagine how thrilled I was about these things, but down in my heart I felt bad and so guilty having Annie spend her hard-earned money on me. I knew she needed it so badly and others in the family needed it just as badly as I did. Mother went without shoes on her feet or only wore some of the boys' old shoes. She thought only of her children. In spite of our humble circumstances, we all kept well and were happy. We appreciated

everything we had so much. We didn't feel so bad about going without, as one would think. There were so many poor people and a lot of people that didn't have any more than we had. Everyone was equal, friendly, got together and had a good time. Father didn't see my brother, Chris, for ten years. Chris came home once and stayed through the winter while father was on his mission. It sure was a happy meeting for them when they did meet-and to think of all Chris did for us.

Father worked diligently in the church as long as he could go. He was called to be presiding elder of the Weston Ward in 1875. Father was president of the Scandinavians in Weston for several years, as there were so many that couldn't understand the English language here at that time. He also had charge of the ward teachers for a long period of time. He did a great deal of temple work and continued to go as long as he was able to go. He sold his farm to his son, Hyrum, in the year of 1901 and built a home on his old lot in the southwest corner of town. He lived there with his daughter, Annie, until his death at the age of ninety years.





Wells R. Nelson

Picture on preceding page was taken in the late 1890s in Ogden, Utah

This eulogy was delivered on December 8, 1966 in Preston Idaho by Nels Nelson's son-in-law, Lester Robbins. This eulogy provides a life sketch of Nels and his life history.

Dear Friends and loved ones of Brother Nelson, I have been given this privilege of telling you a little bit about the life of Nels. There are some of you who have known him longer and possibly more intimately than I. I envy you. But I will tell you about the Nels that I knew.

You will excuse me if I slip and call him, 'Pop', being my father-in-law I used that expression when talking to or about him most of the time. My son calls me 'Pop' at times. It was an affectionate meaning to me.

What I have to say will not cover much of the 90 years of his sojourn here upon the earth. I will not go into his genealogy or details in other respects as I have had a very short time to prepare this talk. But I loved and respected Nels for several reasons. First, and most important to me is that he was the father of my beloved wife. Other reasons—he was a mild sort of man and not quick to anger - a loving husband and father, hard working and honest and he loved people and was a friend to all he knew. He loved the earth and loved to work it and make things grow, a farmer by heart. His happiest years were spent on the farm. He loved his livestock and kept them in fine condition and health, especially his horses. One he sold to Monte Montana of radio fame, a pinto. It was trained and used in movie making, parades, and rodeos across the country. My wife took him to see his 'Nibs' at Monte's ranch near our home in California. He cried and loved that horse like one of the family. Nibs is now retired on a beautiful ranch in San Fernando Valley.

One's lives cannot be planned too far ahead. They seem to go astray for some reason or another and such was the life of pop who was born in Weston on Sept. 22, 1876, the son of Rasmus Nelson. His

boyhood was spent on a farm there. At about the age of 24 years he married Amelia Olsen, in the Logan Temple for time and eternity. They had two children, Ella and Norma. Ella died quite young. Norman, his only son lives with his fine family in Blackfoot at the present time. Amelia died in 1904 and is buried in Weston. Norman was raised and lived with Annie Olsen, his mother's sister.

In 1907 Nels married the widow Karoline Fredrickson who had a baby daughter called Jennie. They were married in the temple for time. From this marriage a daughter was born called Edna, who is now my wife. Soon after their marriage they moved to Tetonia to farm in the summer and hauled freight with four horses and a wagon from St. Anthony to Teton Basin in the winter. The weather was severe and bitter cold. The coming of the railroad and failing health of Karoline forced them to go to a lower and warmer climate and they moved to Cache Junction where Nels went to work on the railroad for about eighteen years. This is where I first met Nels as I also worked for the railroad. His work was heavy and hot in the summer and heavy and cold in the winter repairing freight cars which broke down enroute through the valley. Rain or shine, day or night, he was called. I wondered how such a little man could stand it, but he did.

He loved his wife and children and it was a wonderful and happy home. I know, I did most of my courting there.

Karoline was not too well for a long time and on December 3, 1928, she died suddenly. The girls took care of Pop and the home.

On June 16, 1932 he married Elizabeth Taylor, widow of Caldwell Taylor, in the Logan Temple for time. Her family of five children were grown and married and lived in or near Preston with their fine families. Elizabeth and Nels soon moved to Preston and lived there and balance of Elizabeth's life, near her five children who were always willing and did a marvelous job of helping and looking after the old folks whenever necessary. In behalf

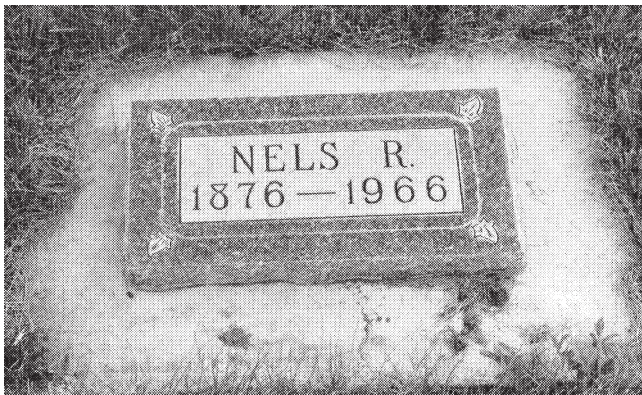
of the other children we thank you and may God bless you for your thoughtfulness.

In December 1964 Elizabeth died. She had been confined almost entirely to a wheelchair for many years from a broken hip, but did her cooking and house work with the aid of Pop. They became very, very close to each other. At her passing, life ceased to have any meaning for Nels and after a period of trying to care for him it was necessary to put him in a home at Lava Hot Springs where he enjoyed good health and companionship until a couple of days before he died December 5, 1966.

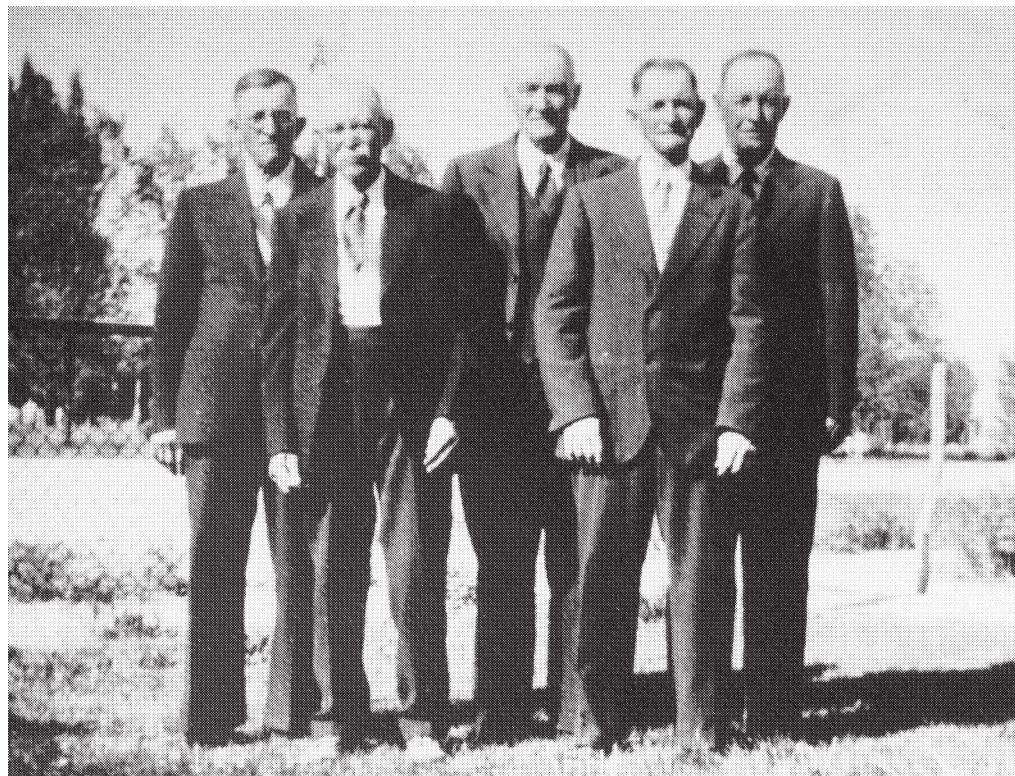
Nels left a lineage of 9 grandchildren and 16 great-grandchildren.

We are thankful that the Lord left him with us this long and now that his mission has been completed has taken him home again to his loved ones on the other side, who have been waiting for a long time.

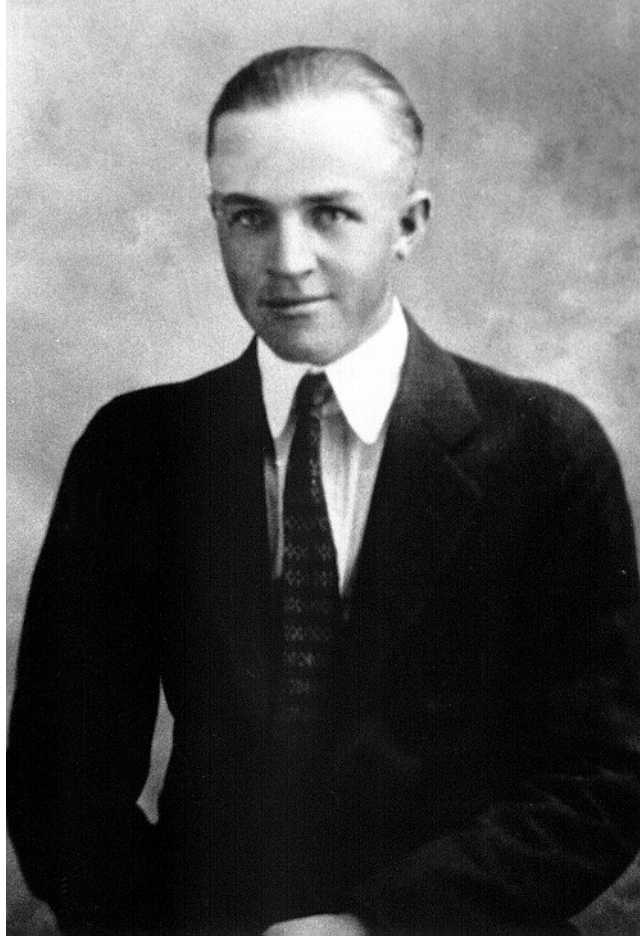
Death is like a ship to me—tears and fond farewells when it leaves the port, with smiles and loving welcome and joy when it reaches the other end of its journey.



Nels was buried in the Weston Cemetery



The sons of Rasmus Nielsen (left to right)
Nels Rasmus, Rasmus Jr., Carl, Hans, James



Brief Story
of
Norman Nelson

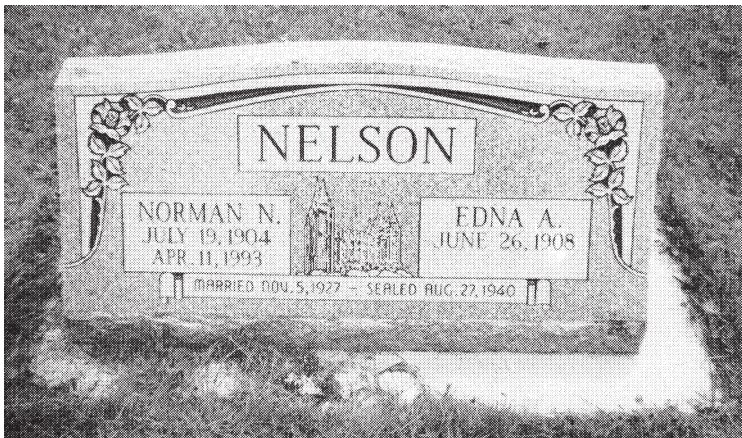
The following history was written by Norman Nelson in 1990 for the book, The Legacy of Norman Nels Nelson.

BRIEF STORY OF NORMAN NELSON, GRANDSON OF CHRISTIAN OLSEN

I was born July 19, 1904, at Weston, Idaho, at my Grandfather Olsen's home. My mother was Amelia Olsen Nelson and father was Nels R. Nelson. My mother died 3 months after I was born. She had asked her sister, Annie, to take her children and raise them before she died. I also had a sister, Ella, who was 2 years older than me. She died of diphtheria when she was 6 years old. This was real sad for Aunt Annie, now our mom, as she loved her so much.

Mother (mom) got married to John Palmer and we moved to Vernal, Utah, where he had a ranch. The marriage did not work out, so we came back to Weston. She took care of her father [Christian Olsen] until he died and Mother inherited the Olsen home.

I now had finished my grade school and high



Norman Nelson was buried at the Weston, Idaho Cemetery

school in Weston. We had a hard time making ends meet but Mom was a good manager. We raised chickens, pigs and had a cow for our milk and butter. I got jobs whenever I could. I even worked on the railroad while in high school.

I went to Albion Normal School and got a teaching certificate. I worked at the school to earn my board and room. My first teaching position was in Robin, a small community west of Arimo. My Uncle Wilford also taught there.

I met my wife, Edna Christiansen, to be, on a blind date at the Downey High School, at a dance. We dated until Fall and got married in November in Salt Lake. In 1940, we took our 4 children and got our endowments in the Salt Lake Temple.

The next year I started teaching in Weston for 5 years. The depression came along so some teachers were cut, so we left and taught in Glendale, above Preston, and several other schools in the area. In 1941, we moved to Gooding, while there I was President of the M.I.A for several years and also Bishop for a time. I also taught in Parma, and Aberdeen before moving to Blackfoot where I worked for the [Idaho] State Employment Agency until I retired. Edna and I have been active in church work all our life and raised two daughters and four sons. We are very proud of them. They have gotten good educations and are all married in the temple, have nice homes and good positions. We also have 19 grandchildren and 16 great-grandchildren.

The following two stories were told to me by my grandfather, Norman Nelson, on August 19, 1989 while wandering around the Weston cemetery and the Weston school. The first story is about a Halloween prank and the other was an inventive way around the law during the prohibition days. The last story about a dog and some dynamite was told to me in 1989 and appear in a previous book, The Legacy of Norman Nelson, pages 49-50.

[Norman and Bert are outside the old Weston school on the east side of it looking toward the schoolhouse and looking at the flat portion on the middle on the roof.]

Norman: Well, right up on top of that school house was a big platform, clear up the top, see.

Bert: Where?

Norman: Come back this way, right over here, this one night on Halloween, we got together and got Uncle Ras Nelson used to live there where that play house is and we swiped his,...pulled out his fold light top buggy they called it...you have seen them and we took it to pieces and with ropes we pulled it up there and put it together right on top of that big school house right there. The next morning when they woke up there was his four and white top buggy all ready to go setting on top of that school house. They never did find out who it was for a long time.

...

Bert: Stories about what?

Norman: ...graves, some tombs. They would bury them down in there in kind of a room and then cover it all over, just like a grave.

Bert: Are you saying there is a big room underneath all of this?

Norman: No, not all of it. Just in places. Different graves...different people were buried that way. And during the prohibition days, someone reported there is someone out there at the cemetery ever night monkeying around. So they came and spotted him and they had a fence around this place and there was a little stairway that went down. It was right over there in the north end. Someone was going down there all right and they would

stay a while and then they would come back up. So the cops, a couple of them went down in there one night and found a still operating down there, during prohibition days.

Bert: You mean somebody was running a still during...

Norman: Running a still in that underground grave there. Isn't that a story. In fact, this was Henry Simpson. He was just a neighbor of ours.

...

Bert: Now, Wayne tells...was mentioning about this story about the exploding dog or something...

Norman: The what?

Bert: About the dog, the story about the dog you used to tell your kids in seventh grade or whatever.

Norman: Oh. We can go back to that now. I had forgotten about that.

Bert: I've got to hear that story. It's got to be a funny one, isn't it.

Norman: Did I tell you?

Bert: I don't think so.

Norman: Well, anyway, that takes us clear back to Weston and it takes us to a stories about a fellow named August Jensen. He had a little farm, a little acreage up west of Weston, up there on the hill. There's a big hill right back of the town and the canal around the hill, and his home was just right on this side of the canal. The canal is right back of his home, just up maybe 20 feet and big canal around here and a big sagebrush hill here. And he had a barn and a few cows, but his main job, he was a miner, what they call 'em...fellow that digs around for finding gold and that, what do you call them?

Edna: Miner, I guess.

Norman: No, there not called miners. Anyway, he goes out and hunts gold in the hills and all.

Bert: Prospector.

Norman: Prospector! That's the word I want. Well, he was an old prospector and he would go up in the hills and mine and work and then in the winter and that, and then he would come back down and run this little farm. Well anyway, the story goes, he had a dog and I can verify that because I have seen the dog. And it liked to follow him

around so darn much. He decided he was going to get rid of that dog. His folks told him he would just have to. It was just in the way all the time. People couldn't come or anything. So he took a rope and tied it on the dog's tail. As I remember [he] took him just up on the hill a little ways and tied him up. No, he had the rope around his neck, took him up there and then he took and tied onto the dog...can't remember, I don't....

Edna: Tied the [dynamite] onto the dog. Tied a stick of dynamite on the dog's tail.

Norman: Oh, that's what was on his tail. He took a stick of dynamite...I forgot how it was... I know he had a rope on the dog and he tied the dog up to the big sagebrush. Then he took a stick of dynamite....you know, you have seen them...and put a little cap on just a short cord. Have you ever seen those dynamites? Wired that on the dog's tail, see. He thought that would be a sure way to get rid of him. And then he tied the dog up to this old dead sagebrush. That's the story, I remember now. So then he turned round and started down to the house, and just before he got to this canal, and the canal was dry, there was not water and hadn't been for years. Why, here came the dog on a dead run. The dynamite was still fastened on his tail, and my gosh he thought it was going to blow a whole house up, so he run through the back of the house and run in and told them, he says, the dog is coming, he's going to be blowing up. And just then boom! And he looked up there and the dog gone dynamite, the dog had pulled it off his tail on the sagebrush some way, and the dog run away, and what happened? It blew up the side of the hill and the dog came back to the house again. So no one was killed. I've always remembered that little story. But I forgot about the dynamite being... Another thing he did though. He had a nice barn there, one of these sloping barns and he had a big pile of manure in front of it. So he was going to fly, he was going to be the first man to fly.

Bert: What do you mean fly?

Norman: So he made some wings out of a piece of canvas or something. Put one on each arm and he gets up on this sloped roof, you know, faced the south and that's the way the wind was coming. There was a pretty good wind blowing, so he put

each arm. One on each arm...put one arm in each of these that he had made the wings out of, like a bird, and gave a big jump, like that. Well, of course, he couldn't hold himself up, he was a man. So he went head over first in this big pile of cow manure. I didn't see that one, but a guy did and he told me about. Oh, we told stories on him. I guess he has been dead for years. But I got a kick out of that dog tail story.

Bert: And you used to always tell that story to your kids when you were teaching school, right?

Norman: He had one thing, this fellow though, one day he came rushing down there to school and he came right into me because I was about the only teacher that he talked to, that he knew, or come to me and he said, "Come and help me find my boy. He's got a dynamite cap. Come and help me find it." I said, "Where did he get that." "Well, he took it out of my box at home." You know, a dynamite cap is dangerous if you just drop them. They're only about the size of a .22 shell and if you just drop them hard, they explode. They don't have to have a dynamite on them at all. They're the thing that sets the dynamite off. And so we searched and finally got that kid and got him to tell us where he put it and he had it hid in the desk in the back of the room. Some kid had bumped that hard it would have blown the whole school up. We found it all right...he took ...that boy he says, he sure raised dandy. And that's about the life he led. His oldest son was named Julie. They called him Julie. He was born on the fourth of July or something, so they named him Jubilee. That was a lot of fun. He was the same guy that thought the ghost appeared to him. And that was a true story and I was in on that.

Pedigree of Norman Nels Nelson

Niels HANSEN

Born 18 Feb 1799
 Place Laasby, Skanderborg, Denmark
 Married 8 Feb 1824
 Place Sporup, Skanderborg, Denmark
 Died 15 Oct 1858
 Place Burlington, Des Moines, Iowa

Ane RASMUSSEN

Born 2 Jul 1791
 Place Farre, Skanderborg, Denmark
 Died 6 Sep 1858
 Place Burlington, Des Moines, Iowa

Rasmus NIELSEN

Born 8 Apr 1831
 Place Farre, Aarhus, Denmark
 Married 8 Mar 1869
 Place Salt Lake City, Salt Lake, Utah
 Died 17 May 1896
 Place Weston, Oneida, Idaho

Carl JENSEN

Born 3 Apr 1814
 Place Oppestrup, Gunderup, Aalborg, Denmark
 Married 15 Feb 1840
 Place Gudum, Aalborg, Denmark
 Died 19 Jul 1906
 Place Weston, Oneida, Idaho

Nels Rasmus NELSON

Born 22 Sep 1876
 Place Weston, Oneida, Idaho
 Married 12 Dec 1900
 Place Logan, Cache, Utah
 Died 5 Dec 1966
 Place Lava Hot Springs, Bannock, Idaho

Maren Christena JENSEN

Born 18 Apr 1842
 Place Gudum, Aalborg, Denmark
 Died 3 Jan 1911
 Place Weston, Oneida, Idaho

Lovisa Fredricka DRÖGER

Born 21 Mar 1814
 Place Vor Frue, Aalborg, Aalborg, Denmark
 Died 15 Jan 1893
 Place Weston, Oneida, Idaho

Norman Nels NELSON

Born 19 Jul 1904
 Place Weston, Oneida, Idaho
 Married 5 Nov 1927
 Place Salt Lake City, Salt Lake, Utah
 Died 11 Apr 1993
 Place Blackfoot, Bingham, Idaho

Ole BERTELSEN

Born 9 December 1781
 Place "Ager" Raade, Ostfold, Norway
 Married 23 Oct 1811
 Place Raade, Ostfold, Norway
 Died
 Place

Christian OLSEN

Born 21 Jan 1825
 Place Raade, Ostfold, Norway
 Married 11 Apr 1859
 Place On the ship *William Tapscott*
 Died 11 Feb 1915
 Place Weston, Franklin, Idaho

Marie JOENSEN

Born 17 Nov 1782
 Place "Ager" Raade, Ostfold, Norway
 Died
 Place

Spouse

Edna Anna CHRISTIANSEN

Elling ANDERSEN

Born 25 Feb 1809
 Place Daehlen Naes, Gran, Opland, Norway
 Married 1 Feb 1834
 Place Gamkin Gran, Opland, Norway
 Died 4 Oct 1855
 Place Aker, Akerhus, Norway

Amelia OLSEN

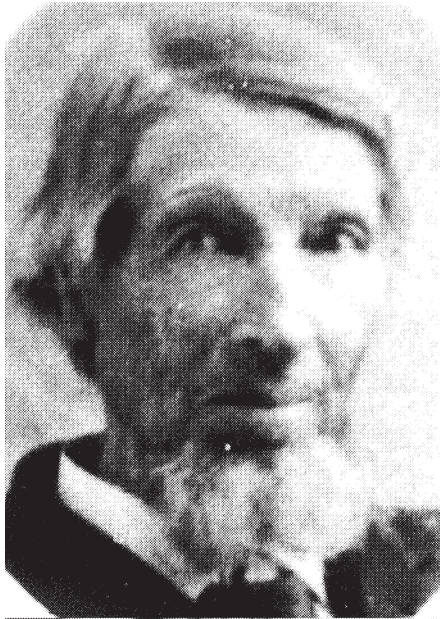
Born 10 Sep 1879
 Place Weston, Oneida, Idaho
 Died 9 Oct 1904
 Place Weston, Oneida, Idaho

Anna ELLINGSEN

Born 21 Dec 1835
 Place Daehlen Naes, Gran, Opland, Norway
 Died 27 Dec 1900
 Place Weston, Oneida, Idaho

Gudbjør ERICHSEN

Born 16 Jan 1812
 Place Gamkin Gran, Opland, Norway
 Died
 Place



Documents relating to Carl Jensen
Father-in-law to Rasmus Nielsen

Declaration of Intention

TO BECOME A CITIZEN OF THE UNITED STATES.



I, Carl Jensen do declare, on oath, that it is bona fide my intention to become a Citizen of the United States of America, and to renounce and abjure forever, all allegiance and fidelity, to all and any foreign Prince, Potentate, State and Sovereignty whatever, and particularly to the King of Denmark of whom I was a subject.

SWORN and subscribed to before me at my office, this 30th day of September A. D. 1893.

Carl Jensen
E. A. Hollett Clerk of the U. S.

By _____ Dep. Clerk.

Third Judicial District Court in and for the Territory of Idaho.

I, Wm B Shews Clerk of the U. S.

Third Judicial District Court in and for the Territory of Idaho, do hereby certify that the above is a true copy of the Original Declaration of Intention of Carl Jensen to become a citizen of the United States of America, remaining on record in my office.

In Testimony Whereof, I have hereunto subscribed my name, and affixed the Seal of said Court, at my office, in Madlad City, in said District, this 1st day of Nov A. D. 1892.

Wm B Shews Clerk.
By H P Evans Dep. Clerk.

By the District Court of the Third Judicial District,

Of the Territory of Idaho, in and for the County of Oneida.

Present: Hon. *John R. Morgan* Judge.

In the matter of the Application of
Carl Jensen
AN ALIEN,
To become a Citizen of the United States of
America.

IN OPEN COURT,

October Term, A. D. 188*2*
this *First* day of *November*
A. D. 188*2* as yet of said term.

Saml. Preston and *P. Fredrickson*
citizens of the United States of America, witnesses for that purpose, first duly sworn and
examined, that *Carl Jensen*
a native of *Denmark* has resided
within the limits and under the jurisdiction of the United States five years at least, last past,
and within the Territory of Idaho for one year last past; and that during all of said five years'
time he has behaved as a man of good moral character, attached to the principles of the Con-
stitution of the United States, and well disposed to the good order and happiness of the same:
and it also appearing to the Court, by competent evidence, that the said applicant has hereto-
fore, and more than two years since, and in due form of law, declared his intention to become
a citizen of the United States; and having now here, before this Court, taken an oath that he
will support the Constitution of the United States of America, and that he doth absolutely
and entirely renounce and abjure all allégiance and fidelity to every foreign Prince, Potentate,
State or Sovereignty whatever, and particularly to *The King of*
Denmark of whom he was formerly subject

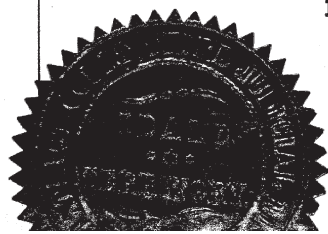
It is therefore ordered, adjudged and decreed, that the said
Carl Jensen be and is hereby admitted and
declared to be a CITIZEN OF THE UNITED STATES OF AMERICA.

John R. Morgan Judge.

SIGNATURE:

Office of the Clerk of the District Court of the Third Judicial District, of the }
Territory of Idaho, in and for the County of Oneida. } ss.

I, *J. B. Thrus* Clerk of the Third Judicial District
of the Territory of Idaho, in and for the County of Oneida, said Court being a Court of
Record having common law jurisdiction, and a Clerk and Seal, do certify that the above is a
true copy of the act of Naturalization of *Carl Jensen*
as the same appears upon the Records of said Court, now in my office.



IN TESTIMONY WHEREOF, I have hereunto set my hand and affixed the
Seal of said Court, this *First* day of *Nov-*
2nd in the year of our Lord, one thousand, eight hundred and eighty
Sixth and in the year of our Independence the hundred and
J. B. Thrus Clerk.



THE UNITED STATES OF AMERICA,

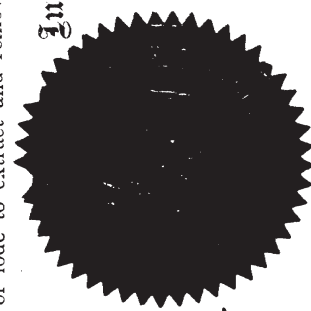
To all to whom these presents shall come, Greeting:

Homestead Certificate No. 297
 APPLICATION 887 }
 of the LAND OFFICE at Oxford, Idaho Territory, whereby it appears that, pursuant to the Act of Congress approved 20th May, 1862, "To secure Homesteads to Actual Settlers on the Public Domain," and the acts supplemental thereto, the claim of Carl Jensen has been established and duly consummated, in conformity to law, for the North West quarter of Section eight, in Township Tylene South, Range thirty eight East, of Boise Meridian in Idaho Territory, containing one hundred and fifty acres

according to the OFFICIAL PLAT of the Survey of the said Land, returned to the GENERAL LAND OFFICE by the SURVEYOR GENERAL:

Now know ye, That there is, therefore, granted by the United States unto the said Carl Jensen the tract of Land above described: **To have and to hold** the said tract of Land, with the appurtenances thereof, unto the said Carl Jensen and to his heirs and assigns forever; subject to any vested and accrued water rights for mining, agricultural, manufacturing, or other purposes, and rights to ditches and reservoirs used in connection with such water rights, as may be recognized and acknowledged by the local customs, laws, and decisions of courts, and also subject to the right of the proprietor of a vein or lode to extract and remove his ore therefrom, should the same be found to penetrate or intersect the premises hereby granted, as provided by law.

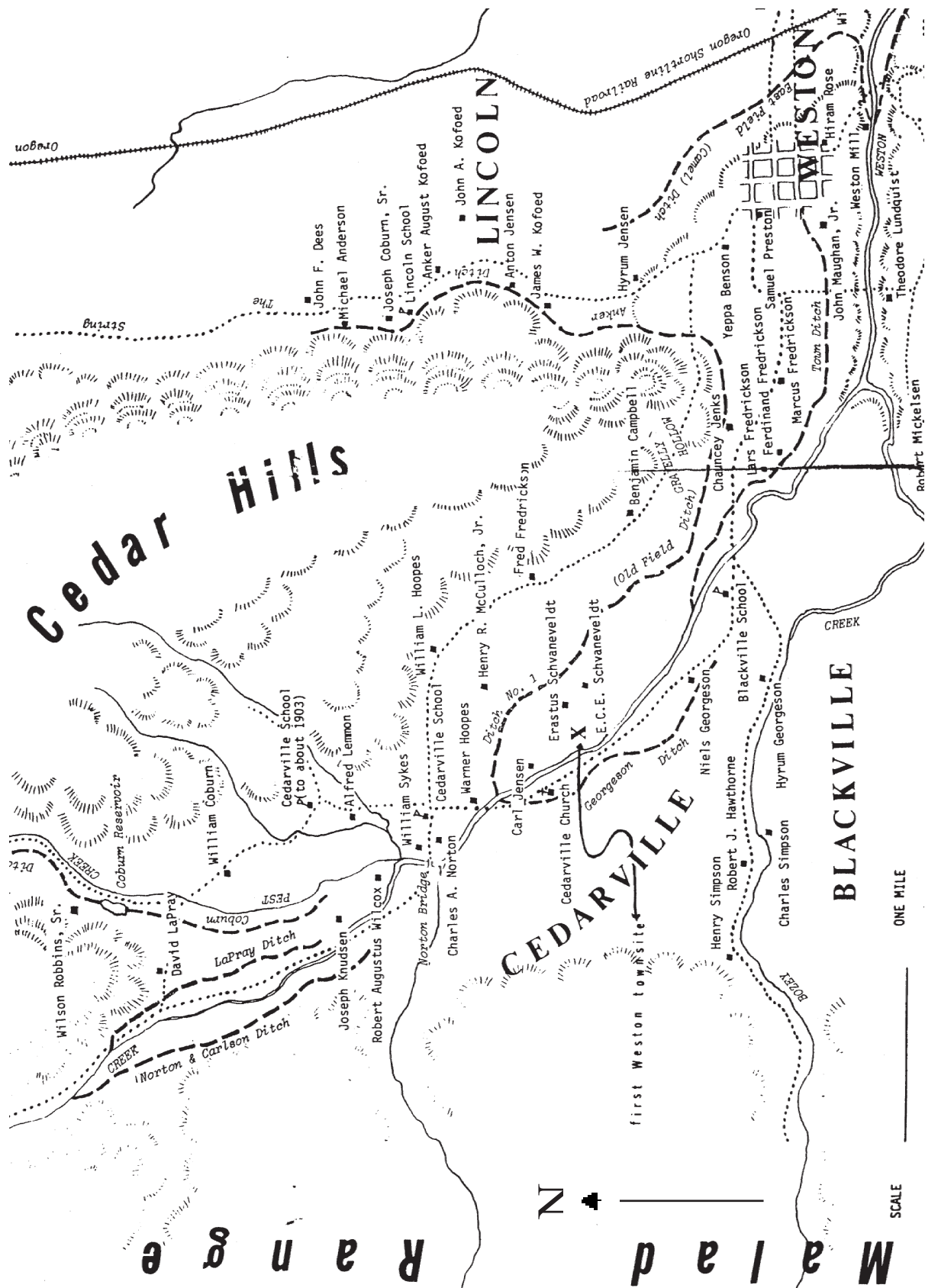
In testimony whereof I, Grover Cleveland, President of the United States of America, have caused these letters to be made Patent, and the seal of the GENERAL LAND OFFICE to be hereunto affixed.



Given under my hand, at the City of WASHINGTON, the twenty fourth day of June, in the year of our Lord one thousand eight hundred and eighty eight, and of the Independence of the United States the one hundred and thirtieth.

By the President: Grover Cleveland
 By Mr. M. H. Keane, Secretary.

RECORDED, Vol. 2, Page 93
 (1184-7-31) 6-331
Robert W. Roer, Recorder of the General Land Office.



This is a portion of a map by A.J. Simmonds showing farm locations nearby Weston. It is based upon county land records and road surveys. Carl Jensen's farm was located just northeast of the Cedarville Church.

This article was entitled "How Title is Acquired Under Homestead Law" and it was originally published in the State of Idaho Official report of the Bureau of Immigration, Labor and Statistics 1905-1906 under the direction of Allen Miller, Commissioner.

The Homestead Law was enacted by Congress in May 1862, and is the final expression of the most enlightened and salutary policy ever adopted by any nation for the disposition of its public domain. The success of the Revolutionary War made a free citizenry independent. The provisions of the law are very simple. A qualified person has the right to enter upon, settle and acquire title to not exceeding a quarter section or 160 acres of the public land by establishing and maintaining residence thereon and improving and cultivating the land for a continuous period of five years. He must however, be the head of a family or over the age of twenty-one years, a citizen of the United States or one who has declared his intentions of becoming such citizen and must not be the owner of more than 160 acres of land in any state or territory.

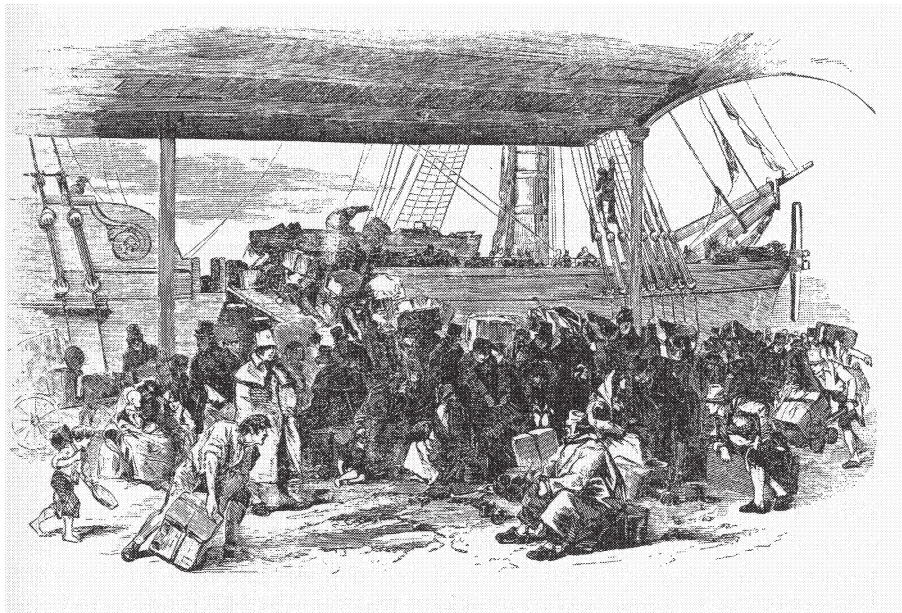
Any qualified person desiring to avail himself of the benefits of the acts selects from the unappropriated lands the tract he desires and makes and application to the Register of the local Land Office of the district in which the land is situated. The application must be accompanied by an affidavit of the applicant embodying the facts as to qualifications stated above and the legal fees must be deposited. The affidavit must further state that his application is honestly and good faith made for the purpose of actual settlement and cultivation and not for the benefit of any other person, persons or corporation. From the date of the filing of these papers he has six months in which to prepare for making his settlement and residence, but at the end of that time he must be there continuously thereafter and improved and cultivate the same for a period of five years from the date of the filing his application. The word "continuously" in its application to residence has received a somewhat liberal construction. It admits of absence on necessary business even for months at a time. At the expira-

tion of the five years "or at any time within two years thereafter" the entry man must offer his final proof and prove by at least two credible witnesses that he has resided upon and cultivated his tract for five years immediately succeeded the time of filling his application and affidavit for entry, and that he has not alienated the land nor any part of it. On such proof he gets a patent for his land.

One who has fulfilled the requirements of the law for a period of fourteen months under the commutation clause of the statute may receive a patent at the end of that time by pay \$1.25 per acre. If he fulfills the law for the five year period the fees and cost amount only to \$24.00 for 160 acres. The commutation clause mentioned does not apply to settlers under the reclamation act but the procedure for obtaining title under the reclamation act is furnished by this law. Indeed the reclamation act, so called, is an application of the homestead law to conditions not in the mind of Congress when the homestead law was passed. Both the acts here referred to contemplate a homestead on surveyed land, which under the law was the only land open to entry until 1880. Since that time a qualified settler may initiate a homestead on unsurveyed land by occupation, residence and cultivation, and his given three month's preference rights, after survey and acceptance of plat, to file his application, and the time he has resided, improved and cultivated the land may be counted as part of the five years' period if he so desires.



The Journey to Zion



The following is a tracing of the path of Rasmus Nielsen from Denmark to Salt Lake City using first hand accounts and other contemporary sources.

During 1858 the Saints in Utah were under occupation by the United States Army under the command of Johnston. This and other events suspended the emigration of European saints who had a desire to come to Zion. The situation proved to be a temporary one and Brigham Young announced the lifting of the emigration ban to Elder Asa Calkin, president of the European mission on October 21, 1858.

Urge on the emigration as far as you have the power. Wherein the Saints are not able to come all the way through, let them come to the States, and then make their way through as soon as they can.¹

The British LDS church periodical, *The Millennial Star* on January 1, 1859 restated the lifting of the ban and provided some instruction concerning the pending migration later that year.²

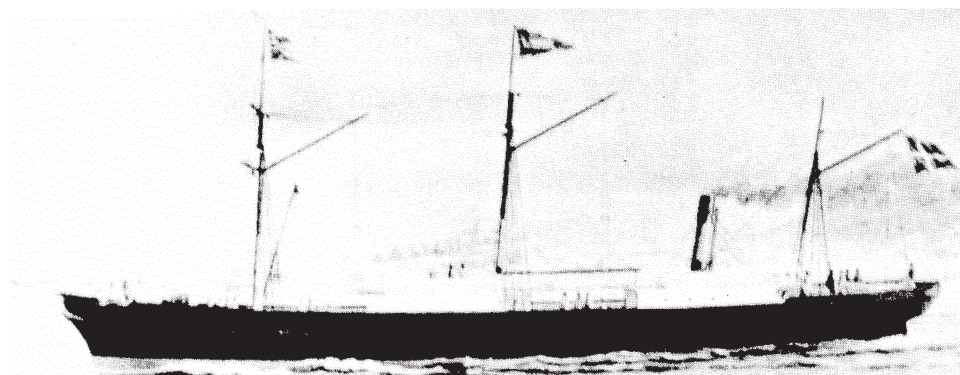
We are pleased to be able at length to say to the Saints that emigration is again opened for all those who have means at their command to gather to Zion. As we have before said, no one will receive any help whatever from the P.E. [Perpetual Emigration] Fund. The deliverance of the Saints depends entirely upon themselves, and we hope that those who have the means will go, and that those who can assist their brethren will stretch forth a helping hand. There will be an opportunity for all to go with handcarts this season, as usual, who cannot raise the amount necessary to procure a team.

In the Spring of 1859 saints from various branches of the Church in Scandinavia gathered at Copenhagen, Denmark. It was here that a roster of persons leaving for Zion was taken. It listed names, number in party, ages, and how much money they had on their person. The roster had stated that Rasmus was travelling alone and that he was 28.³ His future wife, Hansine Nielsen was already in America having arrived in 1857. It should also be stated that Christian Olsen and his future wife Annie Ellingsen were also part of this Scandinavian group. It was probably during this time that a life-long friendship began for Rasmus and Christian.

Rasmus travelled with a large group of fellow Scandinavian Saints. The breakdown of the group was as follows: 224 Danes, 113 Swedes, and 18 Norwegians, for a total of 355 from the Scandinavian Mission.⁴

This Scandinavian group boarded the steamer *L.N. Hvedt* April 1, 1859 in Copenhagen under the direction of Elders Carl Widerborg and Niels Wihelmsen.⁵ They traveled for five days on very stormy seas over the North Sea and arrived at Grimsby, England on April 6. After arriving the group continued their exodus by train to Liverpool, England where they joined fellow British and Swiss members and went on board the *William Tapscott* on April 7, 1859. Elder Robert F. Neslen was made President of this group of saints, and Henry H. Harris and George Rowley served as counselors. Neslen had been sent to England as a missionary and was made available to lead this

group of saints to Salt Lake City.⁶



The *L.N. Hvedt* brought Scandinavian Saints from Copenhagen to Grimsby

New York, May 13, 1859

On April 11, 1859 the *William Tapscott*⁷ set sail for New York in the United States of America.⁸ The cost of the voyage from England to America cost five British pounds.⁹

Speaking of the departure and the voyage Fanny Fry, a passenger on the ship said:

After we got out in the sea, the people began to be seasick. I do not think there ten escaped and I was one of the favored ones. I was not sick an half hour all the voyage through. We had a very pleasant trip. We had dancing and music every evening, with a very few exceptions. Our regular meetings were held, and we had a splendid party on the captain's birthday.

A shark followed the ship for three days. That was quite a sight for a landsman. We had one slight storm lasting only six hours, just strong enough to rock nicely. I remember Jimmie Bond, that is what we called him, for he was such a jolly fellow. His wife was lying sick in her berth; he was kneeling at an unlashed trunk when the ship began to rock. It pushed him under the berth and back again in quick succession and he singing all the while, "Here we go, there we go again," and the trunk following him each time. It was quite laughable to those looking on, but not, I suppose, for Jimmie.¹⁰

Writing about the voyage, the company leader, Robert Neslen wrote the following report to European mission President, Asa Calkin concerning the trip across the ocean upon arriving in New York.¹¹

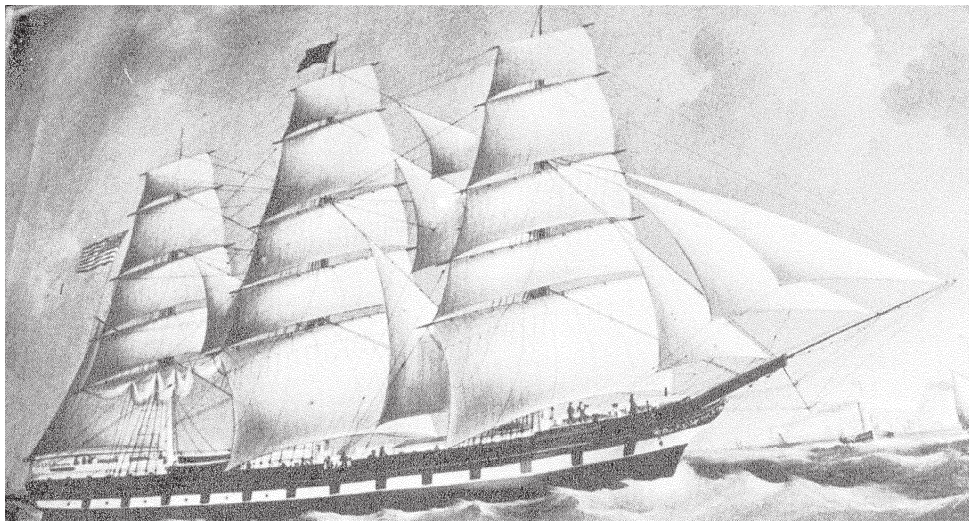
AMERICA

President Asa Calkin.

Dear Brother,—After a very pleasant and prosperous voyage of 31 days, we are happy to take the earliest opportunity, according to promise, of report ourselves as having arrived safe, sound, and right side up, "with care." As brevity has never been a motto with me, and realizing that "words written are written," I will now proceed to give you an outline of our progress since paring with you in the river Mersey.

After we had gone through the process of Government inspection, clearing, &c., I proceeded, in connection with my Counsellors to organize the company into ten wards, five English, and five Scandinavian, appointing a President over each to see to the faithful observance of cleanliness, good order, &c. This being done, and all ready for sea, we found ourselves necessarily detained, in consequence of head wind, until Monday the 11 ult., when the anchor was weighed at 4 a.m., and every heart rejoiced in bidding adieu to Babylon and setting forth to the land of Zion. The joyous songs of Zion [Fanny Fry reported that the group sang, "Babylon, Oh Babylon, We Bid Thee Farewell."] echoed through the ship; and as we got into the channel, the chorus followed, of course, in good sea-sick style, in which nearly all joined to their heart's content.

The voyage throughout was by far the most pleasant and agreeable that I have ever realized, during the whole of the five times I have crossed these waters, owing to the very pleasant weather and the exceeding good order, general good feeling, and harmony which prevailed throughout the entire voyage.



The *William Tapscott* was built in Bath, Maine in 1852

The health of the passengers was excellent. This can be realized from the fact that we had but one death—an old sister from Sweden, named Inger Olesen Hagg, aged 61, and who had been afflicted for upwards of five years previous to her embarkation. This was counterbalanced by two births—namely, sister Higson, from Leigh [England], of a son; and sister France, from Hindley [England], of a daughter: mothers and children doing well.

In the matrimonial department we did exceedingly well, as we had nineteen marriages, five couples of which were English, one Swiss, and thirteen Scandinavian,—all of which were solemnized by myself.

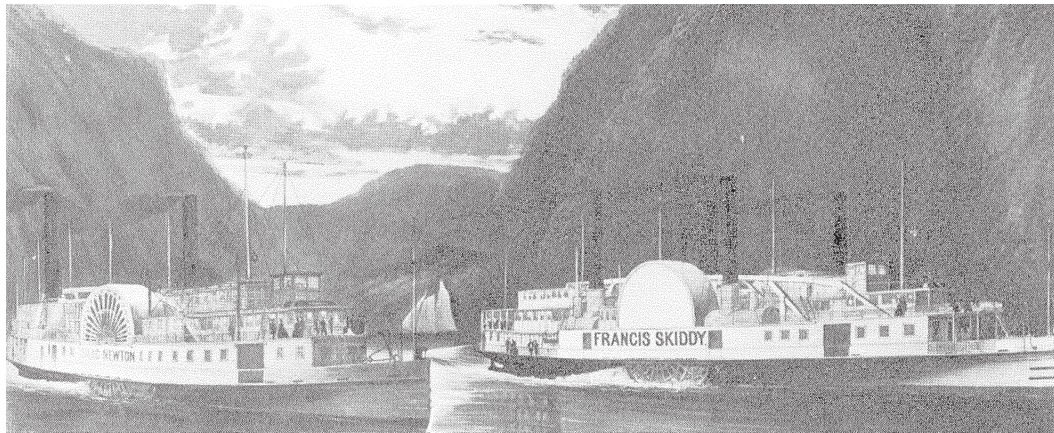
During the whole of the voyage, from the day of our organization, we had the people called together for prayer every morning and evening at eight o'clock, which was faithfully attended to by the Saints. On Sundays, three meetings were held on deck, and fel-

and thrown together under such close circumstances; but through the faithfulness and diligence of the Saints, which were universally manifested, I soon found the load far easier than I had anticipated; and on our arrive here, we were pronounced, by doctors and Government officers, to be the best disciplined and most agreeable company that ever arrived at this port.

We are now lying at anchor, ready for landing at the Castle Gardens, to-morrow morning at an early hour; and we expect to start by the Central Railroad on Monday for the West; and as I shall have to write to you again before leaving here, I will close for the present, with warmest love to yourself and Counsellors, and all in the Office, in which my brethren, Elders Harris, Rowley, and Bond, join.

Yours truly,
R.F. NESLEN

Upon the arrival of the *William Tapscott* in New York harbor on May 13 a list of the ship's passengers was taken and Rasmus Nielsen was listed as



The *Isaac Newton* (left) provided transport from Castle Garden to Albany, New York a lowship meeting in each ward two nights a week, which was a good preventive against grumbling, as it kept the minds of the people actively engaged in the better things of the kingdom.

The monotony of the voyage was also enlivened with singing, instrumental music, dancing, games, &c; in which, as a matter of course, the junior portion took a prominent part, while the more sedate enjoyed themselves in seeing and hearing the happifying recreations.

I certainly felt it quite a task in being appointed to take charge of a company composed of people from so many countries, speaking nine difference languages, and having different manners, customs, and peculiarities,

a immigrant from Denmark heading for Utah with an occupation of laborer and being 28 years old. Christian Olsen and his wife Annie were also listed. Christian was listed as a farmer by occupation and that he was 34 years old.¹²

The ship arrived at Castle Garden on May 14, 1859 and the group exited the ship looking like a bunch of drunkards.¹³ They had been on the sea for over a month and had yet to get their land legs back. Later that evening the group continue their journey by steamboat on the *Isaac Newton*¹⁴ up the Hudson River to Albany, New York. Once there they traveled by rail to Niagara.

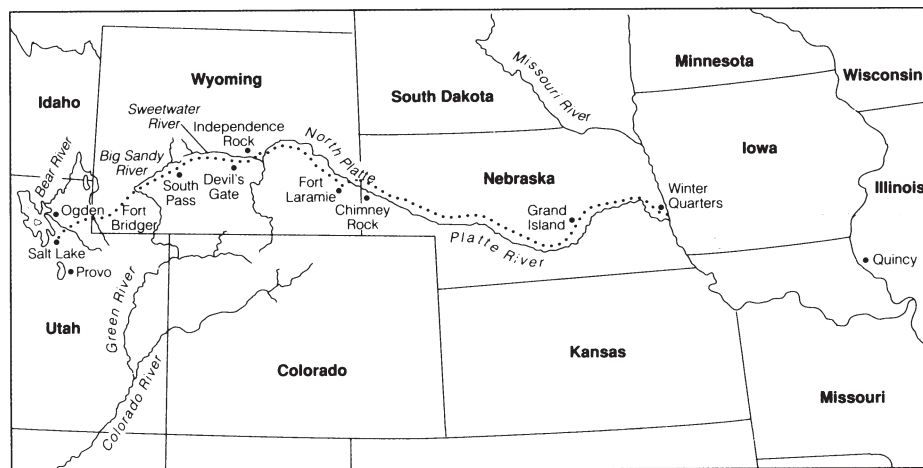
Writing about going to Niagara, Fanny Fry records¹⁵ the view and the reaction:

The conductor stopped the train and let us all have a good look at the Niagara Falls. I have never forgotten the grandeur of the scenery. At every depot of any size there would be a crowd of people waiting to see the company of poor deluded Mormons going to Utah. The young girls oh how they did pity us, going there to enter into polygamy. They would express great sorrow for us.

From Niagara they continued by rail to Windsor, Ontario, Canada; Detroit, Michigan; Quincy, Illinois, and to St. Joseph, Missouri where they arrived May 21, 1859.¹⁶ That afternoon they all boarded

each for about two years. Pooling their meager resources they prepared for the overland journey. Prior to departing Florence, Rasmus and Hansine were married on June 12, 1859.¹⁹ It was thought that they may have traveled separately, but there is no evidence to support this idea at this time.

On 26 June, 1859 a group of Saints composing of about 380 persons was headed by Robert F. Neslen, who had already led the Saints across the ocean, began their journey westward to Salt Lake City.²⁰ They were about 1000 miles away and would require several weeks of travelling before reaching Salt Lake. Rasmus walked most of the way suffering bouts of rheumatism along the way.²¹



The dotted line shows the Mormon Trail beginning in Florence (Winter Quarters)

the steamboat the *St. Mary*, which brought them to Florence, Nebraska on May 25.¹⁷ The route taken to get to Florence was unique in that no other group prior to them had taken the same route.

Writing about the journey to Florence, Johanne Mourtisen said:

On railroads and steamboats we traveled with very poor accommodations. Sometimes in cattle cars and on boats with no place to sit nor make beds, so standing was our only pleasure.¹⁸

Upon his arrival in Florence, Rasmus went about finding his future bride, Hansine Nielsen. It must have been a great reunion having been away from

Upon their arrival at Fort Laramie, Robert Neslen sent the following message²² to Brigham Young:

FORT LARAMIE, Aug. 6, '59

PRESIDENT B. YOUNG:—

Enclosed you will receive the report sheet of the European Independent Company, which I have forwarded from the first convenient point.

We are travelling at a slow rate, owing to the largeness of our company and the lameness of our cattle, which arises from the fouts of foot evil. This will necessarily cause our provisions to run short, but I hope we will be able to arrive near by before we need supplies. I will travel as fast as possible to obviate this difficulty, but

should we need assistance, I will inform you by letter or express.

Our accidents have been slight and few, with one exception, which was a stampede of ten teams, resulting in the death of one man instantaneously and breaking the leg of one and wounding five others; but I am happy in stating that the injured are recovering. We have no other sickness in our camp.

Praying the Lord to bless you I remain yours,
R.F. NESLEN

Along with this message a roster of saints showed Rasmus Nielsen and his friend, Christian Olsen as members of the company.²³

Echoing some of the same information previously related Johanne Mourtisen recorded the following concerning the journey across the plains.

Several in this company died on the road, among them was P.A. Fjeldstad and a baby belonging to N.P. Larsen, the elder from Pleasant Grove who baptized me into the Church. These two were buried in the same grave.

Upon another occasion misfortune overcame us. I well remember as we were yoking up the cattle, some being already hitched and carelessly some of the company were lying in the shade of the wagons, when a wild cow was put into the yoke began to bellow. This frightened five teams and they ran away, killing J.C. Madsen and more or less wounding several others. One of the company, who several accused of being the cause of the contention, went down to the Platte River to drown himself but said he was not able find sufficient water. He was found sitting on the bank contemplating when people came to his rescue.²⁴

James Kirkham was a boy of nine years old when he and his family traveled with the Neslen company. Later in life he recorded his thoughts concerning the travel across the plains in his journal. His expereinces were recorded in a four volume journal covering his life. Here are a few excerpts from volume one.

We traveled by steamer and rail 2000 miles until we reached Florence May 25th 1859. Here we lived for some time (waiting for the arrival of our cattle and

wagon) in an old lumber cabin and when it rained it never failed to come through the roof. I spent many happy hours while we live here gathering strawberries and fishing in the river nearby we used to sport on the green grass and roam among the wild flowers.

At last everything was in readiness for our journey across the plains a distance of a thousand miles. Our company was composed of Saints with 60 wagons. Each wagon was drawn by to yoke of oxen besides some cows. Besides our captain we had a chaplain and some night herders my father used to stand guard in his turn around the camp and the cattle. Some times our chaplain (James Bond) would call the camp to prayers and if they did not attend he would stand on an wagon and sneer at the people.

On our journey we had many difficulties to put up with and narrow escapes. At one time we were surrounded by a prairie fire but escaped without injury. We also had a stampede and some 20 people were injured. One man was killed and one woman very badly. One day we encountered a great herd of buffalo which stopped our train for some time and several were killed for meat for the company.

We also came in contact with many tribes of Indians and in order that we might travel in peace with them we had to feed them and sometimes give them presents. While journeying on our way we had to wade many streams sometimes rivers and while walking barefoot in the hot sands I got my feet badly burnt.²⁵

Arriving on September 15, 1859 at the Salt Lake Valley²⁶ was probably a great relief to Rasmus. He had be travelling for several months now with only a short rest prior to leaving Florence. Coming through Emigration Canyon Rasmus and his company were met and led to Emigration Square.

James Kirkham describes this event as follows:

...we arrived all well in the valleys of the Great Salt Lake and camp on what then known then as Emigration Square. The day was beautiful and the sun shone in all his splendor. Our train was led into the city by two wheel covered cart drawn by one small white ox. The animal was covered with garlands of wild flowers and on the sides of the vehicle was this motto in large letters "Hail Columbia this beats the Hand Carts". After our arrival hundreds of people came to our camp to seek

for friends and presented us with plenty of fresh fruit and vegetables.²⁷

Another account of the arrival of the Neslen company to Salt Lake City was recorded in the weekly newspaper, the *Deseret News*.²⁸

Arrivals from the Plains

Captain R.F. Neslen's company of European Saints, arrived in this city, on the 15th instant, all well and in good condition. The company consisted of 56 wagons and about 400 souls, mostly from Scandinavia. They left Florence, June 26, and have enjoyed good health generally all the way. There were six deaths and three births. They lost 24 head of cattle from disease and lameness, a small number comparatively, as the mortality among cattle on the plains during the latter part of the season has been great.

Much credit is due to Capt. Neslen for the energy and ability which he has displayed in bringing so large a company of people so comfortably across the plains especially considering the many difficulties to be surmounted in conducting the immigration of Saints from so many different nations, speaking difference languages, and having different peculiarities and national characteristics.

After staying in Salt Lake for an unknown period Rasmus and his wife, Hansine settled in Bountiful for a time and then the call came to go help settle Richmond, Utah. After a brief stay in Richmond Rasmus was called to settle a new town, Weston, Idaho.²⁹

Afterword

This painting by C.C. Christensen shows pioneers crossing the Platte River



Although not mentioned directly in this article it is worth noting that Rasmus Nielsen's first wife Hansine left Liverpool, England on May 30, 1857 and arrived at Philadelphia on July 3, 1857.³⁰ On the LDS roster of the ship *Tuscarora* it stated that Hansine came with her parents Anna and Niels Nielsen, and a young boy by the name of Niels Jensen, who according to Mabel Pratt's history was a nephew to Hansine. An unexpected find in conjunction with the aforementioned entries was that Rasmus Nielsen's parents Niels and Anna Hansen were listed just before Hansine and her family. Apparently they were travelling with Hansine's family.

Very little has been written about the voyage of the *Tuscarora* and the subsequent trip to the Midwest, so it is difficult to learn of the route taken by the group during their travels in America. Hansine and her family probably stayed in Iowa and/or Nebraska while awaiting the arrival of Rasmus Nielsen from Denmark.

About a year after their arrival to America Rasmus Nielsen's parents died in 1858 while in Iowa. The nature of their deaths remains a mystery.

Notes and Bibliography

1. “They Came in 1859”, *Our Pioneer Heritage* compiled by Kate B. Carter, volume 3 (Salt Lake City: Daughters of the Utah Pioneers, 1959) p. 26.

2. See *Our Pioneer Heritage* vol. 3 p. 27 and *The Millennial Star*, January 1, 1859 LDS Microfilm 1402730.

3. Emigration from the Scandinavian Mission (Spring 1859), LDS microfilm 25696, p. 75.

4. Emigration from the Scandinavian Mission (Spring 1859), LDS microfilm 25696. At the end of the roster on page 75 it listed nationality by number.

5. Conway B. Sonne, *Ships, Saints, and Mariners: A Maritime Encyclopedia of Mormon Migration 1830-1890* (Salt Lake City: University of Utah Press, 1983) p. 130. The picture of the *L.N. Hvidt* is on page 130. Sonne said this about the *L.N. Hvidt*:

On April 1 1859, a company of 355 Scandinavian Saints in the charge of Elders Carl Widerbord and Niels Wilhelmsen sailed from Copenhagen aboard the *L.N. Hvidt*. After a very rough North Sea passage the steamer arrived safely at Grimsby on 6 April. These Scandinavians with other British and Swiss emigrants embarked on 11 April for America aboard the ship *William Tapscott*.

Screw steamship: 328 tons: 171' x 23' x 11'
Built: 1857 James Henderson & Son at Renfrew, Scotland. The *L.N. Hvidt* was an iron steamship with three masts and one funnel. She was owned by the General Danish Screw Steamship Co. of Copenhagen. In 1889 after more than four decades of service, she was sold to Norwegian owners.

6. The information for this entire paragraph came from the following sources:

See “They Came in 1859”, *Our Pioneer Heritage* vol. 3 p. 27.

Conway B. Sonne, *Saints on the Seas: A Maritime*

History of Mormon Migration 1830-1890 (Salt Lake City: University of Utah Press, 1983), p. 41.

7. Conway B. Sonne, *Ships, Saints, and Mariners: A Maritime Encyclopedia of Mormon Migration 1830-1890* (Salt Lake City: University of Utah Press, 1983) pp. 198-199.

The picture of the *William Tapscott* included in this article was found on page 199.

Sonne wrote the following about the *William Tapscott*.

Ship: 1525 tons: 195' x 41' x 21'
Built: 1852 by William Drommond at Bath, Maine

In three voyages the square-rigger *William Tapscott* transported 2262 Mormon emigrants—the greatest number of any sailing craft. Captain James B. Bell was the master during these passages. This first began at Liverpool on 11 April 1859. Under the presidency of Elder Robert F. Neslen and his counselors, Henry H. Harris and George Rowley, the 725 Saints were organized into five English and Swiss wards occupying one side of the ship and five Scandinavian wards the other side.

The *William Tapscott* was one of the largest full-rigged ships built in Maine during the 1850s. She was a typical “Down Easter”—sturdy, moneymaking, moderately sparred, and designed for carrying capacity. She was a three-decker with a square stern and billethead. Among her owners, including her namesake, were such well-known mariners as William Drummond, Gilbert C. Trufant, and George B. Cornish. She hailed from New York. After plying the oceans for about forty years the *William Tapscott* was lost in the English Channel in the early 1890s.

8. *The Millennial Star*, No. 25, Volume XXI, Saturday, June 18, 1859, p. 400. LDS microfilm 1402730.

LeRoy R. Hafen, Ann W. Hafen, *Handcarts to Zion: The Story of an Unique Western Migration 1856-1860* (Glendale, California: Arthur H. Clark Company, 1960), pp. 166-167.

See Sonne, *Saints on the Seas*, p. 152.

(p. 14)

See Sonne, *Ship, Saints, and Mariners*, p. 198.

See “They Came in 1859”, *Our Pioneer Heritage* vol. 3 p. 27, 31, 33, 45.

9. Emigration from the Scandinavian Mission (Spring 1859), p. 75, LDS microfilm 25696. The quote from passage account states that the

Scandinavian passengers including Railway fare charged from Pt [port] Grimsby to this port [Liverpool].

280 Adults	@ £5.0.0	£1400.0.0
54 Children	@ £4.0.0	£216.0.0
19 Infants	@ 10p	£ 9.10.0

10. Fanny Fry Simons (Journal), *Our Pioneer Heritage*, compiled by the Lesson Committee vol. 6 (Salt Lake City: Daughters of Utah Pioneers, 1983) p. 188.

11. *The Millennial Star*, No. 25, Volume XXI, Saturday, June 18, 1859, pp. 400-401. LDS microfilm 1402730. One section from this letter was left out from the article. It talked about a note sent to the ship’s master thanking him for a great journey.

12. Passengers Lists of Vessels Arriving at New York 1820-1897 Roll 191. The National Archives. The passenger list of the *William Tapscott*. LDS microfilm 75547.

To see an LDS roster of the *William Tapscott* see Church of Jesus Christ of Latter-day Saints European Mission, Emigration Records 1859. LDS microfilm 25691, page 118 (Rasmus Nielsen) and page 123 (Christian Olsen).

Another reference to being passengers on the *William Tapscott* can be found in the European Emigration Index LDS microfilm 298434, which has the following entries for Rasmus Nielsen and Christian Olsen.

NILSON, RASMUS BM
1859: Apr. 11 -- Sailed on ship “William Tapscott”

OLSON, CHRISTIAN BM
1859: Apr. 11 -- Sailed on ship “William Tapscott”
(p. 18)

13. See Fanny Fry Simons (Journal), p. 188

14. *The Millennial Star*, No. 25, Volume XXI, Saturday, June 25, 1859, p. 407 LDS microfilm 1402730. The article states that its information was taken from the *New York Herald*, May 15, 1859.

See Sonne, *Saints on the Seas*, p. 111

Conway B. Sonne, *Ships, Saints, and Mariners: A Maritime Encyclopedia of Mormon Migration 1830-1890* (Salt Lake City: University of Utah Press, 1983) p. 108-109. This reference describes the *Isaac Newton*:

Side-wheel paddle steamboat:
1332 tons: 321’ x 40’ x 11’

Built: 1846 by Isaac Newton at New York City, New York.

In the mid nineteenth century hundreds of steam packets operated on the Hudson River. Among the largest and best known was the *Isaac Newton* of New York.

Named for her builder, the *Isaac Newton* was built of wood and had one deck, a round tuck, and a billet head. She had cylinders 8.5 feet in diameter with a 12-foot stroke that drove paddle wheels that were 39 feet high, having a surface dip that gave the craft a speed of about 20 miles per hour. She was owned by the New Jersey Steamboat Company. Her service ended on 5 December 1863 when she exploded and burned at Fort Washington, New York, with a loss of nine lives.

15. See Fanny Fry Simons (Journal), p. 190

16. See “They Came in 1859”, *Our Pioneer Heritage* vol. 3 p. 31.

17. See “They Came in 1859”, *Our Pioneer Heritage* vol. 3 p. 31.

See Sonne, *Saints on the Seas*, p. 111.

See Sonne, *Ship, Saints, and Mariners*, p. 175.

Sonne wrote this for the entry for the *St. Mary*:

Side-wheel paddle steamboat: 295 tons:
204' x 34' x 4'

Built: 1855 at St. Louis, Missouri

After the Mormon emigrants from the ship *William Tapscott* landed at New York City on 15 May 1859, their journey westward followed a route no other company had taken. They traveled up the Hudson River to Albany and went on to Windsor, Ontario, Canada, and then crossed over to Detroit. From there the emigrants took a train to St. Joseph, Missouri, where they boarded the steamboat *St. Mary* on 21 May on 21 May. Four days later they arrived at Florence, Nebraska. The *St. Mary* was skippered by Captain M. Morrison and owned by J.M. Cabbell of Keokuk, Iowa. This steamboat, which hailed out of Keokuk, was built with wood with a cabin on her one deck and a plain head. In September of that year [1859] the vessel was snagged above St. Joseph and lost.

18. *The Mourits Mouritsen Family: A Record of His Posterity and His Ancestors*, compiled and edited by Carrie Mouritsen Jones and Jerald Olean Seelos, privately published, p. 426. LDS Call Number 929.273 M866j, LDS microfilm 1035592.

19. Mabel Pratt, *History of Hansine Nielsen Nielsen*. Photocopy in possession of the editor.

20. See "They Came in 1859", *Our Pioneer Heritage* vol. 3 pp. 31, 45.

21. *History of Hansine Nielsen Nielsen* by Mabel Pratt.

22. *The Deseret News*, August 24, 1859, No. 25, vol. IX, p. 197. LDS microfilm 26588.

23. *The Deseret News*, August 24, 1859, p. 197.

See also Andrew Jenson, *Journal History* entry for June 12, 1859. LDS microfilm 1259745.

Utah Emigration Index LDS Microfilm 298442 has the following entries for Rasmus Nielsen and Christian Olsen

NIELSON, Rasmus Ch. Em.

Crossed Atlantic on ship Wm. Tapscott.
Member of Capt. Robert F. Neslin's ox train company.

OLSON, C Ch. Em
" Ann

Members of Capt. Robert F. Nelsins ox train company which arrived in G.S.L. City Sept. 15, 1859 (J.H. [Journal History] June 12, 1859, p. 5).

24. See *The Mourits Mouritsen Family*, p. 426

25. E. Kay Kirkham, *George (Wm.) Kirkham: His Ancestors and Descendants to the Third Generation*, (Provo: J. Grant Stevenson), pp. 66-67. LDS microfilm 924481, item 2.

See also the original journal entries made by James Kirkham on LDS microfilm 1225.

26. *The Deseret News*, September 21, 1859, No. 29, vol. IX. LDS microfilm 26588.

See also Andrew Jenson, *Journal History* entry for June 12, 1859. LDS microfilm 1259745. An in-line entry next to the article states: "Arrived in G.S.L. City Sept. 15, 1859".

27. See Kirkham in *George (Wm.) Kirkham* p. 67.

28. *The Deseret News*, September 21, 1859, No. 29, vol. IX. LDS microfilm 26588.

29. Lars Fredrickson. "History of Part of Franklin County (Weston Idaho)" p. 1. A copy was obtained from the International Society Daughters of Utah Pioneers in Salt Lake City.

30. Church of Jesus Christ of Latter-day Saints
European Mission, Emigration Records 1857.
Passenger list for the *Tuscarora*. LDS microfilm
25691, page 75. The entries were as follows:

Niels Hansen 57

Anna do[ditto] 62

Niels Nilson 47 Farmer

Anna do[ditto] 56

Hansina [ditto]25

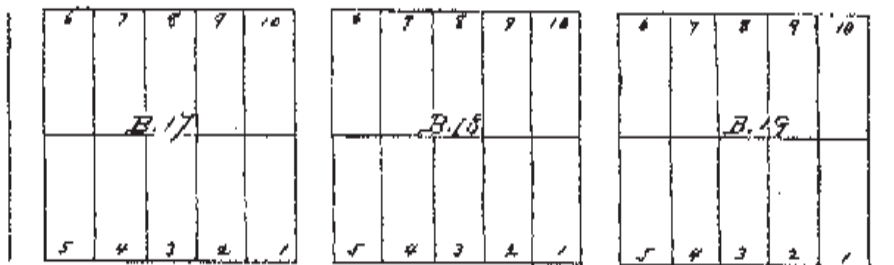
Niels Jensen 5

Weston City Survey. Made March 26. 1868, by

streets 6 rds. wide. Lots 8 rds. with 20 rds long.

J. H. Martineau, Co. Surveyor

North



Street 6 rds. wide



6 rds. wide



6 rds. wide

