

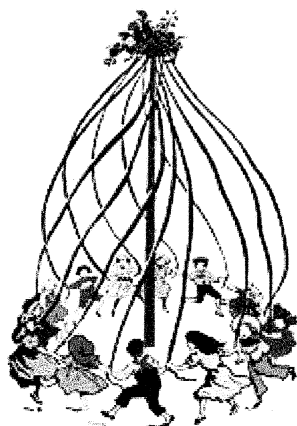
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## Early Logan City Government

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Compiled by M. R. Hovey, Secretary, Logan Chamber of Commerce. January 1, 1923 to January 1, 1925. Also as printed in the *Logan Journal*, beginning August 4, 1923.



January 17<sup>th</sup>, 1866, the Utah Legislature passed an act to incorporate Logan City and a charter was granted. The charter specified the boundaries of the city, the form of city government, elections, meetings, duties of the officers, handling of the public funds, assessment and collection of taxes, sanitary regulations, licenses, weights and measures and many other provisions. It was a rather comprehensive document.

The charter having been enacted, the first election was held March 5<sup>th</sup>, 1866 and the following persons were elected: Alvin Crockett, mayor; John B. Thatcher, C. B. Robbins and T. X. Smith, aldermen; James H. Martineau, Thomas C. Ricks, W. K. Robinson, P. Cranney and Charles O. Card, councilors.

The first session of the City Council was held at the home of Ezra T. Benson when the organization was duly effected and H. W. Isaacson was appointed a City Recorder.

Councilor P. Cranney resigned as councilor and was appointed as City Marshal, Benjamin Woolfenstein was appointed to succeed P. Cranney as councilor. H. K. Cranney was appointed city attorney; Paul Cardon, city treasurer; H. Sadler, assessor and collector; B. M. Lewis, city supervisor; John Jacobs, city sexton, James H. Martineau city surveyor; George Hymes, sealer of weights and measures; and William H. Shearman, inspector of liquors.

John Paul was appointed as captain of police with the following policemen: First Ward: Jonathan Ricks, Asron Thatcher, Elijah Steens and Charles Maughan; Secnd Ward: John Paul, Thomas Irvine and Joseph Thatcher; Third Ward: William Partington and Robert Davidson; Fourth Ward: John Smith, Mark Fletcher, Hans Monk and Frederick Hurst; Fifth Ward: Alexander McNeil, James Beverland and Charles Frank.

City Recorder H. W. Isaacson was appointed as the agent of the city for the sale of liquors as the council deemed it necessary to control liquor sales. Prior to that time there were a number of private

distilleries at which the modern "homebrew" was made.

In an effort to carry all classes of goods, the Logan Branch of the Zion's Co-operative Mercantile Institution, under the management of Mosses Thatcher, Sr., carried a stock of wines and liquors and by force of example almost every store in the Valley did likewise.

Moses Thatcher gave the matter serious consideration and when President Brigham Young was visiting the Logan Branch, Moses Thatcher said, "President Young how can we reconcile the inconsistency of *"Holiness to the Lord"* on the outside, while selling whiskey to the brethren inside the doors?" After a few minutes reflection President Young answered, "Brother Moses Thatcher, the man who holds to his brother's lips the tempting cup, repents not but continues, will be Damned and go to Hell." From then on no more wines or liquors were sold in the Logan Branch and the stores in the Valley immediately followed the good example.

Subsequently the establishment of saloons took place as well as the erection of a brewery owned by Mr. Vogel and located near the intersection of First South and First East where the old red frame building stood in which the Logan Stone and Monument Company operated. Another brewery owned by Mr. Jacob Theurer, known as Jake's was built on the north side of the present state highway and south side of the Johnson grove. A number can still bear witness that it was a rendezvous for many.

In the year 1882, under the administration of Mayor Robert Campbell, an agitation was started for an ordinance to prohibit the sale or manufacture of liquor in the city. It was passed. The people were not prepared to accept such a reform at that time and as a result there were many violations of the law and many "Blind Pigs" established from which the city received no revenue. The next year the ordinance was repealed and licenses were granted for the sale of and manufacture of liquors.

As the city increased in population more saloons were opened up and the liquor evil became so great that in 1909 there were about nine saloons doing business in Logan. The agitation for the abolishment of the saloon evil became so intense that on December 23<sup>rd</sup>, 1909, an ordinance was passed by the City Council which prevented the sale or manufacture of liquors of any kind in Logan City. The ordinance became effective January 3<sup>rd</sup>, 1910, and Logan was the first

settlement in the Valley and one of the first in the state to adopt such a reform. Later the county passed a similar ordinance, then the Utah Legislature passed a prohibition law and finally, the National Prohibition Law was passed October 28<sup>th</sup>, 1919. It is interesting to note that as early as 1882 the citizens of Logan started the movement for prohibition and were among the first to get it adopted.

March 7<sup>th</sup>, 1870, the third election was held and William B. Preston was elected as mayor and Moses Thatcher, Sr. as one of the aldermen. 265 votes were cast for each candidate and 50 of these were cast by women. The Woman Suffrage Bill had just passed the Utah Legislature. In this respect Utah was far in advance of the other states of the Union. The National Woman Suffrage Bill has not yet been passed by Congress (1923), although a number of the states have adopted this progressive measure.

That the citizenship of Logan and Cache Valley and the State as well, was of the highest type, is evidenced from the fact that the citizens advocated and worked for these great public questions of prohibition and woman suffrage at that early date and were among the first to lead out.

October 17<sup>th</sup>, 1874, Moses Thatcher, Charles O. Card and Robert Davidson, trustees for the Logan Branch of Church of Jesus Christ of Latter-day Saints, appeared before the City Council and petitioned for the land now known as the Tabernacle Square. It contained a little more than eight and one-half acres and as some of the settlers had already occupied and improved a number of the lots, the Trustees in Trust for the Logan Branch were asked to pay \$5.00 per acre for the land. This was done and the Church came into possession of this valuable piece of land. That it has been well utilized and the cause of much favorable comment by all tourists and strangers who come here, because of its attractive appearance, is apparent.

At regular session of the County Court held at Wellsville in March 1860, it was ordered that the next regular term of the court be held at Logan, and at this meeting Logan was designated as the County Seat.

A report of the census of Logan City taken in 1868 showed the population to be 2, 217 souls. The Charter provided that a school district should be formed so that in August 1872, a school election

was held and the following were the first school trustees elected for  
the district: Charles O. Card, Robert Davidson and Alvin Crockett.

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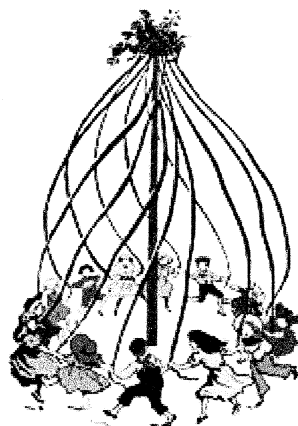
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### Paradise, Spring of 1860

A small group of men from Draper, consisting of J. G. Crapo, Alvin Monteith, William Smith and Barnard White, decided to look for another home-site where the opportunities were better. The possibilities of Cache Valley were being talked of a good deal at this time and many new settlers were planning to settle there. This group became interested and decided to come to Cache Valley and look it over. They arrived in the Valley in April 1860 and went to the southern most part where no one had settled.

Irrigation water always being as essential as the land on which to put it, the little cove where Avon is now situated appeared very attractive and had a number of natural advantages over the other settlements. It was at the forks of East Creek and Little Bear River, so that plenty of water was available. The party was satisfied and immediately returned to Draper for their families. They interested David James at Salt Lake City and other friends who came later.

The little colony returned soon to Cache Valley and located where Avon is now situated and commenced to build their log houses, break up the land and put in their crops. The utmost vigilance was necessary to protect themselves and their property from the Indians. The location for the settlement had its disadvantages as it was so far away from the larger settlements in the Valley and was one of the chief camping grounds of the Indians on their way to the south and east. It was right at the forks of the Indian trail through East Canyon that connected with points in Wyoming and with the trail to Ogden, Salt Lake City and other parts of Utah. Chief Washakie and his tribe, as well as other tribes, must have traveled a good deal in and out of the Valley over these routes. Therefore, the site served as a junction and was a suitable camping place for the Indians. The fishing and hunting were exceptionally good as several canyons with streams of water were so near at hand. Because of these conditions the place was not the best for a settlement at this time.

The settlers built their log houses and some dugouts in the usual fort formation, a short distance from the present meeting house in Avon. Every precaution was taken to protect themselves against the many

Indians who camped in the river bottoms near by and were on their tours in and out of the Valley. Guards were stationed at all times just outside the fort to give warning when necessary. The regular public corral with its strong, high pole fence, was built and the cattle and horses were kept in it for protection.

An old trapper by the name of Post, but more often called "Stump" had build a log cabin just south of the fort in the river bottoms before the first settlers arrived. He fished and trapped a great deal along the streams but was not a member of the colony. He lived by himself. The Indians attacked the trapper and killed him and burned his cabin. The settlers found the charred bones and buried them. This act naturally excited the people and caused them to be more cautious than ever. The guards were maintained night and day at the fort, and the men always went in groups, well armed, to the field to put in and look after their crops and in the canyons for logs and wood.

During the summer several families arrived, among whom were David James and family of Salt Lake City. The settlement at that time was in Box Elder County and was not settled under the Cache Valley organization. But there was a natural barrier, being a range of mountains between the settlement and Brigham City, it was thought best to organize under the Cache Valley authorities. Apostle Ezra T. Benson and Bishop Peter Maughan were therefore asked to organize the settlement which they did in February, 1861. Mr. David James was chosen as bishop. Apostle Benson previously was so impressed with the beautiful little cove with its surrounding hillsides covered with timber and the fine meadow lands in the river bottoms and with the magnificent view of the valley to the north, that he exclaimed, "This is like a paradise." He suggested the name for the settlement and it was unanimously adopted.

At the next session of the Territorial Legislature, the county lines were changed and Paradise was brought into Cache County. Others who arrived in 1860 were:

<b>Paradise Settlers of 1860</b>		
William Woodhead	Jerome Remington	Leonard Crapo
James Lofthouse	Winslow Farr	Edward Davenport
Enoch Rawlins	James Bishop	John Sperry
Elijah Tames	Albert Crapo	Charles Rawlins

Enoch Rawlins, Jr., also arrived and was the first child born in the settlement.

As usual, the first meetings were held in the log houses of the settlers until a small combination meeting and schoolhouse, built of logs, was constructed.

Being some distance from the other settlements, flour and other articles at times were difficult to obtain. On one occasion, some of the settlers were compelled to eat pig weeds, cooked wheat and milk for six weeks.

In 1861, J. G. Crapo and H. C. Jackson built a small sawmill near the fort on the East Creek, and here the first timber was sawed with an upright saw. A little later this mill-site was converted into a gristmill and the sawmill moved farther up the creek, where a considerable logging business was done. The flourmill was finally moved to Hyrum by a Mr. McMurdie.

Others who arrived at Paradise and should be considered as the early settlers and who had lots in the old fort are as follows:

<b>Other Paradise Settlers in the Fort</b>			
Daddy Gibson	H. C. Jackson	James D. Hirst	Samuel Holbrook
Jonathan Nelson	H. Edward Pope	Alex Lemmon	Gus Dreamer
J. Williams	John Covington	John Lemmon	John P. Wright
Alonzo Debell	Nephi Clayton	William Bishop	John F. Wright
Robert Stewart	Edward Miles	Edward Price	David Philips
Daddy Pearce	Dad Van Luven	Miller Hansen	William James
William Thomas	David Merrill	George D. Gibbs	Richard Howells
John Davis	Alonzo Merrill	John H. Gibbs	John Oldham
John Humphreys	John Merrill	John Gibson	Samuel Oldham
William Humphreys	Porter Merrill	Henry H. Shaw	Robert Pearce
and Nick Wilson			

John P. Wright and his son, John F. Wright, moved from Logan to Paradise in 1862 and took a prominent and leading part in helping to build up the first, as well as the second settlements of Paradise. They were among the first who helped to settle Logan in 1859.

Due to the Black Hawk War in southern Utah in 1867-1868 and as the Indians appeared to be becoming somewhat hostile in northern Utah and Idaho, it was deemed advisable by the Cache Valley authorities to give greater protection to the outlying settlements

such as Franklin, and especially Paradise. As previously mentioned, Paradise was well located for Indian attacks and depredations, so Apostle Ezra T. Benson and Peter Maughan held a meeting with the settlers and advised them to move their settlement three miles north where the present settlement of Paradise is now situated. Here the country was more open and the settlers could protect themselves better. It was decided to make the move, so early in the spring of 1868 all the houses and equipment were moved to the new location. County Surveyor James H. Martineau had laid off the townsite and it was prepared for settlement. Ten and twenty acre plats of land were also laid off. The settlers each received the same amount of land and lots as they owned at the old location. Bishop David James gave out the lots and land to the people and they commenced at once to build their log houses on their city lots and break up the land and put in their crops.

It was a considerable sacrifice for the settlers to commence a new settlement so soon, under the conditions, but in the end it proved the best thing to do as there was more land available and a larger settlement could be made. A canal was taken out of East Creek at the old location and extended to the new site, and furnished irrigation water for the new farms. This was a difficult task but the ditch was completed in due time for the crops. A few of the settlers still held onto their farms at the old location but they lived in the new Paradise.

A small group of people from Wellsville had previously settled in the fields just west of the new Paradise or the present home of John Thomas, and it was called Petersburg; but these people were induced to move to the new location and not start another settlement in such close proximity. Among these were Thomas Obray, Samuel Obray, William Thomas and Samuel McMurdie. Being somewhat isolated, the settlers were compelled to co-operate to the fullest extent and it meant much to them in every way. A Co-op store, a branch institution, was organized in 1871 by Bishop David James at a capital of \$450.00, in \$5.00 shares. All who could purchased stock and became interested in the business. It had a rapid growth and paid several good dividends to the shareholders. A new store building and granary were built and it was the leading business institution in the settlement for years.

The log building for the meeting and schoolhouse was located just east of the store building and Henry Shaw was the first



schoolteacher. He was also the first teacher at the old Paradise location. This became the center of all the social and public activities. Later a very substantial rock building was erected for a meeting house, on the public square. It is well preserved and stands today as a landmark of that period. A dramatic company was formed with John P. Wright as the leader, and Mrs. Monteith, Henry G. Williams, Mr. and Mrs. Henry Shaw, Mr. and Mrs. William Humphries, Bishop David James, James Bishop and others, taking part. "Stranger," "Rent Day" and other old plays were presented and with the dances were all took part, furnished delightful entertainment for the people during the long winter months.

Most of the families raised a little sugar cane and had a few sheep. The cane was taken to Hyrum and made into molasses at the Haight or the Anderson Mills, while the wool was taken to Wellsville to be carded.

Samuel Haight built a small shingle and lath mill in the north part of the settlement and this, with the sawmill previously built in East Canyon by Crapo and Jackson and being so near the timber sections in the canyons, created quite a lumber business for Paradise.

Bishop David James proved to be very tactful and careful in dealing with the many Indians who journeyed past and camped near the settlement. He heeded strictly the advice of President Brigham Young, Apostle Ezra T. Benson and Peter Maughan, that it was far better to feed the Indians than to fight them. On several occasions, Chief Washakie called on Bishop James for beeves, flour and vegetables. Each time the old chief would point to all the land east of and where Paradise was located, and say that he would give it for the beeves, etc. Bishop James would call on the settlers and the supplies were furnished. Next time the chief called, he would again offer to sell the same land, and each time the Bishop would say that the chief had sold him the land before for the supplies. Washakie, in his wily way, always replied that he would sell it again to the bishop. Apparently the old chief did not know when the title to the land passed.

In 1873, Bishop James was called to Salt Lake City and Mr. H. C. Jackson was appointed to act as bishop for three years, at the end of which time Bishop James resigned and Mr. Orson Smith was chosen as the bishop. Mr. Smith served in this position until he was called as one of the Stake Presidency of the Cache Valley Stake. He was

succeeded as bishop by Mr. Samuel Oldham, who acted in this capacity for years and did much for the upbuilding of Paradise. Mr. Oldham was a staunch believer in public schools and was a real force in the Valley in stimulating more interest in education and better methods.

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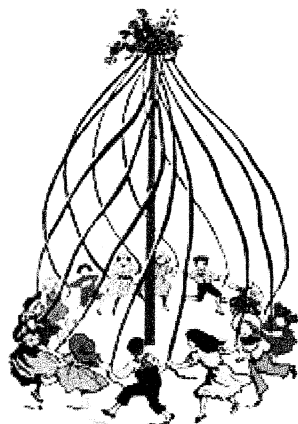
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## Early Public Schools

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A house of worship and school building combined was one of the first buildings erected in practically every settlement in Cache Valley, or provision was made for the religious meetings and school to be conducted in the private homes until such building could be built. The statement that the colonizers in North America were more successful than those in South America for the reason those who colonized North America come to seek God and not gold, has no better application than in the colonization of Cache Valley. The settlers knew that if they succeeded in colonizing Cache Valley they must stay close to God and to do this well and advance, they must of course have schools.

As previously mentioned, the first meeting and school house in Logan was erected of logs on West Center, near the present building known as the Parkinson Hospital, corner of Center and Second West. The building was completed early in December 1859, and the first day school was held in January 1860, with Edward W. Smith as the teacher. The religious services were also held in the building. Charles Wright and Miss Davis also taught school in this building.

As the settlement increased in population and it received its charter in 1865 which provided for the creation of a school district more and better school buildings became necessary. Three schoolhouses were planned alike and built in the different wards of the city. They were about 25 feet by 50 feet, built of adobes and the windows were made rather high in the walls so the pupils could not look out and have their attention distracted from their studies. The First Ward schoolhouse was not built until 1870, and it stood where the present Lyric Theatre building is located. It was made of stone. The Second Ward school was located a little south of the corner of First South and Third West. The Third Ward school was built just a short distance west of the present Ellis school building and the Fourth Ward school on the courthouse property near the Harris Block.

These schoolhouses were built by donations of labor, money and materials from the people, who were indeed community builders. Following is a partial list, dated 1865, of some of the contributions

made for the construction of one of the schools and shows how the people in those days had to scheme and labor to get public buildings of any kind—

- John Anderson, four loads of rock, \$16.00.
- Hans Hansen, digging foundation, \$6.25.
- Moses Peterson, digging foundation, \$6.25.
- Niels Mickelson, twenty bushels of lime, \$20.00 & five loads of rock, \$20.00.
- John Gillings, nine bushels of wheat, \$45.00.
- Gobe, (who owned a store) door hinges, screws, turpentine and oil for painting \$12.30.
- Fred Hirst, an order on Godbe store, \$9.80.
- Joel Ricks, five bushels of wheat, \$25.00 & 200 adobes, \$1.60.
- C. Robbins, two books, .75 cents.
- George Foster, hauling sand, two bushel wheat, \$10.00.
- Thomas Davidson, four loads of rock, \$16.00 and one pair of leather boots, \$20.00.
- John Blanchard, ten loads of rock, \$40.00 & 630 adobes, \$4.10.
- Ezra T. Benson, four loads of rock, \$16.00.
- David Reese, five bushels wheat, \$25.00 & 400 adobes, \$3.20.
- Jacom West, Two and one half bushels wheat, \$12.50.
- H. Hanson, eleven bushels red wheat, \$55.00, ax handle \$2.60, 6 and one half pounds of leather, \$32.50 & labor, \$5.00.
- Peter Maughan, five bushels wheat, \$25.00.
- Peter Affleck, \$7.60.
- William Earl, three wooden buckets.
- Robert Camm, hauling adobes, \$19.60.
- G. Hymer, blackboard, one half bushel wheat & shingling.
- A. Harris, \$29.30.
- H. W. Isaccson, \$6.00.
- David Jenkins, \$13.40.
- James Peterson, 245 feet of Lumber, \$216.52.
- Hezekiah Thatcher, \$536.20.

The teachers in the First Ward school were John Chambers, Charles O. Card, Harriet Preston, Charles G. Davis, Phoebe Davis and Ida Ione Cook. Mr. Charles. O. Card also taught in the Second Ward school. For years Mr. William H. Apperly taught in the Third Ward school. Moses Thatcher, Lottie and Bell Benson, C. W. Penrose, later

in the presidency of the L. D. S. Church, and Joseph E. Hyde, were some of the teachers in the Fourth Ward school. Miss Louisa Ballif and Harriet Preston conducted private schools for a number of years.

The fees for the public schools were \$3.00 for a term for each student. Some of the early schoolbooks were Wilson's readers, Ray's arithmetic's, Webster's Blue Back spellers and Monteith's geographies.

A school district was created and the first school election was held in August 1872, and the following were elected as the school trustees: Charles O. Card, Alvin Crockett and Robert Davidson.

These trustees also had supervision over the Logan High School or seminary held in the Lindquist Hall, now occupied by Mrs. Mattie B. Hansen on the corner of First East and Second North. From this seminary the Brigham Young College was evolved.

With the growing school population, it was not long until the ward school buildings were not adequate, so a bond issue for \$25.00 was passed, and part of the present Woodruff school building, the Card school (now used as a meeting house for the 12<sup>th</sup> Ward), the Ellis school and the Webster school building, now a part of the 10<sup>th</sup> Ward meeting house, were constructed. The Woodruff, being a central school, was to take care of any overflow of the schools in other parts of the city.

At this time Miss Ida Ione Cook who was an able educator, was the Superintendent of the schools and the following were the teachers employed: W. G. Reese, W. S. Langton, W. G. Raymond, T. H. Merrill, J. H. Squires, Miss Bessie Morehead, Miss Rhoda Bowen, Miss Francis Maughan, Miss Mary A. Thain, Miss Armenia Parry, Miss V. Dobbs, Miss May Richman and Miss Francis Wood. The trustees were S. A. Langton, William Edwards, Richard Yeates, Andreas Peterson and Christian Larson.

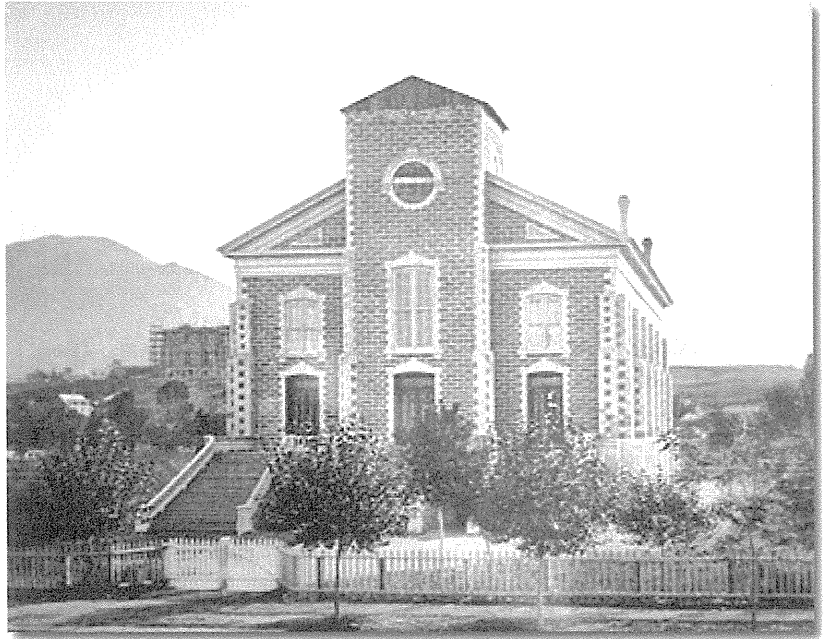
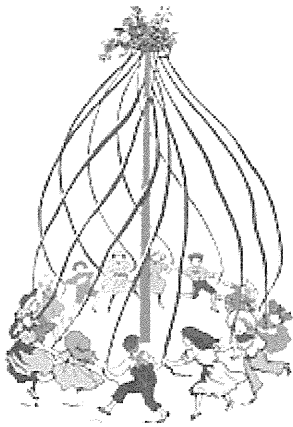
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## Construction of the Tabernacle

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**Early View of the Cache Valley Stake Tabernacle**

As the number of wards in Logan City increased and more settlements in the Valley were established, it was decided to build a Tabernacle or Stake house on the square where the wards could meet conjointly and the Cache Valley Stake could hold its conferences.

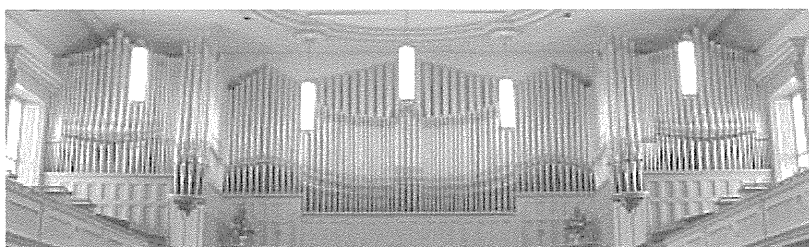
Work for the construction of the building was commenced as early as the winter of 1865. The face of the mountain between Logan and Green Canyons was covered with a thick growth of good red pine and here the logs were cut and slid down the mountain side. A foundation was dug and built to the level of the ground, but as Bishop William B. Preston and others were called on missions to Europe, further work on the building was discontinued. A large bowery was built on the southeast corner of the square where the wards met conjointly and conferences of the Cache Valley Stake were held during the summer months for several years. Some of the logs cut for the tabernacle were used in the building of the bowery.

After the return of Bishop Preston from his mission, it was decided that the plans for the tabernacle were inadequate and the foundation which had already been put in and consisted principally of cobble

stones, was not suitable for the proposed building. The foundation was therefore taken out and the rock was used to help complete the rock wall around the tithing block.

A much larger building was planned and a new foundation was dug. Work commenced in earnest. The settlements outside of Logan, as well as the Logan wards, were asked to contribute money, labor or materials as it was to be a stake building. A good quarry site was located in Green Canyon from which large slabs of red stone and blue or lime stone were quarried. The lime stone was suitable in every way for building purposes, as it could be chiseled easily. The red rock was used for footings and in the foundation and other parts of the building. Most of the rock for the construction of the Temple also came from this quarry. The white rock which was used for the corners and trimmings was located near Franklin and was quarried under the supervision of Mr. Ralph Smith. It was a fine building stone and was used to good effect in many of the early homes, especially in Franklin, Idaho. Mr. Robert Crookston was one of the main workers in the quarries.

It became necessary to locate more and better timber so a thick grove of fine red pine was opened up in the Tabernacle Hollow near Wood Camp. The timber was cut and floated down the river to a point near the present Eight Ward meeting house. Here the logs were hauled to the Card sawmill and sawed into the proper dimensions. A large grove of white pine was located in what is known as the White Pine Hollow, or Valley, and Mr. Maughan built a sawmill near the Red Banks and all the white pine lumber used in the construction of the tabernacle and the temple as well, was sawed here. Later the mill was sold and became the Crowther mill. The red pine for the temple was mostly sawed at a mill erected in what is known as Temple Hollow or on the Temple Fork Creek. Mr. David Lamereaux was superintendent of construction and Joseph Schvaneveldt and James Fogg were the sawers. Thousand of feet of lumber and ties were sawed at this mill and for those days it was very efficient.



Lime kilns were built near the present pipeline of the Utah Power and Light Company and were in charge of Mr. Nathaniel Haws. All the lime for the tabernacle and the temple was secured from these kilns.

Bishop Skanchy was superintendent of construction for the Tabernacle, Mr. James Quayle of Logan was the master mechanic and Mr. Joseph Hill of Smithfield was the master mason. Mr. Christian Garff assisted in making the benches and much of the machine work was done at the Garff and Lundberg planing mill.

The basement of the tabernacle was completed first and all the joint ward meetings and conferences of the stake were held in it until the building was completed about the year 1877 or 1878.

The tabernacle along with temple, will stand as a monument of much hard labor and sacrifice of the early settlers. It was a double burden because the temple was started before the tabernacle was finished and then all the wards and settlements were striving to get their own meeting houses and public buildings. It was before the practical use of cement and nearly all the materials and furnishings had to be obtained or manufactured here.

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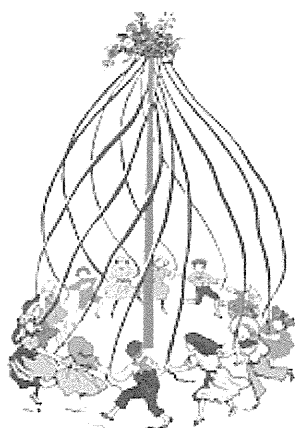
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## Early Schools

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In all the early settlements, the first public buildings were the combination meeting and schoolhouses. These were usually built right along with the private log houses, or immediately following. Until the combination meeting and schoolhouses were ready for use, the church meetings and public schools were held in some of the private homes. That earnest desire among the settlers to live their religion and to interest themselves in education was even in evidence before any of the public buildings were built. The combination meeting and schoolhouses became the real community centers where all the important problems were discussed. A number of these buildings were made of rock. A sample of one of these buildings is still in existence at Mendon.

A little later separate buildings were built for the public schools. The interior decorations and furnishings of these were very plain. They had rough pine floors and long tables around which sat the pupils on long slab benches with the smooth side up. There were no backs to the benches. An old cast-iron oblong stove was placed in one end or the center of the room and wood was used for fuel. The larger boys usually cut the wood for the stove to heat the building.

There were no graded schools and the pupil was known by the Reader he or she was in. The three R's, reading, 'riting and 'rithmetic, were the principal subjects taught. A little geography was attempted but the textbooks cost so much that the teaching of the subject was almost prohibitive, Monteith's geographies were used. The Blue Back Speller, Ray's Arithmetic and McGuffey's were the other textbooks used. According to Mark Sullivan, a noted authority on world topics and one of the most influential newspaper correspondents in the world today, thinks that McGuffey's Reader had as much, if not more influence on the people of America as any other school book.

There were few lead pencils and little paper, and most of the work had to be done with the slate and slate pencil for the pupils and the blackboards for the teachers.

The larger boys did not enter school until late in the autumn and stopped in the early spring, as their help was needed to help provide for the family. At first the bishop selected the most capable man or woman in the settlement to be the teacher. The cost was usually \$3.00 per term per child. This the teacher had to collect himself from the various families which had children in school. The pay for the teacher often came in the form of bacon, flour, molasses and other produce. Some of the smaller children were usually taught at the home of some elderly woman who was capable. Later, each settlement had a Board of Trustees to take charge of the schools and hire the teachers. The Trustees set the price of the tuition, but the teachers had to make the collections. Some paid and some did not.

The teacher usually stood next to the bishop in public affairs and in helping with all the social activities of the settlement and did a great deal to mould the right kind of citizenship. The influence of the schools and the good they did in those days would be difficult to estimate even as plain as they were and the poor equipment with which they had to work.

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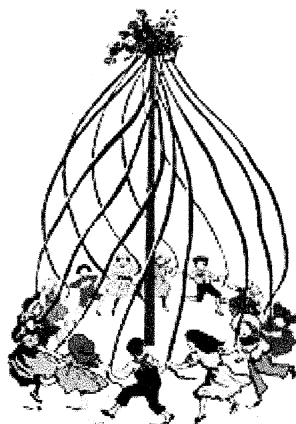
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## Cache Valley Indian Troubles

### An Early History of Cache County...

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Compiled by M. R. Hovey, Secretary, Logan Chamber of Commerce. January 1, 1923 to January 1, 1925. Also as printed in the *Logan Journal*, beginning August 4, 1923.



The first settlers of Cache Valley found the beautiful Valley and the mountains surrounding it occupied by Indian camps and one of the chief hunting grounds of the Indians. The Indians lived in different bands but were all known by the general name, Shoshaones. It was but natural that these natives should look upon the settlers as trespassing upon their rights on their hunting and fishing grounds by scaring away or taking the game. To revenge themselves, the Indians began to drive away and steal the horses and cattle of the settlers, and even resort to murder should the occasion serve. All the Indians, however, did not have this attitude and some became very friendly with the settlers, among which was old Chief Washakie.

Through Cache Valley was one of the main trails for a number of bands of Indians on their migrations north and south according to the season.

One of the first and most urgent necessities among the settlers was the adoption of an efficient system of self-defense. With that aptitude and genius for organization among the Mormon people, the settlers immediately organized a military body under the command of Ezra T. Benson as colonel, Thomas E. Ricks as major, in command of a body of "Minute Men" who were expected to be ready for service at any moment, day or night. They were organized in companies, each consisting of five "tens." Each ten consisted of a second lieutenant, sergeant, nine privates and a teamster with team and wagon for hauling the baggage and provisions for the "ten." Every man provided himself with necessary arms, ammunition, blankets, provisions and cooking utensils. In addition the Minute Men kept on hand horses, saddles and bridles.

The militia as organized, was frequently drilled by Adjutant William Hyde and James H. Martineau, captain in the corps of the topographical engineers, both of whom had served in the United States Army during the Mexican War.

While the militia was always required to be ready for self defense

and any emergencies, they were strictly enjoined by President Brigham Young to give the Indians no cause of offense. The settlers were not to kill any game or take the fish which the Indians claimed belonged to them, but to buy what they needed. This would give the Indians food and they would not have to steal from the settlers. President Yong always maintained that it was cheaper financially to feed the Indians than to fight them. At the same time, the settlers were to be firm with the Indians and not let them trample on their rights.

July 23<sup>rd</sup>, 1860, the settlers in Smithfield decided to unite and celebrate the 24<sup>th</sup> of July and were making preparations for the celebration. Some Indians, with their Chief or leader, "Pahguinup," had stolen a pony at Richmond. They left for Smithfield, at which place the leader "Pahguinup," was arrested and taken to the home of Bishop John G. Smith and held as prisoner. After two or three hours, five young Indians came to the house to rescue their leader. One of the Indians went to the house and told Pahguinup to leave with him. As the two were leaving the house, the guards were ordered to fire and Pahguinup was shot dead. This precipitated a general fight. The Indians fired and severely wounded Samuel Cousin through the breast. The Indians then started for the brush with the white men following and conducting a running fight. When the Indians arrived near where the east gate of the tabernacle is, they fired on James Read, of Franklin, and Arthur Cowan, who were camped. Read was killed and Cowan was wounded. The Indians then started up the creek toward the hills. They met Ira and Sylaman Merrill who had been for a load of brush. They fired and killed Ira and wounded Sylaman. They attempted to scalp Ira but Sylaman prevented it by throwing rocks at them.

The white men followed the Indians into what is known as Indian Canyon, east of Smithfield. Here the Indians got behind rocks and hid themselves so the settlers were placed at a great disadvantage.

The Minute Men at Logan were notified of the fight by a messenger from Smithfield. Peter Maughan with George L. Farrell and Thomas E. Ricks, and twenty-five minute men, mounted their horses and rode to Smithfield as quickly as possible. They arrived after the skirmish was pretty well over but they found one Indian hid in the grass and brought him to Logan and placed him under guard in the schoolhouse. Just before dark a band of Indians tried to rush the schoolhouse and free the Indian prisoner, but as there were about

one hundred and fifty of the settlers well armed the attack was resisted. The Indians left, but during that summer gave considerable trouble to the settlers.

The settlers at Smithfield put all their wagons close together and had guards for night duty so as to give better protection. They constructed a fort along the Summit Creek and during that and the following year, more than sixty-eight log houses were built in fort lines.

About the middle of June 1861, a large body of Indians from Oregon, more than one thousand in number, entered the Valley and were determined to clear the country of whites. They encamped on the College lands along the river bottoms in good positions for defense as well as attack. The value of the military organization became evident and the infantry of each settlement was placed under arms night and morning and were prepared for instant service at any threatened point. Strong guards watched the herds by day and the settlements by night. The minute men were ready for service on a moments notice and a body of fifty picked men, under command of Major Ricks, with George L. Farrell and James H. Martineau as aids, were stationed about a mile from the Indians to act as an observation corps. The Indians also sent out spies to seek weak places for attack but they found none, so they gave up the enterprise and returned to Oregon, but not empty handed. In spite of the vigilance on the part of the settlers, the Indians took away many horses.

The following winter, Peadswick, chief of a band of Indians, with a fourth of his principal braves, came to invade Cache Valley, but they perished in a snow slide in a mountain gorge in Idaho.

Sunday, September 28<sup>th</sup>, 1862, while the people of Logan were at Church, word came that a band of Indians from the north had run off a number of horses about two miles from Logan. The meeting was immediately dismissed and a number of volunteers pursued the Indians to recovery the horses. Bear Hunter, an Indian chief then camped at Hyde Park, sent runners ahead to apprise the Indians with the stolen horses of the pursuit. This enabled the Indians to get away with eighteen head of the thirty horses stolen. The party followed the Indians over the rocks and ravines in the mountains east of Franklin, Idaho. The party over took the Indians on the Cub River but as it was night and very dark, it was not possible to continue the pursuit. It was a cold night with a sleety rain and the men had

no bedding but had to lie on the cold, damp ground. They had no food and did not dare make a fire. The next morning the pursuit began, but the Indians had taken to the trail. From this time until the chase was abandoned, horses that had given out were retaken, covered with foam and trembling. A favorite horse belonged to Moses Thatcher, Sr., escaped and was recovered. The pursuit, which began Sunday was continued until Tuesday, when the Indians finding themselves unable to escape in a body scattered in all directions in a dense pine forest. The party had no food so it was decided to give up the chase.

October 1<sup>st</sup>, 1862, word was received that the Bannock Indians were mustering at Soda Springs, Idaho, for a raid upon Cache Valley. Twenty-five minute men were sent to Franklin to reinforce that place. When the Indians found that the settlers were prepared to receive them, they abandoned the attack. It is well known that Indians will never attack unless circumstances are greatly in their favor and the thorough state of preparation by the settlers prevented a number of conflicts from taking place.

November 23<sup>rd</sup>, 1862, seventy of the U. S. Calvary from Camp Douglas, Salt Lake City, had a fight with Bear Hunter's band of Indians at the mouth of Providence Canyon, near Providence. The engagement lasted for forty-five minutes, without loss of life on either side. The Indians were stationed among the rocks and cedars and finding that the troops were making ready for the charge, they agreed to give up a white child said to have been taken in a massacre of whites in Oregon. Some of the local settlers had seen the child with the Indians and its face was painted and its dress was similar to that of the Indians, but its light hair and blue eyes betrayed its race. The settlers tried to get the child but the Indians refused to give it up with out ransom and kept it hidden as much as possible. Colonel Conner therefore sent the force of cavalry and secured the child as mentioned.

Before old Chief Bear Hunter would give up the child, it became necessary to bind the chief



to a tree and

give him so many minutes to make known where the child was or be shot. Bear Hunter was bound to a tree near the first log school and meeting house in Spring Creek, or Providence, near the present tithing office building. The soldiers lined up in front of Bear Hunter and were ready to fire if he did not reveal the place of the child within a certain time. Before the time expired, Bear Hunter yielded and the child was given over. It was a boy about ten or twelve years of age and the soldiers took him in the log room and put a primer before him to test him out. He still knew his letters and could read simple sentences.

The following day the Indians gathered in force at Providence and began to show hostile demonstrations because the settlers had assisted the cavalry by feeding the troops. Word was sent to Logan and seventy picked men went to Providence to assist. When the Indians saw they were outnumbered they sent an interpreter and asked for a consultation. They demanded two beef cattle and a large quantity of flour as a peace offering. Colonel Ezra T. Benson and Peter Maughan considered this the best method, so they acceded to the demands of the Indians. The settlers at Logan furnished the supplies demanded.

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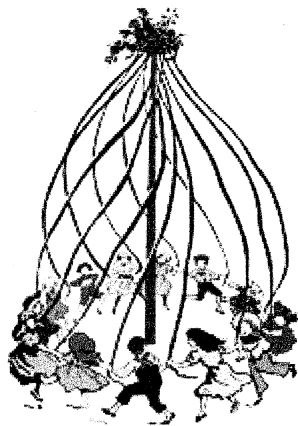
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## Early Social and Domestic Conditions in Cache Valley

### An Early History of Cache County...

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Compiled by M. R. Hovey, Secretary, Logan Chamber of Commerce. January 1, 1923 to January 1, 1925. Also as printed in the *Logan Journal*, beginning August 4, 1923.



When the settlers of Cache Valley arrived at the various sites where it was decided to locate the settlements, the first things, of course, to receive consideration were the building of the houses and the preparation of land for crops. Until the houses were built, those who had tents and covered wagons lived in them while others made dugouts. For the dugouts, where a side hill was available, a hole about ten by twelve, or twelve by fourteen feet, was dug into the side of the hill and saplings or boards placed across the top and covered with grass and then a thick coat of dirt for the roof. Where there was no hillsides, the dugouts were similar to a dirt cellar but had a dirt roof on like those of the log houses. Some of the settlers lived in dugouts for a year or more.

The houses were built of logs and the logs were cut in the canyons or in the river bottoms and were usually pine or cottonwood. The men usually went to the canyons and fields in companies so as to give better protection against the Indians. It was soon demonstrated that the best way to control the Indians was to be well armed and prepared to meet them. The first log houses usually consisted of one room with the ground as the floor. The logs were hewn smooth on one side for the inside and placed one on top of the other to the square, and clay was used to fill up the chinks. The roof consisted of a number of straight saplings being placed close together then a thick covering of dirt. A board about eight or ten inches wide was placed around the eaves to hold the dirt in place and keep it from leaving the roof with rain. A little later shingle roofs took the place of the dirt roofs.

In the beginning of the settlements, President Brigham Young advised the settlers to build their houses close together in the form of forts so as to give better protection against the Indians, practically all the first settlements of the Valley did this for the first year or so until the sites were surveyed and set off into blocks and lots and the settlers were assigned to the lots and moved on them.

The forts consisted of two rows of log houses facing each other with a space or roadway between the two rows. Back of each row of



houses was another roadway, and just beyond this was a space for the gardens and just beyond the garden space, was a place for the stack yards or hayricks and corrals. A strong, high pole fence was the outer protection and the stack yards and corrals were placed against it. When the Indians were threatening, picketmen or guards were stationed on each end of the streets outside of the fort so they could give an alarm if necessary.

A public corral was also built near the fort and at night time all the cattle and horses of the settlers were placed in the corral and guarded. The fence for the corral was a high one and built of strong poles placed together. These corrals were good protection and if they had not been provided many more cattle and horses would have been stolen by the Indians. It was a difficult problem for one family to build a corral sufficiently strong to protect their cattle and horses, but by all the settlers cooperating and building a strong public corral, they were much more successful. The same applied in building the fort or the houses close together rather than each family just building for themselves with no regard for the others. Their strength was in their union and if they had not cooperated in this manner they could not have succeeded in colonizing the Valley at that time. The conditions of the time naturally drove the settlers together and forced them to cooperate.

On the inside of the log houses the furnishings were few and simple. An adobe fireplace was built in one end of the house and around this was the whole life of the family and groups of families. It was the center of the home. At first, split logs, hewn smooth on one side with two pegs placed in each end, were used as seats and benches. A little later Esais Edwards of Millville, David Osborn of Hyrum, Canute Peterson of Logan and others mechanics, made chairs with rawhide bottoms and these were quite a luxury for that time. As window glass was expensive, the open spaces for the windows were covered with factory (cloth). After the sawmills were established, rough boards were use for the flooring, This was a great improvement over the ground floors. The side walls were whitewashed. Rugs and carpets were woven from cut rags and colored warp. Some very durable and beautiful rugs and carpets were made.

Many used what was known as the "Mormon Bedstead." It consisted of two holes being bored into the wall of the house. A strong piece of pole or board was placed in each hole in the wall and supported by posts on the opposite ends and made up the feet and head of the

bed. A strong board supported the posts and made one side of the bed, while the wall of the house with the supports made the other. Slats or pieces of wood and rawhide, were the family was fortunate enough to get it, were placed or strung on the framework and made the bottom of the bed. Ticks were filled with straw, hay or cattails and constituted the mattresses.

Some had tables made from rough materials, while others used boxes which answered for tables as well as cupboards. In some cases, two holes were bored into the wall of the house and pegs fastened and boards placed on the pegs and this was used for a table. The only pictures or literature in the home, except church works, were war pictures, almanacs and the old Mountaineer Newspaper, the Deseret News, or the small newspaper called the Northern Light, and later the Logan Leader and then the Utah Journal. The mail came about twice each week if the carriers had good luck. There were few clocks or watches, and most everyone looked to the sun for the time of day.

Most of the settlers had a few sheep. After the shearing in the spring, the women would take the wool and wash and dry it. Groups would get together and help each other pick the wool over. It was then taken to one of the carding mills in the larger settlements and carded. There were several such mills in the Valley and a few looms in each settlement. The wool was then taken and spun on a large wheel and when the spindle was full, the wool yard was then reeled on a big reel two yards around. It took forty threads to make one knot and ten knots to make one skein. It took fifteen knots to make one yard of linsey. From the linsey, cloth, skirts, shirts, waists, and other clothing were made for men, women and children. The men usually wore jean trousers but some were lucky to get buckskin. The buckskin trousers were suitable until they became wet which lengthened them out and when dry the became shorter. One old timer who had not had much experience with buckskin trousers, cut them off at the bottom when they became wet and too long. When they dried he had knee breeches instead of long trousers.

Some flax also was grown and this was cured and spun on the same wheels as the wool. From it they made rough linen towels, shirts and other articles.

When the spinning was done, the yard had to be washed and colored. There were no diamond dyes so to color the yard was quite

a problem. The red colors were obtained by taking bran and soaking it until sour. This was strained and mixed with madder root. The yard was placed in this mixture and after it was washed clean, the red color was set with alum. The blue color was obtained with indigo mixed with a certain liquid known principally by the women. Ask them. The yellow color was obtained by boiling in water the blossoms of the rabbit brush and strained. The yard was then placed in the liquid and the yellow color set with alum. The green color was obtained by mixing the yellow with the blue dye. Black was obtained by boiling bark of the alder tree and straining it. The yard was placed in the liquid and the black color was set by blue vitriol or copper. The cotton yard for the wrap had to be colored and it cost \$5.00 per pound.

Straw hats were braided for the men and boys, and the women and girls wore sun bonnets, and calico and linsey dresses. There were but few who could spin, so certain ones had to do this work and teach others. Many could not cut out patterns or sew and a few had to do tis work and teach others. It was just another case of fine cooperation among the settlers.

Shoes were scarce and expensive and were remove at the door to save them as much as possible. The following account will verify the statement that shoes were a luxury. One young man in those early days, who later became one of the prominent and successful citizens of the Valley, failed to find a pair of shoes in Logan at any price. After much effort he traded for the fresh hide of a Newfoundland dog. Mr. Weir, a tanner who lived in Logan, tanned the hide after three months work. Mr. Davidson, one of the first shoemakers, was unable to make the shoes from the hide as he had no sole leather, pegs or thread. The young man made a search and found a piece of California saddle machiers, an ox-bow and a ball of shoe thread. After a delay of four months, the shoes were made. They were soft as silk, elastic as rubber and when wet, expansive as buckskin, and the owner was proud of them and they gave him good service.

At first there were no stores nearer than Salt Lake City. Factory cost \$1.00 per yard; calico seventy-five cents; and soda thirty-five cents per package. Thread cost thirty-five cents per spool. Soap was made by the leach method. The leach consisted of a large square box which tipped at one end to a point with a small span open similar to a feed hopper. During the winter months the wood ashes from the fire places and stoves were placed in the leach or hopper. In the

spring water was poured slowly on the ashes and as it filtered through it was collected at the bottom of the leach. The water was in the form of a strong lye which was then mixed with beef tallow, hog fat and other grease and when cooked and allowed to cool, made a good soft or liquid soap.

There were few stoves and lights were furnished by tallow candles made with moulds, when the settlers were lucky enough to get the tallow. Sometimes the settlers had to make their own wicks and with a little grease had what was called a "bitch light." A potato with a hole in it was often used for a candle stick holder.

Sugar was very scarce and expensive, so molasses made a good substitute. A number of the settlements had molasses mills. Most of the settlers grew small patches of cane from which the molasses was made. As the population increased, William Jennings and William S. Godbe, each opened a small store in Logan and got their supplies from their larger stocks in Salt Lake City. All classes of imported goods sold at high prices. Nails were sixty cents per pound, and sugar the same. Eight by ten-inch glass was sixty cents per light, and all kinds of groceries and hardware, as to prices, were alike in proportions. Indian head sheeting sold for \$1.00 per yard. Blue denim was sold for \$1.00 to \$1.25 per yard. The shingles which were fastened on the Franklin meeting house, were nailed with nails forged on the anvil from cast-off tire irons.

Contrasting the prices and the conditions of the present with those of the past, it is difficult to see how it was possible for the early settlers of the Valley to make ends meet, especially when for years there was no good market for the products of the Valley. During those early days it was no uncommon thing for the farmers to haul their grain to Salt Lake City, a distance of nearly ninety miles, and receive in exchange a limited assortment of goods.

For small groceries, it was necessary for the smaller settlements to drive to Logan. Flour was \$5.00 per hundred and the best market for it was in Montana. Nearly everything was home manufacture and not many supplies were purchased. The chief fruit grains and vegetables raised were wheat, corn, potatoes, a few wild currants, serviceberries and pottawatamie plums. The serviceberries were gathered, dried and used in the winter. Orchards of small fruits such as raspberries, currants, gooseberries and a variety. Some of the alkali beds furnished small particles of saleratus on the top of the

ground and these were gathered and used in place of soda for making soda biscuits.

Wild hops were gathered and used for making tea and used in yeast. One or more of the elderly women in the settlement would make large batches of yeast and exchange it for flour or molasses, and later sugar. The settlers were usually well provided with beef and bacon. Dried beef, bacon and rings of dried squash were strung across the rafters.

The preparation of the land for the crops and the harvesting were important matters, as this meant bread and they could not live without bread. Their implements were crude and one wonders how such large crops of grain were planted and harvested. Many of the plows were made by the blacksmiths and any old piece of scrap of iron was valued considerably especially if it had the width out of which the smiths could beat a plowshare. Usually a piece of board with an iron point, or four or five pieces of scrap iron were formed into the shape of a mould board and bulled along in the ground.

The harrows were made with an A-shaped frame built of poles with holes bored in it, into which wooden pegs were driven. The pegs or teeth were made of native hardwood such as Maple or Hawthorne. The ground was plowed, harrowed and leveled as much as possible, then the grain was sown by hand and covered with the harrow or a brush drag.

For harvesting, the grain was cut with a cradle. This was a scythe with an exceptionally long sharp blade, with a strong light framework consisting of a number of long teeth or fingers made of Maple or Hawthorne. These extended horizontally with the blade and the frame was fastened to the handle of the cradle. This held the grain in a bundle as it was cut and delivered on the ground with each semicircular stroke. One man cut from one and a half to two acres of grain in a day while some experts could cut four acres in a day. Hyrum Bair of Richmond and a Mr. Jones, were exceptionally good cradlers and they cut from three to four acres of grain in a day.



After the grain was hauled and stacked, a small separator called the "Chaff Piler" and run by a crude horse power arrangement, would follow up and separate the grain from the sheaves. The power was furnished by a team of horses placed on a treading machine. The separator had a small cylinder at the head of the machine where the bundles were pushed in and the grain and chaff would fall below in a pile. At first the workers had to separate the grain from the chaff and straw and rake it; but later a straw carrier was added and this carried the straw away. After the separator or chaff-piler was through threshing, the fanning mill crew followed and cleaned the grain from the chaff and weed seeds. Sometimes it took most of the winter before all this work was done so it was very necessary that the piles of chaff and wheat be carefully protected until the fanning mill crew came.

Andrew and Daney Walton, of Richmond, built the first home separator or threshing machine. The cogs for the cylinder were made from pieces of maple. Some of the first threshing machines brought into the Valley were purchased by Mr. E. R. Miles and Albert Miles of Smithfield. They went to Nebraska and it took about four months to get the machines into the Valley. These with other machines, of course, made the threshing of the grain much easier.

Most of the hay was cut from the river bottoms and the natural meadows in the center of the Valley. At first all the hay was cut with scythes and a strong and fast worker could average about one to one and a-half acres a day.

Yokes of cattle did all the heavy work such as plowing, logging and the heavy hauling on the highways. It was surprising how much work a good yoke of oxen could do in one day or the heavy work they could do in the canyons, or on the highways. It was not unusual to plow at least two acres of land in a day with them. The horses were small and used only for riding and traveling in light vehicles. Wooden skein wagons were the only wagons or vehicles used in the early days.

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## History of Logan, Utah

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In November 1859 Mormon apostles [Orson Hyde](#) and Ezra T. Benson installed [William B. Preston](#) as bishop of Logan. That winter the citizens built a schoolhouse which doubled as a meetinghouse for the seventeen families of the settlement. The founding settlers included John B. and Aaron D. Thatcher, W.B. Preston, George L. Farrell, Thomas E. Ricks, and their families. The Thatchers developed a family empire in Logan—including business interests in banking, merchandising, manufacturing, mining, building of railroads, and commerce. In the spring of 1860, the Thatcher patriarch, Hezekiah, brought the first assortment of general merchandise to the city.

Other early industries in the town consisted of a sawmill, a lime kiln, a tannery, and a carding mill. Of course, agriculture formed the basis of the local economy.

In the winter of 1865 work began on the [Logan LDS Tabernacle](#) but was halted for a time while some church leaders went on missions for the church. When work resumed, a new foundation of rock was put in, and the building was completed in 1878. Construction on the [Logan LDS Temple](#) began in 1877 and was completed in 1884. These two buildings remain as landmarks in the city.

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In 1873 Logan had 2,033 inhabitants. In that year, the Right Reverend Daniel S. Tuttle organized St. John's Episcopal Church in the city. From that time on an active group of parishioners organized a school, established businesses, and participated in city government. They helped prepare the way for people of many religious faiths to settle in Logan.

Higher education came to Cache Valley with the founding of Brigham Young College in 1878. Some ten years later, after the passage of the Lund Act by Congress, the Agricultural College of Utah, a land-grant institution, came into being; it opened its doors to students in 1890 with a faculty of eight. It was later known as Utah State Agricultural College, and is now Utah State University. Also in Logan, Bridgerland Applied Technology Center is one of five such schools in the state and trains 6,100 students in office, managerial, and technological subjects.

Logan is presently administered by a mayor and city council, and it is the center for county government. Its largest employer is Utah State University. There are more than sixty manufacturing industries located in and around Logan, including printing of business forms and yearbooks, exercise apparatus fabrication, the production of sewn products, wooden windows and doors, and cheese and meat processing plants. Logan also has many scientific research and computer firms. There are more than 200 retail outlets in the city.

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## History of Logan, Utah

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**Logan Regional Hospital** serves northern Utah as well as parts of Idaho and Wyoming. Newspapers include **The Herald Journal** and **The Cache Citizen**. **Logan City School District** instructs almost 5,500 students.

Cultural endeavors include the **Festival of the American West**, **Summerfest Art and Jazz Fair**, **Old Lyric Repertory Theatre** season, the **Summer Concert Series**, **AVA Holly Faire**, and the **Capitol Arts Alliance**, which is housed in the historic **Capitol Theater** on Main Street. Many museums provide talented local artists space to display their works.

The elevation of Logan is 4,775 feet, producing cold winters and cool summer nights. The nearby mountains, streams, and valleys offer sites for fishing, hunting, skiing, four-wheeling, hiking, and snowmobiling opportunities. Since World War II, Logan's population has nearly doubled from 16,832 in 1950 to 32,762 in 1990.

See: Vera A. Christensen, *A Place In Time* (1989); Joel E. Ricks, ed., *The History of a Valley* (1956); Cache Valley Data (1992); A.J. Simmonds, *The Gentile Comes to Cache Valley* (1976).

**Audrey M. Godfrey**

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# Congress Attempts to Curb Mormon Influence

IN THE EAST, people thought that if Utah women could vote they would vote to end plural marriage. The feeling at the time was that Utah's women were being held as prisoners to the men who made the rules. LDS Church officials knew that Utah's Mormon women would uphold the principle of plural marriage and would not vote to end it. The men in the Utah legislature also wanted to change the national opinion that Utah's women were *oppressed*, so they voted to give the vote to Utah women. At the time, only women in the territory of Wyoming had won voting rights. No woman in any U.S. state could vote. Later, to punish polygamists, the vote was taken away from Utah women.

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## Federal Laws Punish Polygamists and the LDS Church

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In Washington, the national Republican Party's main goal was keeping the United States as one country by winning the Civil War. It also vowed to eliminate the "twins of barbarism—slavery and polygamy" in the territories. To accomplish this, Congress passed new laws that were devastating to many Utahns.

- **The Morrill Anti-Bigamy Act (1862):** Stated that no one could be married to more than one person at a time, and that no church in the territories could own more than \$50,000 worth of property. This bill was not heavily enforced.
- **The Poland Bill (1874):** Gave *jurisdiction* to territorial courts with federally appointed judges. This reduced the influence of local Mormon courts.
- **The Edmunds Act (1882):** Stated that polygamy was punishable by five years of imprisonment and a \$500 fine. Convicted polygamists could not hold political office, serve on a jury, or even vote in elections.
- **The Edmunds-Tucker Act (1887):** Required plural wives to testify against their husbands, and took away the vote from Utah's women. Abolished the local militia, and confiscated the property of the LDS Church.

The Edmunds-Tucker Act was devastating to the members of the LDS Church. They could not use their own church buildings without paying hundreds of dollars of rent each month to the government. The church's sheep and cattle ranches, coal mines, and many stores, banks, and other businesses were taken.

After the Edmunds Act was passed, many men and a few women went to prison for living in polygamy. Others went on the "underground" (in hiding) in the territory, and traveled to eastern states and even Europe. LDS Church leaders also "called" some polygamists on foreign missions or to take their families and begin new colonies in Mexico and Canada.

*The clinging embrace and tearful kiss of those  
I so much loved, inspired courage and renewed within me  
the hope of happier days in another land.*

—Benjamin F. Johnson, upon leaving Utah for Mexico in 1882



**Emmeline B. Wells**  
1828–1921



Emmeline Blanche Wells gathered with the Saints in Nauvoo. She traveled to Utah and eventually became the seventh wife of Daniel H. Wells. She was an early advocate of women's rights and was the editor of the *Woman's Exponent*. For thirty-seven years she continued to push for educational, economic, and political opportunities for women. She represented Utah women in the National Woman's Suffrage Association and at national and international councils of women. She was the first Utah woman to receive an *honorary* degree, awarded to her by Brigham Young University. On the hundredth anniversary of her birth, women placed a statue of her in the rotunda of the Utah State Capitol, the only woman so honored.