

10-1956

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Joel E. Ricks

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DR. JOEL EDWARD RICKS

THE SETTLEMENT OF CACHE VALLEY

BY JOEL E. RICKS*

BEAUTIFULLY situated between the Bear River Range on the east and the Wasatch Mountains on the west, the mountain girt, well-watered, almost level Cache Valley varies from five to seven miles in width and is over fifty miles long, from Avon on the south to Swan Lake on the north. The Bear River enters the valley from the north through the Oneida Narrows, runs southwest past Preston and Amalga, and in the vicinity of Benson receives the waters of the Little Bear River which include Blacksmith Fork and Logan rivers. Many creeks, as well as Cub River, are tributaries of the Bear River. The major streams flow from the Bear River Mountains, while a few small streams meander from the Wasatch Range. The trappers first called it "Willow Valley" because of the dense growth of willows, and later, when large "caches" of furs were stored there, it was known as "Cache Valley." It was a favored rendezvous of the fur men, and Brigham Young, speaking in Richmond in 1860, said: "No other valley in the territory is equal to this."

THE BEGINNING OF SETTLEMENT

The settlement of Cache Valley played a significant part in the tremendous efforts of Brigham Young to occupy and develop an extensive commonwealth in the Far West. As he led his tired but hopeful pioneers into the valley of the Great Salt Lake in 1847, it did not seem likely that one of America's greatest colonial enterprises was in the making. While directing the settlement of Salt Lake City, he planned a Mormon kingdom covering a vast expanse of territory—from the Oregon country on the north to the Gila River on the south, and from the Colorado Rockies westward to the Sierra Nevada and the Pacific. He envisioned this incredibly large area filled with numerous communities peopled by his followers—all united by bonds of religious

*Dr. Ricks has been president of this Society since 1949 and a member of its board of control for more than thirty years. He is professor of history at the Utah State Agricultural College, and for many years was chairman of the Department of History at that institution. He is the general editor of *The History of a Valley*, the recently published centennial history of Cache Valley.

REPRINTED FROM
UTAH HISTORICAL QUARTERLY

OCT 1956

solidarity. The northern portion was cool enough to satisfy the host of converts from Scandanavia, Germany, Switzerland, and the British Isles, while the gentler climates of the south attracted settlers from the mild islands of the Pacific. A large area was required because of the anticipated rush of converts and because the small stream flow would satisfy only a small number of people in the arid valleys. A land of vast and different resources was needed to make his people economically self-sufficient since the centers which could supply needed manufactured commodities were too distant.

While migration still "rolled" westward, Brigham Young sent men to examine all the valleys in this large area and to select sites for settlements. Companies were formed for the founding of Ogden in 1848; Provo in 1849; and Brigham City, Manti, Fillmore, Parowan at the portals of the iron country, and San Bernardino in the Cajon Pass fronting the Pacific, in 1851. The successful establishment of these centers brought Brigham Young to an eminence seldom reached by great colonizers. As Captain Stansbury wrote of him:

. . . he held an unrivaled place in their [his people's] hearts . . . he combined in his own character the triple character of confidential advisor, temporal ruler and Prophet of God.

Why did Brigham Young delay the settlement of promising Cache Valley? The stories of the killing frosts told by the fur traders and Captain Stansbury caused the Mormon leader to pause. However, he had need to test the grazing possibilities of the northern frontier in 1855. That year a great drought devastated most of the valleys of the territory, drying up the grasses and causing the death of many animals. Because of this emergency, he sent twenty-five hundred cattle and horses from the church and private herds to Cache Valley. The first animals reached the area in July, 1855. A field of one hundred acres was enclosed, several cabins constructed, and tons of wild hay stored. In November heavy snows and blizzards engulfed the valley, and the hardier animals were driven to Box Elder and Weber valleys, many perishing on the way. About half of the cattle froze to death.

As Brigham Young sadly reflected over these losses, he was confronted even more urgently with the necessity of finding more suitable land for colonization. From Tooele in 1856, Peter Maughan went to the Mormon leader and described the desolation in Tooele. Successive years of drought, saleratus, and grasshoppers had destroyed the crops of the settlers, and the Indians had stolen many cattle. Some of the settlers lacked food, and many faced starvation.

Peter Maughan wanted to go to a more promising region to settle, and Brigham Young was faced with a dilemma. He weighed in his mind the dry regions in the south with their milder climates, but disheartening droughts, against the rich grasslands of the north with their devastating winters. Might not new settlers on the northern frontier suffer the same fate which overtook the cattle the year before, or might they not face massacre by the Indians? But the people of Tooele must have relief, and, as Peter Maughan wrote in his journal:

On the 21st of July 1856 I was sent by President Brigham Young to pick out a location in Cache Valley for a settlement. Brother Z. Riggs, G. W. Bryan, William Maughan, J. Tate, M. Morgan and myself started and made a choice of the south end of the valley for our location.

When Peter Maughan reported his explorations to the Mormon leader, he received permission to lead a party of volunteers to settle in Cache Valley. Late in August, a small group left Tooele bound for the northern country. They were: Peter Maughan, G. W. Bryan, John and William Maughan, Zial Riggs, Francis Gunnel, D. Thompson, William Hamblin and probably Tom Wright. Seven of them were accompanied by their families. They traveled through Box Elder Canyon and went through Sardine Canyon to the valley. In her journal Mary Ann Weston Maughan, who drove the first wagon to the site of the new settlement, wrote:

When we got to the mouth of the canyon we stoped to look at the Beautiful Valley before us, my first words were, O What a beautiful valley. We drove on to the creek near where Bro Bankhead's home now stands,

here we camped on the 15th day of September 1856 . . . [the brethren] have put up sufficient hay then they mead corrolls for our stock then some log cabins for us to live in, mine was small . . . the houses were in two rows north and south, the ends beind open.

The arrangement of houses, close together two rows facing each other, was known as "fort style," and almost all the first settlements followed that pattern. Tragedy came to the small colony that first winter. Young John Gardner "mushed" through the snow from Brigham City, but was frozen to death before he reached Maughan's Fort. The young man had lost his way and life trying to deliver the mail. However, spring finally came, a canal was dug, and crops were planted. Francis Gunnel wrote in his journal:

. . . by the blessings of the Lord we raised a good crop after it had been prophecied by many we could not raise any grain on account of the severe Winters and frost during the Summers; by being blest with an abundant harvest we were greatly encouraged, we continued persevering doing the best we could during the winter of 1857.

This harvest of 1857, with an excellent one in 1858, did much to overcome the stories of the severity of the climate of Cache Valley, and was in pleasing contrast to the drought in the south in 1855 and 1856.

The heroism of the pioneers that first winter defies description. They manifested resolute courage and great industry. Not only did they face a severe winter that almost overwhelmed them with its fury, but they located on the hunting grounds of the Shoshoni Indians, challenging hundreds of red men who might at any time destroy this handful of settlers who remained stubbornly in their unprotected houses.

The "Utah War" interrupted, temporarily, Brigham Young's plans of colonization. In 1857 President Buchanan, hearing stories of Mormon defiance from disappointed non-Mormons, dispatched an army to Utah to install the newly appointed governor, Alfred Cumming, as successor to Governor Brigham Young. To Brigham Young and the Mormon people, the coming

of the army was serious. It appeared to them that the persecutions which caused them to leave Missouri and Illinois were to be continued in the distant west. The Mormon leader determined to gather his people south of Salt Lake and defend his land by force, if necessary. Thus, at his request, in March, 1858, the pioneers of Maughan's Fort abandoned their houses and promising crops and moved to the southern settlements. The men returned that year only long enough to harvest their crops. Fortunately, through the intercession of Thomas L. Kane and through the willingness of Governor Cumming to come to Utah for a conference without the army, peace came to Utah, and the troops marched through the streets of Salt Lake City and southwest to a barren area where they built barracks and named their post Camp Floyd.

The termination of the bloodless "Utah War" accentuated the importance of Cache Valley as a promising area for settlement. San Bernardino was abandoned, as were the Mormon outposts east of Utah. The settlements were overcrowded, and immigrants who had waited in the East for peace now came in large numbers to Utah.

More land was needed for colonization. Promising stories of the rich soil and extensive grasslands of Cache Valley brought a rush to Cache Valley in 1859 and 1860. The Maughans returned to their house in April, 1859, and soon were followed by their neighbors and many others. That summer, Peter Maughan was busy providing temporary shelter for new immigrants and directing them to promising areas. He was anxious to keep the settlers in the southern portion of the valley to avoid arousing the Indians to warfare. But, adequate land had to be provided. Under his direction Providence, Mendon, and Logan were settled in the spring, Richmond in the summer, and Smithfield in the fall of 1859. All but Mendon and Wellsville were at the base of the Bear River Mountains where streams issuing from the canyons gave promise of adequate water to mature crops. Logan was especially fortunate with the Logan River for culinary and irrigation water. Thus, by the close of 1859 five new settlements had been added to Maughan's Fort, which also was much increased by the new migration. All but Smithfield built their cabins close together in two rows—"fort style."

An Indian attack on the Smithfield settlers in 1860 caused those pioneers to move their cabins close together for protection. The total population of the valley by the close of 1859 was one hundred and fifty families, and the largest settlements were Maughan's Fort, renamed Wellsville, and Logan. Fortunately, the Indians were peaceful that year.

For Cache Valley, 1860 was the boom year. Both Brigham Young and Peter Maughan spoke and wrote glowingly about the great possibilities of the area. To those crowded in the towns in the south and to the immigrants from populous Europe, these stirring descriptions indicated a land of promise—an earthly Zion. Swiss settlers of 1859 wrote to their countrymen describing the similarities of Cache Valley to Switzerland, and the large unoccupied areas available. Pioneers from the British Isles described it as a land of opportunity, and settlers from the areas south of Salt Lake invited their former neighbors to join them in the rich northland. In a small way, the "Cache Valley fever" of 1860 was a replica of the "Ohio fever" which brought thousands of people to the Ohio country following the war of 1812. So Mormon converts from Europe, from the East, and from Utah came to swell the flood of settlement on Utah's northern frontier in 1860. These newcomers not only added to the population of the towns already settled, but resulted in the colonization of Hyrum, Millville, and Paradise in the south, and Hyde Park and Franklin in the north. By the close of 1860, the census listed 510 families, totalling 2,605 persons, as living in Cache Valley.

EARLY LIFE—FORT STYLE

While the threat of Indian attacks, as well as the necessity for unity, caused the first settlers to live close together in the early years, the menace of the red men did not prove as great as in many other Utah communities. There were several reasons for this. Peter Maughan followed closely the admonitions of Brigham Young that "it is cheaper to feed the Indians than to fight them." His wisdom was shown in the Franklin affair. Hundreds of Indians, many drunken with liquor obtained from the settlers, threatened to destroy the northern settlement. A messenger carried word to the southern towns of the danger, and three hundred minute men, under the command of Major

Thomas E. Ricks, rode during the night to relieve Franklin. Peter Maughan secured the release of a white hostage held by the Indians. Washakie, in conference, told the Mormon leader that the whiskey sold by two Franklin settlers caused the trouble. Peter Maughan agreed to give the Indians two yoke of oxen, and the men who sold the whiskey were required to provide the oxen. James H. Martineau, one of the minute men, wrote:

Just as the head chief [Washakie] was departing, he said to Bishop Maughan "we have acted badly but we don't want you to talk to the Great Spirit about us. Don't tell him to do anything to us, don't tell him what we have done." The Bishop answered that he talked to the Great Spirit every day, and could not make the promise desired. The chief urged his request again and again, but being firmly denied, went his way with a downcast look. Two days afterwards the chief sent back a hundred horses that they had stolen from the range, but kept as many more stolen from the valley, saying they needed and must keep them.

Then, too, most of the red men were friendly. It was only when they were hungry that they were in an ugly mood. Only a minority proved unfriendly. Pocatello and Bear Hunter led raids into Cache Valley, principally to steal horses, but war was averted by the alertness of the minute men and militia in defending the towns when the Indians appeared dangerous.

The settlers of the first eleven towns lived close together from the beginning until 1864, not only because of the need of protection, but also because of the difficulty in construction of canals and because of the desire to worship together. Their spiritual and temporal welfare was maintained by the able leaders. Until 1860, Peter Maughan directed the religious as well as the material development of the people. In 1860, Apostle Ezra T. Benson came to live in Logan and to direct religious affairs. From that date these men worked together to colonize the territory, to form wards, to name towns, and to nominate bishops whom the people voted to sustain. Peter Maughan also was chosen the first probate judge, and he administered the law in the valley. In each community a bishop was chosen, and he

rendered justice and led the people in economic activity as well as in religious affairs. He was in reality the "father" of his ward.

The proximity of the settlers to each other, their confidence in their leadership, their facing of common dangers, and their dependence upon one another gave solidarity to these settlements of Cache Valley. In a sense a town was like a family. Joys and sorrows were shared alike. As the diarists of the settlements recorded the passing of a townsman, one detects the same sadness that is felt when a close relative dies. Together they went to the mountains to cut logs to build meetinghouses and schoolhouses; together as minute men or militia they united to defend their own and other communities. Men helped their neighbors plow their fields because it often took two yoke of oxen to plow the stubborn land; their neighbors in turn aided them. They gave part of their carefully hoarded food to pay teachers so that their children would not remain in ignorance. They learned well, in those early years of hard experience, the lessons of cooperation. In their limited way they were trying to build up their "Kingdom of Heaven on Earth" within their small improverished settlements. They were democratic because they were equal. As Isaac Sorensen, one of the pioneers of Mendon, recorded:

. . . All were about alike and of a truth it was so. The people danced together, prayed together, sang together and worked together, an came together in meetings, and listened to and bore strong testimonies of the future greatness and glory of Zion they were as sure that it would come as they were that they existed. With poverty, Indians to contend with, a new country to be subdued, thier own clothing to manufacture, from wool and some flax, and very many other inconveniences and hard obstacles to contend against, they were in no wise discouraged but on the contrary they were encouraged although only 15 or 20 Acres for thier farms they felt well, it was thier own and they worked and looked forward in the future for many good things in thier beautiful Valley, and they were not disappointed.

Their description of Mendon during "fort style" days is quite typical of all the settlements in the valley then. Besides Indians, grasshoppers, droughts, frosts, and plant diseases such as smut which limited their production, they, raising only the barest necessities and lacking surpluses to trade for badly needed manufactured articles, had to "live within themselves." It was a hard struggle for existence; but, hopefully in 1864 when the greatest Indian dangers were over, as the surveyors "chained" their city lots and farmlands, they moved to their town lots, moving or rebuilding their log houses. There they prepared for more abundant life; they planted fruit trees, erected more substantial barns and stockyards, raised a few sheep and cattle, and became comparatively prosperous. Because of its central location geographically, its site as the county seat, and its religious position, Logan grew rapidly and assumed first place in respect to population and business. On the other hand the smaller communities, such as Mendon, did not grow rapidly, but retained the unity and neighborliness which characterized the life of the town when people lived in "fort style."

EXPANSION OF SETTLEMENT

In 1864 the Cache settlements extended in a great arc from Mendon on the southwest through Wellsville, Hyrum, Millville, Providence and Logan on the east. Only Paradise lay outside this arc. Northward along the foot of the Bear River Mountains the towns extended—first Hyde Park, then Smithfield, Richmond and Franklin, which was on the dangerous northern flank with its cabins huddled close together to meet the last great Indian menace. When the settlers moved to their city lots in 1864, they found their fields limited, and many of them sought "broader acres" or "greener pastures." Fathers of large families sought larger farms or more abundant ranges where they could "settle their families around them," where they could secure a more abundant living.

SETTLING THE WEST SIDE

Northwestward across the Bear River were large and inviting areas, though limited in stream flow since the waters of the Bear River could not be controlled for use. The Indians, however, hoped to keep this area for their own hunting ground.

However, the people needed land and were willing to occupy the region in spite of the menacing red men. Caution was needed, and it was thus necessary to follow the Mormon practice of colonizing with organized groups under leaders who were "called." This was quite different from the voluntary rush to Cache Valley in 1860. In 1864 and '65 three settlements were thus formed in northwestern Cache Valley—Clarkston in Utah, and Oxford and Weston in Idaho. First the area was explored by Mormon leaders. Apostle Ezra T. Benson came from Logan in 1864, accompanied by James H. Martineau, to explore the Clarkston area, to survey a townsite, and dedicate it for settlement. The same year Bishop Marriner W. Merrill of Richmond led a party to explore the region north of Clarkston; they examined the area where Weston, Clifton, and Oxford were founded later.

Apostle Ezra T. Benson "called" Israel J. Clark and pioneers from Logan and southern Cache Valley to found Clarkston in 1864. The same year settlers largely from Franklin occupied a site on Oxford Creek, and in the spring of 1865 a small Franklin group settled just south of Oxford and named their settlement Clifton. In 1865 Weston, between Clarkston and Oxford, was founded by a party of Richmond settlers looking for more farmlands and cattle ranges. These settlements were all abandoned, temporarily in 1866, the pioneers returning to the older towns of Smithfield, Richmond, and Franklin. However, the Indian dangers were soon over, and by 1869 the settlers returned to their cabins and dugouts, though they lived close together for protection. They built dams and dug canals to bring water to their crops.

The method of building a dam on Weston Creek was unique. Lars Fredickson, one of the pioneers, wrote in his journal:

. . . [the] 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 only kind of wheel scrapers they had. The creek was full of Beavers, so that as soon as the Beavers understood that there was going to be a dam

built, they would work at nights. They would cut willows into three or four foot lengths, sometimes longer, weave them together in the water where the dam was to be, and plaster the whole thing up with mud; the beaver run the night shift, so they were a great help to the settlers, so in about four weeks they had the water out and getting their grain irrigated and growing fine.

Because of the lack of water the size of the farms on the West Side was limited. This was compensated partially in the 1870's by "dry" farming. In 1878 and 1880, the bishop of Clarkston, gave twenty-acre lots of dry land to each of the members of his ward. Then wheat was grown on the dry farms and alfalfa on the irrigated land. Thus, early the people of the area combined wheat raising and dairying and improved materially their standard of living.

One of the problems of these pioneers was to secure necessities. The open fireplaces, where the meals were cooked, were irksome to the pioneer housewife who had to kneel down to cook meals. The completion of the western railroad in 1869 and the founding of Corinne opened a lucrative trade to the Montana and Idaho mines by means of wagon trains drawn by horses and mules. Thus a demand existed in Corinne for oats and hay. The people of West Side raised some surplus oats and took them to Corinne, sold them, and bought needed commodities. Mr. Fredrickson sold a wagon load of oats there for forty dollars, bought a stove and a pair of shoes for his wife. Others followed his example. When the bishop of Weston chided his followers for trading with the Gentiles and asked them to repent, they stoutly defended their actions. Christen Christensen said, "I cant say I feel sorry because I feel pretty good, my wife dont have to set on her knees and cook; so she can stand up straight so I feel pretty good."

Despite the loss of crops because of grasshoppers and other pests and diseases, many of the settlers maintained a certain optimism. Mr. Fredrickson wrote:

One day Peter Bendixon came home from the field where his wheat land looked as bare as the road. He went onto his 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 "Chee hee now it will be potatoes and milk." He allowed that he would not starve as long as he had that much.

Oxford had its golden years beginning in 1879 when the Utah and Northern Railroad reached there, and a branch of the United States Land Office was established at that place. The city "boomed," the non-Mormon population equalled the Mormon, a rarity in Cache Valley. Soon, however, the railroad continued northward, the land office was removed, and Oxford's day of glory was over.

From these West Side towns and from older settlements, settlers went forth seeking more land on the small streams. Five miles north of Weston, Joseph Chadwick from Franklin settled in 1867 on Five Mile Creek. He was followed by others, and the cluster of cabins was called Dayton. Northward, pioneers settled in 1868 Treasureton on the east fork of Battle Creek. In each case one or a few families moved to these sites which never became more than small villages.

Not only from the West Side, but from Franklin and other settlements, small groups of settlers ventured forth, led by visions of "greener pastures."

They erected cabins on small streams where they could cultivate ampler farms and feed cattle on more luxuriant grasses. Franklin may be called the "mother" of settlements in that area since so many of her "sons" were among the first to settle from Nashville to Oxford on the northwest and from Mapleton to Riverdale on the northeast. Northeast of Franklin, Worm Creek rises and comes from Worm Creek Canyon into Cache Valley, running southwest several miles west of Franklin and entering Cub River just south of the Utah line. The basin of this creek was very important to the people of Franklin since the rich grassy meadows along the banks of the stream offered good grazing, and wild hay could be cut there. It was a small enough stream to use to irrigate alfalfa and wheat lands. As early as 1866 William Head built a cabin on a spring nearby, and in 1867 John Winn built a herd cabin west of Worm Creek in the area later called Preston. At the close of the 1860's, Whitney just southeast of Preston was settled, while Mink Creek northeast

of Preston was founded by the Kellers in 1871; Mapleton at the mouth of Cub River by Joseph Perkins in 1874; Nashville west of Franklin in 1875; and Riverdale northeast of Preston on the Bear River just below the "Narrows" in 1878 by the Nelsons; and Glendale, nearby, in 1884.

Newton, the most southerly of towns on the West Side, was colonized in 1869. Since the snows were heavier around Clarkston than on the sunny slopes to the south, some Clarkston settlers thought they should settle the more desirable lands and use the meadows for pastures and the hilly land for dry farming. The townsite was selected, five- and ten-acre lots were surveyed, and settlers moved to their lots. However, most of the Clarkston people remained in Clarkston. In the summer of 1870, Brigham Young visited both settlements and suggested that they both be maintained as there were sufficient resources for each. W. F. Rigby was released as bishop of Clarkston and sustained in the same position in the new settlement. The waters of Clarkston were divided, but most of the water allotted to Newton never reached there, and the crops suffered. Not till the people of the new town built a reservoir was the problem of irrigation settled.

As Logan grew rapidly after 1864, many of its pioneers, as well as settlers from the nearby towns, sought land near springs, or on the banks of streams, or in areas where canals could be brought to the farms. In 1867 Sylvanus Collett settled on a small spring near the Bear River and became the pioneer of Petersboro. In 1870 a small group of Logan and Hyde Park residents built cabins on the Bear River Bench, several miles northwest of Logan, and named their townsite Benson. In 1883 Ralph Smith built a rock house just west of the mouth of Green Canyon, and soon others joined him to found the small town of North Logan. South, just across the Logan River, several immigrants occupied in 1882 a dry bench of Lake Bonneville, and named the area River Heights.

The founding of College Ward was unique. When Cache Valley was settled, Brigham Young retained nearly ten thousand acres of rich land which was known as the Elkhorn or Church Ranch. The Mormon leader kept a few cattle there, but it was used mostly as a cattle range by the settlers of Millville

and Providence. In 1877, just two months before his death, Brigham Young gave the land to a board of trustees to establish a college—the Brigham Young College. In 1878 the local church authorities rented the land to prospective settlers, and in 1890 it was sold outright to a group who named their area College Ward. In 1880 Avon, some ten miles south of Logan, which had been settled earlier and abandoned because of Indian dangers, was reoccupied. Several miles north of Richmond, a small cove almost surrounded by mountains was settled first in 1862 by Goudy Hogan who erected a grist mill, and when he left, Mrs. Elizabeth Allen, her six sons, and Robert Gregory became the first to farm in the area and name the settlement Cove.

The year 1870 marked the beginning of the application of the Homestead Act to Cache Valley, and from that time most of the new lands settled were acquired under the terms of that act. Although the act was passed in 1862 and provided one hundred and sixty acres for each homesteader after he had resided on or cultivated the land for a term of five years, for seven years Utah was denied the benefits of the law. The lands were not surveyed, nor was a land office established in the territory until 1869. Prior to that time, the settlers in Cache Valley were squatters who held the land which was allotted to them by the bishops. In 1867, however, the federal government passed an "Act for the Relief of Inhabitants upon the Public Lands," and in 1869 the territorial legislature took action fixing conditions for acquiring the townsite, and the people soon acquired title to their town lots. The surveys of Utah lands and the establishment of a branch of the land office enabled the people of Utah to acquire more land, as well as secure legal title to their holdings.

The first application of the Homestead Act in Cache Valley was in the settlement of Lewiston in 1870. Four young men from Kaysville—Peter and Everett Van Orden, John M. Bernhisel, and Robert Wall, after examining the new lands in northern Cache Valley, came to the site of Lewiston just south of the Idaho line. They selected four quarter sections of land and filed upon them in the land office in Salt Lake City. This procedure was new, and the Richmond settlers with their twenty-acre farms not only resented the newcomers securing such large farms, but were angered at the loss of these grasslands which,

through use, they regarded as their own. However, they were soon apprised of the law and reconciled to their new neighbors. Later, some of the Richmond people homesteaded in the Lewiston area.

Homesteading now began in earnest. From 1870 till 1910, when most of the remaining Cache Valley land was occupied, areas formerly used for grazing now were filed upon for farming. Just north of Lewiston, P. D. Griffith located a claim on the Bear River and erected a cabin in 1870. This was the beginning of Fairview, just north of the southern boundary of Idaho.

West of the Bear River, east of Clarkston, and from Idaho on the north to Newton on the south, lay a comparatively large grassy region which today includes Trenton, Cornish, and Amalga. A few springs, near the west hills, made it a desirable area for cattle, but the limited water supply, since the Bear River was too large to dam, would not permit the establishment of a substantial town. It was called the "Big Range" and cattle and horses from Logan, Smithfield, Hyde Park, Weston, Clarkston, and Newton fed during the summer on the thick grasses. Town herds of sheep also used the area. In the 1870's, 1880's, and 1890's settlers came to homestead the land. Andrew McComb came to the area first in 1870 as a squatter. In 1871 the Dave Reese bridge was built across the Bear River, and the region was more accessible. Almost every section of the Trenton area was filed upon by 1876. The area was organized as the Trenton Ward in 1885, and the northern part was formed into the Cornish Ward in 1905. Just west of the Bear River and east of Trenton was an extended farming area sloping westward from the Bear River Bench. Though this area, called Amalga, was occupied by a squatter in 1869, it was first homesteaded in the 1880's and permanently settled in the 1890's and organized as Amalga Ward in 1918. One of the greatest difficulties confronting the settlers of the Trenton-Amalga area was need of culinary and irrigation waters. Not till the West Cache canal was constructed, was sufficient water secured to meet the needs of the people.

The four principal sections, which now form the main part of the city of Preston, were on the dry bench east of the Bear River and west of Worm Creek. It was avoided by the early settlers who preferred the grassy banks on Worm Creek to the

more arid land to the west. However, as Baltzar Peterson, historian of Preston, wrote: "The coming of the railroad ushered in a new era, work was made available for those who were in need of such even if the wages were meager . . . many new residents came to the community with the railroad."

The railroad came in 1878, and between 1870 and 1890, the four sections which now form the main portion of the city were filed upon as sixteen homesteads. Much of this land was later sold to permanent settlers. Although the railroad gave impetus to settlement, the lack of water delayed it. Not till the decade between 1880 and 1890 were a sufficient number of canals built to furnish adequate water for a substantial population. In the 1890's the "rush" to Preston began.

Some six miles northwest of Preston and northward to the borders of Cache Valley, lay an uninviting benchland known as "Poverty Flat." It was "covered with sage brush and jack rabbits" and was passed by, most settlers seeking less arid regions. The northern part had been the tented city of Dunnville in 1878, but as this railroad terminus became a ghost town, the region reverted to sage brush. The southern portion of the "Flat," now known as Winder, was homesteaded between 1890 and 1900. Most of the residents lived in the older settlement and came to their dry farmlands long enough to "prove up" on the land or to plant, cultivate, and harvest their crops of wheat and oats. The first comers came principally from Preston, Hyde Park, and Fairview where they maintained permanent homes. Not till irrigation canals came, did the people live there permanently.

North of Winder, to the Bannock County line, "Poverty Flat" continued. Though a few settlers lived temporarily in the area before 1900 and a few raised crops there between 1900 and 1910, the real settlement of the region took place between 1906 and 1910. During these years thirteen young married couples, with no economic prospects elsewhere, moved to "Poverty Flats" determined to develop homes and live there permanently. They were economically about equal, their children were of the same age, they liked to be together, and they worked unitedly to make the settlement of Banida a pleasant place in which to live. Their unity brought them the organization of a ward before their population justified it, and their insistence upon irrigation

brought the early development of well-watered farms and pleasant houses.

The news of the richness of Cache Valley attracted many settlers, most of them with large families, in the first generation from 1859 to 1890. This rush also brought perplexing problems which come with the overpopulation of a frontier. Even this inviting valley did not possess land enough to satisfy eager young men who found the paternal homestead, divided among numerous offsprings, too small to satisfy their ambitious desires. Men with large families could not secure land enough to "settle their sons around them." Thus, in the latter years of this first generation, many of Cache Valley's sons sought lands outside for new and more abundant homes and farms. In the early 1880's Thomas E. Ricks led a group of Cache Valley people into the upper Snake River Valley where they founded Rexburg and Rigby. Many other young men from the valley followed these first settlers. In the 1890's Charles O. Card led a group of Cache Valley residents to the province of Alberta, Canada, where they founded Cardston and other Mormon settlements. Many other young men followed the first settlers ambitiously seeking more extensive farm and range lands. George Lake from Oxford and Lorenzo Hatch from Franklin began the "trek" to Arizona. The McCombs and the Barbers and others found rich range land in Star Valley, Wyoming. Others moved into a valley closer to the homeland such as March Valley and north-western Box Elder.

As Cache Valley was occupied by new settlers in the generation before 1900, not only were new towns founded, but also the size and importance of the early settlement changed markedly. Some of the smaller towns such as Mendon, Paradise, Avon, Cove, and Riverdale were limited in farming areas and were not located on the main highways. Their population, after a few years, either remained stationary or declined. However, several towns more centrally located and more favored with water and other resources grew rapidly.

From 1860 Logan, because of its central location in the county and its political and religious position, grew most rapidly as its trade increased. Many people went there to trade, to conference, to transact business at the court house, or to enjoy

the varied amusements which the growing town offered. From two rows of cabins facing each other, three blocks south along the present Center Street from the Tabernacle Square in 1859, Logan emerged rapidly, so that in 1890 a reporter wrote to the *Deseret News*, describing Logan as follows:

In comparison with ten years ago Logan has made great material advancement. In the city there are imposing edifices such as the Tabernacle, a substantial stone building, the B. Y. College, Thatcher Brothers Bank and other structures of brick. The dwelling houses are generally neat, and some of them are handsome in design and appearance. Most of them are rustic, lined with adobe, for until the past three years, brickmaking has not been successfully carried on. But it is now an established industry, the Agricultural College being built of Logan brick, and many dwelling houses are being constructed with the same material Logan has an electric light works, and a few electric lights One excellent feature was the providing of a city park of seventy acres in the south part of town nearby are the fairgrounds.

In the northern part of the valley, Preston grew rapidly at the turn of the century. The town possessed the advantages of being centrally located in the north. As Battle Creek and Dunnville vanished, Preston became the railroad as well as business center of the northern region. By 1890 a rapid growth which was soon to make it the religious and business center had started. Even in 1890, as Andrew Jenson wrote to the *Deseret News*:

It contains 106 families belonging to the church most of whom live in a scattered condition on the farms and ranches within a scope of country about four miles square, extending east of the mountains, south to the Whitney Ward, west to the Bear River and north to the Riverdale Ward. The townsite of Preston, is on the Utah Northern Railway It contains sixteen ten acre blocks, and is perhaps as beautiful a townsite as can be found in southern Idaho. It is being built up quite fast,

and fine shade trees are planted along the sidewalks of the principal streets. A Stake Academy building is also in the course of erection The soil within the limits of the ward is rich and productive, the farm lands are irrigated from Worm Creek . . . and Cub River.

In a sense the settlement of Cache Valley was similar to that of other areas during the lifetime of Brigham Young. But there were some differences. The fertile soil and seemingly plentiful water supply attracted people, and the valley was populated more quickly than in more arid regions. However, on the northern frontier in extreme northern Utah, the area did not attract industry as readily as did the more centrally located valleys of Salt Lake, Weber, and Utah. But, the valley did develop a culture of its own.

What was it that transformed the huddled groups of unsightly cabins with dirt roofs and dirt floors, leaky dugouts, muddy trails, and brush and willow covered land into pleasing towns or cities with substantial houses, with pure drinking water from cold springs, paved streets, imposing churches, and well-lighted streets marked with rows of stately poplar trees and shrubs, with irrigation streams for crops of golden grain and green alfalfa? It was the spirit of religious devotion and unselfish cooperation; it was the sharing of one's meager store of flour and meat with the Indians, not only to protect themselves from attack, but also to feed their fellow men who were hungry. It was the minute men rushing through the night to save Franklin and other settlements from destruction by the Indians; it was the herculean labor to dig ditches to bring water to save their crops and save loved ones from hunger; it was the Christen Christensens buying stoves so their wives would not have to kneel in ashy fireplaces to cook meals. It was the sacrificing of one's labor, needed to plant crops, to build lovely churches or impressive school buildings for the benefit of future generations as well as their own children. Among so many of these pioneers, cooperation was a religion which was practiced to make a most beautiful Cache Valley.