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A HISTORY OF MAPLETON, UTAH TO 1945

by

Ralph K. Harmer

A thesis submitted in partial fulfillment
of the requirements for the degree

of

MASTER OF SCIENCE

in

History

Approved:

UTAH STATE UNIVERSITY
Logan, Utah

1975

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ACKNOWLEDGMENTS

The history of a town is an ever-growing story told and retold from one generation to the next. It grows, develops and even changes according to the particular desires of the teller. It is only when that history is solidified by the written word that it becomes less likely to change. And even then, it is subject to a great deal of criticism, and even disbelief. With this in mind the author takes full responsibility for this account of the growth of a wonderful little town.

At this same time I would like to thank personally all those people who have contributed in any way to the writing of this history. Without the helps and volunteered information this work would not have been possible.

Ralph K. Harmer

TABLE OF CONTENTS

ABSTRACT

A History of Mapleton, Utah to 1945

by

Ralph K. Harmer, Master of Science

Utah State University, 1975

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Department: History

Mapleton, a small rural Utah community located on the benchlands between Hobble Creek Canyon and Spanish Fork Canyon fifty miles south of Salt Lake City, was settled in the late 1860s and early 1870s by Springville and Spanish Fork families who built their homes on their individual farms. These families did not follow traditional Mormon settlement patterns with a City of Zion plat as their guide; their community grew along quite different lines. Its inhabitants never heard a "call" nor did they have their land alloted to them by their church.

The Latter-day Saint Ward, established on the bench in 1888, became the nucleus for both civic and spiritual growth. Its leaders were central figures in the events leading to the political separation of Mapleton from its parent community of Springville in 1901. Two factors contributed to this political separation: a feeling by Mapleton residents that the Springville City Council was not looking after their interests, and a serious irrigation controversy.

After the establishment of town government in 1901 Mapleton grew and developed in ways similar to much larger cities. It developed the same type of civic pride and worked to improve its educational, civic, and cultural programs. However, despite the many improvements in roads, and the amount of available irrigation water, by 1945 Mapleton was not a community of full time farmers. It was, and had been since its beginnings, a community of part-time farmers who worked at second jobs to help pay for farms and maintain a moderate standard of living.

The community has been affected by many outside events, but it developed in a manner similar to many other Mormon communities. Its residents enjoyed the inventions of a modern society. They were apprehensive and concerned about world wars and depressions that affected their lives. Still, the three most important influences on Mapleton people were the family, the church, and the job.

(159 pages)

CHAPTER I

HISTORICAL BACKGROUND

Mapleton, Utah is a small rural community located fifty miles south of Salt Lake City on a benchland southeast of Springville. Hobble Creek flows along its northern boundary and Spanish Fork River is a mile south of its southern boundary.

No one can be certain of the first people who traveled over the site that is now Mapleton. Geologists tell us that the surface pattern was probably reshaped by a combination of uplift and folding movements in the earth's crust, and wave action of an ancient lake that once covered Utah Valley. As this huge lake receded it stopped periodically and leveled out a shelf or bench along the face of the mighty Wasatch Mountains.[1] On one such site, in relatively recent history a small group of men and women have been acting out their independent but meaningful roles.

The first people to use the area did so many years before Europeans landed on the coast of North America.[2] These small groups of Indians, with their close family ties, and limited food supplies, were quite mobile. Their

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[1]Grove Karl Gilbert, Lake Bonneville, U.S. Geological Survey, Monograph No. 1 (Washington: Government Printing Office, 1890).

[2]S. George Ellsworth, Utah's Heritage (Salt Lake City: Peregrine Smith, Inc., 1972), 59. Jesse D. Jennings, "Early Man in Utah," Utah Historical Quarterly, XXVIII (January, 1960), 3-27.

movements corresponded to the availability of food in an area and the ease with which that food could be obtained. Still, compared to the Indians of the Great Plains, they did not traverse great distances. If food was available, they would camp for months at a time where they could take advantage of nature's supply.

One source of food supply was the lake that lies in the center of Utah Valley. Large lake trout were caught and dried by the Indian people to ease the pangs of hunger that came when snows deepened and hunting was difficult. Fish were also caught in the streams at either side of the small bench, or the even smaller stream coming out of the canyon at the head of the bench.[3]

Rabbits and other small game were common and easy to catch in the summer and fall. The hunters had to be a little careful of the large timber-wolves that frequented the area, or a rather grumpy bear on occasion, but if the small, independent bands were careful, and watched their little ones, life was not too difficult.

Clear water supplies were available in limited amounts at several places on the bench, and good springs have always meant good hunting. One

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[3] Freeman C. Bird, interview, June 20, 1969. Mr. Bird described the nomadic pattern of a small Ute band in the 1890's. Their leader was Chief Quansette and the band moved between the Mapleton foothills and Thistle Valley in what the chief said was a long established pattern. Many of the ideas suggested here come from Mr. Bird's accounts and are supported by information in William T. Tew Jr.'s, "A Life Sketch of William T. Tew, Jr.," and Aaron B. Mendenhall's, Mendenhall Ancestry (n.p., 1956), 1-15.

such hunting spot was a large cleft carved out of the west side of the bench. In this quiet spot covered with huniper, sagebrush, oak trees, and patches of grass, hunters could wait for game to come and drink from the small stream. Or they might sit in the sun on the nearby hills and make arrowheads to be fastened to the tips of their arrows. As they worked, some of the small pieces of flint were broken or lost. What great finds they were for the generations of Mapleton young people who hunted for them all over the Big Hollow area in later years.

Ducks frequented the region, living in the marshy areas of the lake or the ponded areas of the Big Hollow. Geese, swan, and other waterfowl also stopped in the area, and during their communal migration, were an important contribution to the diets of the dark-haired, bronze-skinned people.

When winter approached and snow started to fall the small groups would leave the banks of the lake or the bench region and travel to Thistle Valley, up the large canyon to the south, where the deer herds wintered. One group traveled back to the Indianola region for the winter, but would return again the following spring.[4]

If the snows were deep and game sparse the winters were hard, and hunger would be an ever-present spector. But if the winter was not too long, the deer meat, dried fish, and corn would last until the early spring bulbs

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[4]Freeman C. Bird, interviews, June 20 and August 1, 1969. Mr. Bird has been an avid collector of local Indian artifacts. He has many different items from both the Big Hollow and the Oak Springs area.

grew or the rabbits were plump and good to eat. When spring came, the returning bands would make their way back to the Big Hollow, or to the springs at the base of Sierra Bonita. Here they would drink deeply from the cool stream and make camp.

From time to time these small Indian bands were visited by other Indians from nearby areas. In this way the presence of other tribes, or of any visitors to the region, became known to all the groups in the surrounding area. The small bands were always afraid of Commanche war parties who occasionally raided the region.

The Indians around the lake called themselves Timpanogotzis. Some of the more daring members of the tribe would travel to surrounding areas in search of wives, horses, or adventure. In August of 1776 a young Timpanogotzi brave from Utah Valley met a strange group of men in the mountains of Colorado. This young man was induced to guide the party through the dreaded Commanche country to his home by Utah Lake.[5]

The spokesman for this group of explorers was Fray Francisco Atanasio Dominguez, and accompanying him was Fray Silvestre Velez de Escalante. Eight other Spaniards accompanied the Fathers on their journey to find a good route to Monterey, California.

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[5]Herbert E. Bolton, Pageant in the Wilderness: The Story of the Escalante Expedition to the Interior Basin, 1776, Including the Diary and Itinerary of Father Escalante, Translated and Annotated (Salt Lake City: Utah Historical Society, 1950), 40-43.

The men named their new guide Silvestre and rewarded him with a woolen cloak, a hunting knife, and some glass beads. Perhaps that is the reason a second young Indian joined the expedition. Joaquin was also from the Utah Lake area so the Fathers took him along. He became so attached to the Catholic missionary-explorers that he not only traveled to the lake with them, but he went on to Santa Fe as well.[6]

It took the party from September 3, until September 23, 1776, to move from the Gunnison River area of Colorado through the Uinta Basin, across Strawberry Valley to Diamond Fork, and down Spanish Fork Canyon to the grassy area they named The Meadow of the Most Sweet Name of Jesus.

From the time the Fathers had left the Strawberry region of central Utah they had observed smoke signals. This worried them so they worked very hard to win the friendship of Silvestre and Joaquin. They would need someone to take their part when they met with the Indian bands that lived around the lake.

As the exploring party filed down the last few miles of Spanish Fork Canyon they were met by the acrid smell of burning grass.[7] The Indians, not yet knowing the explorers' peaceful intentions, had fired the grass in the

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[6]Bolton, 74.

[7]This is the name the canyon is called today rather than the name it was given by the Spaniards.

southern end of the valley. Then with weapons ready they awaited the advance of the exploring party.[8]

In the meantime, the party had traveled to a high point at the mouth of the canyon. This observation point was just south of the present city of Mapleton and along the route used by the lake Indians when they traveled up the canyon. From this point the explorers saw the small village of the Timpanogotzis. At this time Father Velez revealed the character of the leaders of the group. They were men of God on a special mission and they did not fear the Indians. In fact, Father Dominguez proceeded to the Provo River area and talked with the Timpanogotzis.

When the Indians saw Father Dominguez's group approaching, they prepared to meet them with knives and arrows. But Silvestre and Joaquin convinced the Indian camp that this group of men came to tell them about their God, not to fight. At once, the Indians' mood changed, and the good Father and his interpreters were received in the wick-i-ups of the Timpanogotzis with fond embraces.[9] These new men were regarded as men of God for they had travelled through the dreaded Commanche lands with no trouble.

The Catholic Fathers were very impressed with the valley by the lake. They felt that the relatively sedentary Indians would make good farmers if they were shown how to use the land. Even before the Fathers left, some of

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[8]Bolton, 65.

[9]Bolton, 65.

the Indians had asked for baptism into this new but powerful faith. Mindful of this reaction the missionary explorers promised to return to the Timpanogotzis and live among them. They even promised to return the pictured skin the Indians had given them as a token of their intention to live under the direction of the Fathers.[10]

If this promise had been carried out a far different settlement pattern than the one that came to the region would have been followed. However, the promise was not carried out. The Fathers' reports were duly filed, but the proposed mission to the Indians was never started.

The small groups of Indians that traveled the bench lands between Hobble Creek and Spanish Fork River felt no lasting effects of this visit.[11] Life went on about as usual for them. Fish were dried, seeds were gathered, and rabbits were trapped. A few women and children were traded to Spanish trappers and traders that occasionally came this way, but probably no more than would have been stolen by the Commanche.

There is little record of the history of this area between the Escalante-Dominguez expedition and the explorations of the mountain men. Two men, Mauricio Arze and Lagos Garcia, left Abiquiu, a small village north of Santa Fe, and traveled to the Utah Lake region March 16, 1813, and returned to New Mexico July 12th of the same year. They had some trouble with the

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[10] Bolton, 68.

[11] These streams were called Aguas Calientes and San Nicolas by the Spanish Fathers.

Indians near Utah Lake and were subsequently called before an alcalde to make a report on their expedition.[12] Two things are clear from this report: first, several traders had been to the Utah Lake region before this time; second, the Indians treated the traders in a very unfriendly manner. When the traders would not trade with the Indians for slaves, as had previous parties, the Indians attacked their camp and killed some of their horses. This forced the party to move south as quickly as possible and look for Indians with more friendly natures. This, at least, was the traders' version of the story.

The Indian tribes of the Utah Lake region were still trying to trade slaves for goods when the Mormon settlers came there in the early 1850s. This would indicate that there was probably a good deal of truth in the report given by Arze and Garcia. But then, it was not considered an improper act to trade off captives for other items in the Ute culture.

During the second decade of the nineteenth century white fur trappers traveled to the Rocky Mountain region. These men were adventurers like the Spanish Fathers, but of a different mold. For the most part, they were poorly educated in any academic tradition but in the ways of the forest they were masters of survival education. They had to be. They lived for long periods of time with few companions and little in the way of store-bought supplies. What they had, they usually made, killed, caught, and carried with them.

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[12] Joseph J. Hill, "Spanish and Mexican Exploration and Trade Northwest from New Mexico into the Great Basin," Utah Historical Quarterly, III (January 1930), 17.

These men were looking for beaver skins. Anything that stood in the way of that search was not to be tolerated. The comforts of home were not for them, and the only women tough enough to accompany them were Indian. They were an independent breed of men dressed in fringed buckskin costume of the mountaineer, and with their long hair and tanned faces it was easy to identify them.[13] To this group of sturdy individuals belonged several men who have earned a place in the history of Utah Valley.

These men came to the area near Utah Lake from the Oregon Country, Missouri, and New Mexico. They were American, British, French, and Spanish; but they all had one thing in common, they were there to obtain furs for the hungry eastern or foreign markets. Furs put money in their pockets, beads on their squaws, new saddles on their horses, and in too many cases, enough cheap whiskey down their throats, to make them spend another year in the mountains to earn enough to establish themselves in another business.

The fur era got its start in the Rocky Mountains about 1824 when members of the Ashley-Henry Fur Company journeyed into the area. It lasted about sixteen years. By 1840, because of the cut-throat competition, over-trapping, and the introduction of new styles in men's hats, the great fur expeditions were about finished. The men who took part in them either continued as independent trappers, went back East, became guides, or turned to trading for their livelihood.

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[13] LeRoy R. Hafen, "Mountain Men before the Mormons," Utah Historical Quarterly, XXVI (October 1958), 307-308.

Such men as Etienne Provost, Jedediah Smith, Osborne Russell and Miles Goodyear fall into these categories. They should be mentioned in this narrative because each of them spent some time in Utah Valley, prior to the coming of any white settlers.

Etienne Provost, French-Canadian by birth, trapped for many fur companies in various parts of the West. During the summer of 1825, this short, bull-of-a-man, led a fifteen man trapping party through Utah Valley from New Mexico.[14] The party passed over or near the Mapleton bench by the same routes that travelers still use today. During his brief stay in the region Provost, and his group, were invited to a peace parley with Snake Indians near the Jordan River. They were told that the Great Spirit did not like metal objects around when the peace pipe was being smoked. The story must have sounded logical to the group for they complied with the request and stacked their arms some distance from the ceremony. Suddenly, the Indians pulled weapons from beneath their blankets and the trappers found themselves in a desperate situation.[15] Provost and three other men fought their way clear and fled up the nearest canyon to the Heber area and on over into the Uinta Basin.[16] Here the exhausted survivors met another trapping party and traveled with them to the summer rendezvous.

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[14] Hafen, 309-310.

[15] Hafen, 309-310.

[16] The canyon that was used by Provost and the other survivors as an escape route was named after Provost and is today called Provo Canyon.

Jedediah Smith also traveled through Utah Valley. He passed near the Mapleton bench area on his southern treks of 1826 and 1827.[17] In late August of 1826, Smith and his contigent of seventeen men met with a group of Ute Indians near Utah Lake and signed an alliance with them. They then proceeded on their exploration and trapping expedition to southern California.

By the 1830s, however, the American Fur Company, under the control of John Jacob Astor, and the Rocky Mountain Fur Company, under the control of Jim Bridger and his associates, were locked in a struggle for control of the fur trade in the Rockies. The Astor group won this competition, but not before the area had been over-trapped and the fur trade had to bow to a change of style.

The large expeditions were gone by the 1840s. They were replaced by individual traders and guides. Most of these men had formerly been fur trappers, but when the high profits of the fur trading era were gone, they turned their talents to other means of making a living. They usually established themselves in one spot and traded with the Indians or immigrants. The guides, of course, were more mobile. They hired themselves out to eastern farmers who were heading for Oregon or California and earned livelihoods by helping these inexperienced western travelers get to their destinations.

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[17] Dale L. Morgan, Jedediah Smith and the Opening of the West (New York: Bobbs-Merrill Company, 1953), 213-214.

Osborne Russell and Miles Goodyear were two of the trapper-turned-trader types. Russell came to the Rockies with Nathaniel Wyeth in 1834.[18] He had some education and was one of the few trappers that kept a journal of his experiences. During the spring of 1841 he reported that he was in Utah Valley trading with Ute chief Wanta-a-sheep. After a short but pleasant stay, he left the valley to return to Fort Hall.

Miles Goodyear spent some time in Utah Valley prior to the coming of the Mormon settlers.[19] Goodyear was just a young boy when he met the Marcus Whitman wagon train in 1836 and worked his way west with it. He left the train at Fort Hall to stay in the Rockies and engage in the fur trade. Goodyear did not have much of a stake so he worked as a camp tender and roust-about for a few years. When he had the stake and experience necessary, he became a trapper.

Goodyear traveled throughout much of the West. He visited the Sevier, Great Salt Lake, and Utah Valley area many times, in fact, he even married an Indian girl named Pamona from the Payson area. She was the daughter of the Ute chief, Peteetneet.

This young, wily man had the distinction of being one of Utah's first white settlers. In the summer of 1846 he built a small fort on the banks of the Weber River and was firmly established before the coming of the Mormon

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[18] Hafen, 324-325.

[19] Hafen, 322.

advance company led by Brigham Young.[20] His fort, called Buenaventura by Goodyear and later renamed Browns Fort by the Mormons, was sold to Captain James Brown November 24, 1847, for $1,950. After the sale Goodyear left for California to advance his fortune. His wife stayed in Utah, but after Goodyear passed away in 1849, his children were taken to California by his brother Henry.

Another man, Jim Bridger, had been in Utah Valley many times prior to the coming of the Mormon settlers. Bridger came West with the first Ashley-Henry fur expedition and stayed in the mountains for many years before retiring near Kansas City, Missouri. He traveled extensively throughout the West just as Goodyear and Russell had done, and like them, he turned to trading after the beaver trapping profits dwindled. He established Fort Bridger on Blacks Fork of the Green River in the summer of 1843. This was the fort established to take advantage of trade with western bound emigrants as well as the Indians.[21]

Jim Bridger knew a great deal about the Rocky Mountain west, and he was talkative enough about what he knew to allow people to get information from him. This made him the perfect person to talk to when the Mormon advance company met him on his way to Fort Laramie on June 28, 1847. The

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[20]Hafen, 322.

[21]J. Cecil Alter, James Bridger (Salt Lake City: Shepard Book Company, 1925), 193-195.

Mormons had been studying Fremont's report and maps describing the Great Basin area. When they met Bridger they had a long talk about what was in the region around the Great Salt Lake.[22]

Bridger, who later had his problems with the Mormons, was helpful. He told the Mormon leaders about the Indians in the Great Basin and described the types of crops that could be grown. He also called the Utes that lived around Utah Lake "bad Indians," but he gave a very favorable report of Utah Valley. He described it as the best country in the Salt Lake area, with plenty of timber, grass, fish, berries, flax, good soils, and rainfall.[23] The famous mountain man also informed the Mormon leader of Miles Goodyear's fort located on the Weber River. This report seems to have concerned the elders somewhat, but when the advance scouts ran into Goodyear a few days later, Orson Pratt and the others were not surprised.[24]

The trappers and other mountain men did a lot of exploring in pursuit of their vocation, but only a few of them tried to outline routes for people or make maps for settlers to follow. Government explorers and guides provided some reports but even these left many questions in the minds of the readers. Those who anticipated western travel tried to get hold of information in as many ways as they could.

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[22] Alter.

[23] Alter, 202.

[24] Alter, 196.

A good example of this thirst for information was the Mormon Pioneer Company. The leaders had studied the guide by Lansford W. Hastings and John C. Fremont's reports. And they still stopped and talked to Moses Harris, Jim Bridger, and Miles Goodyear before making their drive into the valley of the Great Salt Lake.[25] The Mormons had placed a lot of faith in the reports of Fremont and his evaluation of the Great Basin area because this is the area that Bridger and the others were quized about the most.

Captain John C. Fremont had traveled through large sections of the West by the middle 1840s. The reports of his 1843-44 trip to the Far West were made while he was an officer in the United States Army Topographical Corps. Fremont was not the original traveler on the trails that he marked. He was usually following the directions of the scouts he had with him. His big contribution to western migration was that he used his scientific knowledge in surveying and describing the trails of the West.[26]

On Captain Fremont's second western mapping expedition he traveled by way of South Pass to the Oregon country; from there, he traveled to California. He then proceeded north to the Cajon Pass, followed the Old Spanish Trail to Las Vegas and southern Utah.

On May 25, 1844, Fremont's exploring party was on the shore of Utah Lake. They rested for one day and then the exploring party exited from Utah

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[25]Ellsworth, 138-146.

[26]Ellsworth, 118-120.

Valley by way of Spanish Fork Canyon. They turned up Diamond Fork, climbed over the mountains to Strawberry Valley, and proceeded along the Strawberry and Duchesne rivers to Fort Robidoux on the Uinta River. They spent a few days in Browns Hole on the Colorado River, and then continued their way eastward to file a report on the expedition. This report was an invaluable aid to western immigrants for the next few years.

CHAPTER II

MORMON SETTLEMENT IN UTAH VALLEY

The story of the Mormons advance to the West in 1847 is too well known to retell here in detail. But a brief recounting should place the settlement of a small Utah Valley town into its historical perspective.

Shortly after the death of Joseph Smith at Carthage, Illinois, June 27, 1844, the Mormon settlement at Nauvoo felt renewed pressure from the non-Mormons in surrounding communities. Even their former friends at Quincy, Illinois, asked them to leave.[1] With pressure mounting from all sides the remaining church leaders organized a mass exodus from the beseiged city. It took them some time to make the necessary preparations to go West and vacate the city. But the final Mormon inhabitants made their way across the Mississippi River September 16, 1846, to join their co-religionists in their westward migration. The winter of 1846-47 was spent along the unhealthy bottom lands of the Missouri River and in camps scattered throughout Iowa.[2]

As early as the 9th of September, 1844, the Mormons had started gathering information about the West, and were planting an exploratory party to the Great Basin. However, the exploring party did not leave right away because

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[1] Hubert Howe Bancroft, History of Utah (San Francisco: The History Company, 1891), 211.

[2] Bancroft, 231.

the Mormon leaders were too busy establishing their base camps in Iowa, and helping the poor survive the first winter on the plains.

When the Pioneer Company set out for the West in April, 1847, with 143 persons, 73 wagons, and the necessary implements to establish a settlement, it was not without knowledge about the area to which they were traveling. Neither were they traveling along an unknown route. This general route had been used for over twenty years to travel to the Rockies and beyond.[3] It was, however, the first time in American history that so large a group of people were organized and marched to a new homeland along the winding if not overly-hazardous western trails.

It was a gigantic undertaking well carried out, and regardless of the reader's opinion of Brigham Young--be he a prophet, adventurer, organizer, or opportunist--the planning and execution of this mass exodus must rank high in the field of human accomplishment.

A close study of the journals and histories of the latter part of the Pioneer Company's journey indicates an overwhelming interest in the Great Basin area. Every mountaineer or guide they met was quized about it. Finally, at Fort Bridger they turned and started moving toward that area.

The Mormons reached what was to be their new homeland in late July of 1847. The Great Salt Lake valley could not have looked too inviting at that time of year, but most of the Saints were probably glad to know where their

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[3] Bancroft, 256.

new homes were to be and that their enemies were left behind. As those new homes were established Salt Lake City grew rapidly, and soon, small settlements were started in nearby Weber and Utah valleys.

One such settlement was parent to the city of Mapleton. It was settled September 18, 1850, by William Miller and eight wagon loads of newly-arrived saints from the Aaron Johnson wagon train. This settlement, which was later named Springville, was originally called the Hobble Creek settlement. The name was given to the area by Barney Ward and Oliver B. Huntington in February of 1849 because their bell horse lost its hobbles there.[4]

The settlement on Hobble Creek got its start because of the efforts of William Miller. According to Don C. Johnson, Miller came to Utah in 1848 and built a home in Salt Lake City. In February of 1849 he was called, with two hundred other militia men, to go to the relief of Fort Utah located on the Provo River. After this trip, he returned with James Mendenhall and looked the area over as far south as Payson. Later, Miller returned again with his wife, Phoebe, to examine the area.[5]

When Mrs. Miller approved of the area, William approached Brigham Young with the proposal to settle on Hobble Creek and was informed that it was

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[4]Don Carlos Johnson, A Brief History of Springville, Utah: From its First Settlement, September 18, 1850, to the 18th Day of September, 1900--Fifty Years (Springville, Utah: William F. Gibson Publishing Co., 1900), 1-2.

[5]Don C. Johnson.

possible. The Aaron Johnson wagon train was approaching Salt Lake City and some of its members could be sent with Miller to inhabit the area.[6]

When Aaron Johnson arrived in Salt Lake on September 2, 1850, he was informed by William Miller that a possible homesite had been selected. He rested a few days and then traveled to Hobble Creek to inspect the locality. Mr. Johnson must have been impressed, because a few days later, Miller and some members of the Johnson train started started their journey south to establish the new town.[7]

The members of this first group to arrive at Hobble Creek September 18, 1850, were: William Miller and his wives--Phoebe Scott, Marilla Johnson, and Emeline Potter--his adopted sons, George and Heber Chenaworth; Aaron Johnson and his wives, Jane Scott and Mary Ann Johnson, and children Don C., William L., and Aaron, Jr.; Myron Crandall, his wife Tryphena, and their children, Julia A., Horace O., and Myron E.; John W. Deal, his wife Eliza, and their children, Mary, Daniel E., John W., Jr., and Laura; Martin P., Nelson D., and Lucien D. Crandall; Charles, Amos S., and Mary Warren; and Wellington Wood, a boy of nine. Richard Bird, his wife Emeline, and his sons R. LeRoy and Martin W., were to have been in the

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[6]Don C. Johnson.

[7]Many of the early Mormon settlers were given calls to go to a place and settle it. Aaron Johnson seems to have been luckier than most in that he got to inspect the area he was to settle.

initial group, but they visited with relatives for a few days and so arrived a little later.[8]

These early settlers wasted no time. They spent the next few days harvesting wild hay for winter feed for their animals. Then they started to erect a fort with homes built along its interior sides to protect them from the cold, frosty blasts of winter and any hostile Indians. The community leaders were sure a fort was needed because of the problems experienced at Provo the previous year. They located the fort on Main Street between First North and Center Street. Cedar and cottonwood trees were cut from the creek bottom and the forks area of Hobble Creek to be used for the fort.[9]

More settlers came to Hobble Creek after the first group had started to work on the fort. They arrived sometime between October and December, 1850. The members of this group were: Spicer Crandall, Horace Spafford, Peter Boyce, Smith Humphrey, John Roylance, Ira Allan, Simson Blanchard, Cyrus Sanford, Jackson Stewart, James Dotson, Charles Hulter, Nathan Wixmar, Hugh D. Lisonbee, Daniel Wood, Edward Zam, George Burton, Riley Stewart, Charles Ingalls, and two U.S. Army deserters that did not have their names recorded.[10] The wives and children were not recorded either.

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[8]Don C. Johnson, 5.

[9]Don C. Johnson.

[10]Don C. Johnson, 7-8.

The first few years were hard for this industrious Mormon community. They, like all frontier settlers, had fields to plow, lots to fence, church meeting houses to erect, houses and schools to build, crickets to kill, and Indians to feed or fight. When the crickets took too much of the grain the settlers turned to the choke cherries and serviceberries from the nearby mountains to supplement their larders. Ground cherries were also dried and used.[11]

The years between September, 1850, and September 3, 1901, were years of growth and maturation for Springville. Springville grew quite rapidly. The bench area--the region of our special interest--was used only as a grazing area for the community cow herds of Springville and Spanish Fork.[12]

The Springville herd was taken to the bench area each day from early spring to late fall. This saved the farmers from harvesting the huge piles of hay that would have been necessary if they had kept the cattle corraled. Each day the cows were started from the north side of town and by the time the young herd boys reached the bench they had plenty to keep them busy. The cows would wander over the bench munching on the bunch grass. In the evening the young herders would gather the animals and follow their wandering way back through the grass and clumps of sagebrush. If the boys were careless,

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[11]Don C. Johnson.

[12]Don C. Johnson, 27.

they were docked four cents for each animal that was left out over night. That was two cents more than they had earned for herding the cows all day.[13]

Whenever the Indians became hostile, guards were added to the community cow herd, and the boys looked extra close at the thick juniper clumps. These trees formed a half circle from the mouth of Hobble Creek Canyon to the mouth of Spanish Fork Canyon and were approximately one-half mile thick.

The Springville people experienced several Indian-white disputes, which kept the white settlers from developing the areas distant from the center of the city. The first of incidents was the Walker War of 1853-1854, followed by the Tintic War of 1855-1856, and finally, the longer, bloodier Black Hawk War of 1865-1867.[14]

The hostilities between the white settlers and their Indian brothers were resolved in favor of the white men. This was done with the help of the federal government and by superior numbers. Between 1867 and 1869 the majority of the Indians in Utah Valley were sent to the reservation in the Uinta Basin. The action was not fair, but it did allow whites to make use of the land farther from their forts and cities.

The question of who would gain control of the land was probably never in serious doubt once Brigham Young had settled on the Great Basin

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[13]Don C. Johnson, 26-28.

[14]Peter Gottfredson, ed., History of Indian Depredations in Utah (Salt Lake City: Skelton Publishing Co., 1919), 43-347.

for the Mormon new Zion. Still, the Indians made it an interesting contest at times and slowed or changed the growth patterns of many of the white communities.

The Walker War of 1853-1854 was a contest that affected the bench area southeast of Springville. Guards had to be assigned to the cow herd and lookouts were stationed at the mouths of the nearby canyons. A roving squad of militia men was assigned to move across the bench lands at the base of the mountains and look for Indian war parties.[15] The men who came to the bench to cut cedar poles for fencing their town lots came in groups for mutual protection. This grouping took time and slowed their travel but it was a necessary safeguard. The habit of working in groups for a common cause was well established with the men because the bishop and city council had grouped the men for work before. They had built their community roads and ditches in this manner, and the habit became so well established that many people continued to work together. The settlement themselves felt it was a good preparation in case the law of consecration was put into effect by the Mormon church authorities. The townspeople had heard the law preached to them and many of them had expressed a willingness to live the law.[16]

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[15]Don C. Johnson, 19-23.

[16]Gustive O. Larson mentions the law of consecration in 1855-1856 in "Land Contest in Early Utah," Utah Historical Quarterly, XXIX (October 1961), 314. Don C. Johnson maintains that the law was discussed in Springville in 1854 and the people signed certificates in case it was to be put into effect. Don C. Johnson, 24.

The Walker War started at James Ivie's home on the north side of Springville. It started over a simple incident--a fight between an Indian squaw and her husband. It ended with three Indians lying unconscious. When one of them died the next day, and the Springville settlers were slow in making restitution, the Utes under Chief Walker went on the warpath to drive the settlers out of their hunting grounds. They killed a man who was herding cattle at Payson, and the Springville guard on the bench also came under fire. These hostilities started the 18th of July and lasted until the peace treaty was signed by Walker in May of 1854.[17]

A start toward ending the fighting was made by two brave young men from Springville. William Smith and Thomas Sprague had been assigned to picket duty along the southeast bench. As they proceeded along the foothills, through the clumps of sage and oak, they spotted a group of Indians camped near Oak Springs. It was early in the spring of 1854. The Indians were not painted and seemed to be calm so Smith approached the camp.[18] Sprague stayed at a distance so he could flee and warn the city if anything happened to Smith. When Smith got to the Indian camp he was surprised to see Sowiett and White Eye, two important sub-chiefs in the Ute nation. They told Smith that they were tired of fighting. Upon hearing this the young scout discussed

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[17]Gottfredson, 47.

[18]Don C. Johnson, 19-23.

taking them to Bishop Aaron Johnson. They consented and the two scouts led the chiefs to Bishop Johnson's home.

The Indians told Bishop Johnson that the war was a bad thing and that they would like to see it stopped. What the bishop told them has not been recorded, but a short time later he presented a bill to the Springville City Council. The bill was for "one beef critter" and $25.00 worth of clothing for an Indian named High Forehead. The council voted that the bill should be paid.[19]

When the problems between the Indians and Springville settlers were amiably settled, Bishop Johnson invited the chiefs and their warriors to a feast at his home. Indians responded to the invitation and came the next day to join the feast.[20] A short time later Chief Walker signed a peace treaty at Meadow Creek and officially ended the war.[21]

By 1855 the lots in plat A of Springville City had been parcelled out. Any new settlers or prospective bridegrooms had to settle farther from the city's center. It also turned the attention of some of them to the fertile bench lands to the southeast. However, it was dangerous to settle on the bench alone. There were no roads, little irrigation water, and bench farms were too exposed to Indian attack if the peace treaties were not kept.

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[19] Springville City, Records, Vol. I, 37.

[20] Don C. Johnson, 19-23.

[21] Gottfredson, 47.

The late fall of 1855 and the wintery months of 1856 saw the Indians again turn to raiding the cattle herds in Utah Valley and Cedar Valley west of Utah Lake. The band, led by Chief Tintic, was chased down by a posse sent by Judge Drummond of Provo. The chief escaped, however, and for a few weeks led the militia units from Utah county including the Springville unit, on a merry chase, but when Chief Tintic was killed about March 5, 1856, it ended the war.[22] This allowed the Springville settlers to resume their normal activities. They proceeded with their spring plowing, planting, and ditch digging. They built more roads, improved their homes and schools, and talked about worthwhile city projects.[23]

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[22]Gottfredson, 100.

[23]Springville City, Records, Vol. I, 89-101.

CHAPTER III

SETTLEMENT AND GROWTH OF UNION BENCH

Springville claimed the bench land southeast of the city, and for the next fifty years the bench remained under Springville control. However, it took three attempts for Springville farmers to successfully bring the area into production. The first attempt took place in 1856 when a group of men dug a canal from Hobble Creek to a quarter section of land on East Maple Street. The land was cleared, planted into grain, and a pole fence was placed around it to protect the crops from the Springville cow herd and to comply with the land laws. Cyrus Sanford, Henry Claucus, Buck Atchison, Sanford Fullmer, Richard Bird, John Deal, John Maycock, Myron Crandall, and Spicer Crandall were some of the men involved in the project. The group controlled the area for about two years, and then they abandoned it during the Johnston Army trouble in 1857.[1]

The pole fence was soon taken to Springville to be used, and the farm was returned to grazing ground. The effort did achieve one thing, however; it gave the bench a new name. For a number of years the area was referred

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[1] Abby Bird, Pioneering in Mapleton (Springville: Art City Publishing Company, 1942), 1-14. Hereafter referred to as Abby Bird. See also Manuscript History of Mapleton Ward. This account of Mapleton's settlement is based on these two major sources. They are in basic agreement with each other but neither of them is complete.

to as the Union Bench because of the united effort of the Springville farmers in establishing their "Union Field."

A second group of farmers tried to open up the Union Bench grazing area to more intensive farming practices in 1862. This group also cleared the land and planted crops, but there was no chance yet for successful farming on the bench. There were too many problems. When the group (consisting of William Mendenhall, Edwin Whiting, Newman Buckley, Stephen Perry, Simon Dalton, Cornelius Van Leuvan, Ozis Strong, John Curtis, Moses Childs, and William J. Stewart) tried to get a right to the water running out of Maple Canyon to bring their crops to maturity, their petition was not approved.[2] Without irrigation water the potatoes, corn, wheat, broom corn, and sugar cane were bound to fall.

The major reason for this failure was lack of water, but Indian problems were also a contributing factor.[3] Indians were harassing herders in Thistle Valley in 1864 and in the spring of 1865, John Given, his wife, and four children were killed. The most serious of the south-central Utah Indian wars had begun.

During the next two years most of the southern settlements took serious steps to protect themselves. This included the abandonment of those

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[2]Springville City, Records, Vol I, 225.

[3]Abby Bird, 6. Mrs. Bird was a daughter of Edwin Whiting and Hannah B. Whiting. She moved to Mapleton in 1877 with her parents.

thinly settled farm areas a few miles from town as well as some small farm communities. Serious settlement of land, even near the larger Mormon villages, would wait until after the Black Hawk War was over in 1867.[4]

With the end of the war, several events combined to make the settlement of Union Bench practical. First, the federal government was preparing to push all the Utah county Indians out to the Uinta Basin. Second, James C. Snow had been appointed Utah County surveyor and was just starting to survey the Union Bench land in 1868.[5] Third, Abraham Noe, and some other Springville residents, had asked the City Council to improve the roads to the bench and their petition had been approved.[6] Finally, applications for water rights on the bench had some chance for approval.[7]

The third attempt to settle the Union Bench met with success. John S. Fullmer and Cyrus Sanford are remembered as being the first two men to establish themselves on the bench during this period. They started their farming operations in the area that had previously been the Union Field and were there for several years before others came to the bench.[8] If these

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[4]S. George Ellsworth, 285-286. Gottfredson, 129-226.

[5]Mapleton Ward, Manuscript History, 2.

[6]Springville City, Records, Vol. I, 324-325.

[7]Springville City, Records, Vol. I, 360.

[8]Andrew Jenson, Encyclopedic History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret News Publishing Company, 1941), 474-475.

memories were accurate this would place the settlement date shortly after the 1868 survey, and just prior to the arrival of a number of settlers that arrived in the 1870s.

The settlers that came in the 1870s included some of the same men that had attempted to open up the communal farms on the bench earlier. Many of the rest of them were their children, or in some cases, they were the plural wives of the previously mentioned individuals.[9] They were not called to go to the area and settle. Rather, they came to the bench to get enough land to establish on individual farms. The land patents taken out by the seven settlers who filed on section 14, township 8, range 3 east of Salt Lake meridian seem to be typical. One of them filed on 160 acres. Two of them filed on eighty acres. Four of them filed on forty acres. The most common farm size seemed to be either forty or eighty acres, and the land was generally filed on during the 1870s and 1880s. However, one claim was taken up in the 1890s.[10]

The early 1870s should be considered the period of permanent Mormon settlement on the Union Bench. It is the decade that saw people not only farm

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[9]Edwin Whiting had one of his five wives, Hannah B. Whiting, on the bench by 1877. John S. Fullmer had one of his three wives, Olive Amanda Smith Fullmer, on the bench by 1874, and a few years later she filed for 160 acres of land in her maiden name. William P. Fullmer had two wives and had moved one family to the bench by 1874. Stephen C. Perry's third wife Mary Boggs Perry was living on the bench by 1877.

[10]Utah, Utah County, Recorder's Office, Abstracts of Land Titles, Township 8, Sections 9, 10, 11, 12, 13, 14, and 15, Range 3 east, Salt Lake Meridian.

the land, but move their families onto the farms. Homes were built to fulfill the requirements of the land laws, and children were born to bench families in those homes. The people were still a part of the Springville community, but the bench was their home.

The first person to build a permanent home on the bench was Charles E. Malmstrom who was Swedish. He had gone on a mission for the Mormon church to Australia where he met and married his wife. They moved to California, Tooele, and finally, to Union Bench on December 1, 1873. They located their home about 250 rods west of the current Mapleton City building on West Maple Street.[11] On January 5, 1875, Mrs. Malmstrom gave birth to the first Mormon child on the bench. She was named Elvina. Olive Amanda Smith (Fullmer), and Mrs. Newman Buckley assisted as midwives.[12]

Some of the early settlers were William P. Fullmer and his brother, Don, who had moved onto the southwest edge of the bench by 1875. They were joined there a short time later by James Durfey. William A. Clyde and Henry Barlow settled on the southwestern rim also during the middle 1870s. In the middle and western parts of the bench Edwin Whiting, Richard L. Mendenhall, Edwin Lucius Whiting, Leonard J. Whitney, Albert M. Whiting, Stephen C. Perry, Lewis R. Perry, and Charles Williams settled by 1877.[13] In the north

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[11]Utah Stake, Reports, 1-4.

[12]Utah Stake, Reports, 1-4.

[13]Utah, Utah County, Recorder's Office, Abstracts of Land Titles.

and east sections of town William Huntington, Philo Dibble, Henry Walker, and Buck Atchison took up homesteads, although some of them never filed on the land in their own names.[14]

The early government for the Union Bench was the Springville City Council. It controlled law enforcement, water regulations, road building, the granting of water franchises, and several related items. If the Union Bench farmers wanted anything it was a relatively easy matter to speak to one of the city council who was usually either a relative or close friend. Some of the settlers like Cyrus Sanford had served on the city council. Mayor Sanford had entered the Springville City plat at the Federal Land Office. Therefore, it posed no real problem to gain a hearing before the Springville Council for Union Bench problems.[15]

The major religious influence in Mapleton during the 1870s and 1880s was that of the Church of Jesus Christ of Latter-day Saints. The early settlers attended church services in one of several Springville wards since there were no church services held on the bench. This meant wagon trips of up to four miles each Sunday, or anytime that members attended church services. It is

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[14]Abby Bird, 6.

[15]Springville City, Records, Vol. I, 360. Cyrus Sanford is here presenting a petition to the city for a water right in Maple Canyon. A committee of W. H. Kelsey and O. Strong (Ozis) was selected to review it. Strong was one of the men who had tried to farm the Union Bench at an earlier date but had failed for lack of water. This application was eventually approved.

understandable that some of them grew tired of the arrangement and wanted their church services held on the bench.[16]

Schools were established by the settlers of Springville shortly after their arrival. Bishop Aaron Johnson had a school house built on his own property. It was run as a private school for many years. As the city grew, it was split into four ecclesiastical wards. A small school house was built in each of them.

By 1861 a bill for common schools was presented to the Springville City Council by one of its members, Abraham Noe.[17] This bill was passed by the council, and the schools were built. These schools trained many of the Springville children, but only a few of the Union Bench students.

The children of William P. Fullmer, James Durfee, John Mendenhall and others who lived on the edge of the bench attended school at the First Ward schoolhouse. Here they received the rudiments of their education. They walked barefoot to school most of the time, and sat on hard slab benches around an old wood burning stove.[18] But the residents of the bench area farther from Springville did not attend the city schools, unless, like the Perrys, they returned to Springville rather than remain on their farm during the first few winters.

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[16] Abby Bird, 8.

[17] Springville City, Records, Vol. I, 217.

[18] Lutita May Fullmer Johnson Steadman, "A Short Sketch of My Life as I Can Remember It for My Children and Grandchildren," 1-2.

In the late 1870s schools were established for the Union Bench students. They were not free public schools with highly trained teachers, but they helped the children get their start toward an education. The first school of this type was held by Mary Elizabeth Cox Whiting in her son Albert's abandoned log cabin located at 600 North 300 West.[19] The curriculum and equipment were quite simple in this first school. The students sat on slab benches that had four holes drilled in them and pegs inserted for legs. They had slates to write on and a few assorted readers to use. Mrs. Whiting would sit and listen to the children as they read. While thus engaged, she would keep her hands busy knitting. If the student made a mistake she pointed it out with one of her needles.[20] Later, Mrs. Whiting taught a few students in her own home.

The students learned to read a little, write a little, and cipher a little. Their tuitions were paid in kind and, usually in advance. This created some strange sights. For instance, the term's pay could be hanging over a nail on the back wall or be in a sack near the door. It could be a couple of chickens, any of several types of vegetables, a bucket of molasses, butter, occasionally eggs or even dried fruit. Once in a while, some side pork or a quarter of beef was donated by the father of one of the larger families. With

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[19]Abby Bird, 11.

[20]Harriet Lucinda Whiting Jensen, "Autobiography of Harriet Lucinda Whiting Jensen," 1.

this type of investment students were expected to settle down and work, and for the most part, they did.

If a student could not attend school because of work or illness, a younger brother or sister would attend. This did not create the best type of learning experience, but it gave the family a chance to get its moneys worth.

In the early 1880s Ella Williams also started teaching school on the bench. She taught in Stephen C. Perry's two-room, rough lumber cabin located at about 210 South Center Street during the months that it was vacant. Next, Miss Williams taught in Dunman Van Leuvan's cabin on the north side of town at about 200 West 800 North.[21]

Lewis R. Perry, a farmer who owned a large block of land near the center of town donated one acre of land to be used by the bench residents for a school lot. A small twelve by fifteen foot frame schoolhouse was built on the property. It provided the central and east part of the bench with a definite place to send their children to school. Homes were still used as schools for a few years, but it was not long until the area around the school became the focal point of the community.[22]

Ever since the first farmers established farms on the Mapleton bench people have said two things about it: "it is a great place to live, and a poor

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[21] Emma N. Huff and others, Memories that Live: Utah County Centennial History (Springville: Art City Publishing Co., 1947), 373.

[22] Huff, 372.

place to make a living."[23] The town started with little industry and no business establishments. The scattered condition of the farm families discouraged prospective retail merchants and only a few secondary occupations were in demand.

The first settlers who came to the bench dug their ditches, fenced their fields, and planted their crops. Those who homesteaded or pre-empted large acreages kept busy on their farms; but water, or rather the lack of it, was always a problem. Crops were watered in the spring and would raise their heads with pleasant promise. But as the long, hot days of summer approached the streams of irrigation water were cut, and only a few of the very first settlers had enough water to carry their crops through to maturity.[24] Still, the large farmers could sell a few acres of land or a cow or two during the bad years and survive. The small farms were more marginal operations. Their owners could not stand bad years. Quite often the small farmer had to work for the big farmers, or at other occupations to ensure financial success. If no work was available for them locally, and this was quite often the case, they would find jobs as close to home as possible.

During the early years on the bench, men could contract to clear land for farming, they could cut timber or fence poles, and they could use their wagons to do a little freighting. Some men did all three. Other men, like

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[23]Clinton L. Young, interview, June 25, 1969.

[24]Elmer W. Bird, interview, July 27, 1969.

Newman Buckley, grew special crops and manufactured a profitable item from them.[25] Mr. Buckley grew broom corn and specialized in the manufacture of brooms. Stephen C. Perry made a few chairs.[26] Albert M. Whiting traded firewood and fence poles in Springville for the store goods his family could not make for themselves.[27] Charles E. Malmstrom helped dig many of the early wells and tunneled on his own lands to improve his water rights.[28] A few men worked cutting timber from the canyons and nearby mountains for ties for the railroads that were being built. They also cut lumber for homes and the schools that were being built in Springville.

The late 1870s and early 1800s saw little change in the economic patterns of Mapleton. Farming was still the main means of earning a living, and logging was the second most important occupation. With more people moving in, and many young people marrying, the need for more jobs and farms was apparent. When water was available land could be divided and more intensive farming practices would allow a reasonable living to be made on a smaller farm. But this placed increased pressure on the limited water supply and could not be carried on indefinitely.

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[25] Abby Bird, 2.

[26] Ruby Snow Jensen, "Biography of Stephen C. Perry," 1-2.

[27] John Martin Whiting, "Albert Milton Whiting and Harriet Susanna Perry Whiting: A Brief History of their Family," 4.

[28] Tressa M. Whitehead, interview, July 22, 1970.

The Union Canal had been cleaned out and the watermaster had an extension of the canal surveyed. Some members of the city council questioned if the survey bill should be paid. They felt it went beyond their city limits; nevertheless, by January 1879 they paid the bill.[29] The original canal was dug from the mouth of Hobble Creek Canyon past the Bishop William T. Tew's home, to the John S. Fullmer place, and then to the Charles M. Bird farm. The extension carried it to Hyrum B. Perry's place and then on to Will Allan's farm. Farms below the canal were irrigated by smaller lateral ditches from the main canal. The ditches carried water to the farmers who possessed either first, second, third, fourth, or fifth class water rights.[30]

It was easy to tell what type of water rights a man had by the type of crops he grew. If he had third or fourth class water rights a farmer grew a little hay, some grain, and a few other hardy crops. If his grain got a good start it might mature before the cut-off date for his water right. Often, however, the farmer had to sit and watch his crops dry up and wither. This put a great deal of pressure on the irrigation system and the men.

The first and second class water rights were the best. They allowed the men who possessed them to plant a larger variety of crops and fruit trees.

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[29]Springville City, Records, Vol. II, 187.

[30]Elmer W. Bird, interview, July 27, 1969. Water rights in Mapleton were numbered between one and five. First class water rights entitled the holder to use water out of the Springville-Mapleton system as long as there was water to use, and had a late cut off date. Fifth class water rights allowed its holder only a little early spring water.

These farmers had water cut-off dates that occurred late in the summer. They could grow two or even three crops of hay and a variety of grains and vegetables. Their better water rights had been gained by settling on the bench early, and they guarded those rights jealously. Their prestige and incomes were directly involved when anyone tampered with their headgates.[31]

Well water was available at many places on the bench. The people in the center or south and west sections had good wells. Water was close to the surface in those areas. But the people in the north and northeast sections always needed more wells. The Whitings, Ashcrafts, Tews and many other families used the water that came down the ditches for drinking, irrigating, bathing, and for washing clothes. They had dug wells and come up with dry holes so they carried water from the ditches to a water barrel or made a cistern.[32]

The major mode of transportation was by team and wagon during the early years on the Union Bench. Only a few of the people could afford the light weight buckboards or buggies. They were really of little value to a farmer whose main need was harvesting or hauling his produce. He needed a much sturdier conveyance that would take the pounding of poor roads, and at the same time get his crops to market. A large sled was almost a necessity

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[31]Elmer W. Bird.

[32]John Martin Whiting, 4.

for winter travel. It also allowed the farmer to haul his manure and spread it on his fields early in the spring.

Early roads were always a problem. They were dusty in summer, muddy in spring and fall, frozen in winter, and narrow all the time. The first road onto the Union Bench came along what is now 400 East Street in Springville. It came directly south as far as Barlows Hill, proceeded at an angle toward the center of town, and then on to the mouth of Maple Canyon. It was the major traffic artery until roads were established along section lines.[33]

A railroad was built on the west side of the bench during 1879. It was built to the Pleasant Valley coal fields so the road was named the Utah and Pleasant Valley Railroad. This line became the Denver and Rio Grande Western in 1882.[34] Several Springville people worked on the original Utah and Pleasant Valley construction, but it is not known if any of them were from the bench area.

There is only a small amount of information about the medical and health problems encountered by the bench people during the early period of settlement. The early midwives have been mentioned. Most of the people spoke of using home remedies during this period when they wrote up their life sketches in later years. Neighbors would give advice to those who asked and

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[33]Oscar Whiting, interview, June 25, 1969.

[34]S. George Ellsworth, 259.

would come to help out for a few days when needed. If someone was seriously cut they would send for Albert Milton Whiting who was supposed to be able to stop the bleeding with a special charm.[35]

During the early years of settlement much of the recreation and entertainment for bench families focused on their church or the home. Family parties and church outings broke the monotony of daily farm labor. Birthdays, the Fourth of July, and Christmas were opportunities for the family to meet at one of the homes and celebrate together. If a husband was away working, some of the wives would bundle up the children and go stay with a friend for the evening. They could not stay too long, however, because there were always chores to be done at home.[36]

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[35] Oscar Whiting, interview, June 25, 1969.

[36] Clara Elizabeth Snow Tew, "Autobiography of Clara Elizabeth Snow," 2.

CHAPTER IV

THE WARD BECOMES A TOWN, 1885-1901

The Union Bench was under the political control of Springville until September 3, 1901.[1] On that date the Utah County Commission approved the petition of Aaron Johnson Jr. and 110 other qualified electors requesting that they be separated from the city of Springville. It granted them the right to organize a town under the name of Mapleton with the following appointed officials: John R. Bromley as President; John H. Lee, Richard L. Mendenhall, Christian W. Houtz, and John Tuckett as trustees.

There were two major causes of this political separation. The first started with the organization of the Union Bench Sunday School by the L. D. S. church December 6, 1885.[2] The second was the failure of the Springville City Council to provide the bench residents with the civic improvements that they felt were needed.[3] Neither situation alone would have culminated with a town being organized, but the combination of the two made a viable political unit possible. A civil government had to have the support of the local Mormon leaders. It was not hard to obtain this support once the drive started because

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[1] Utah, Utah County, Clerk's Office, Commission Minutes (1901), 153.

[2] Mapleton Ward, Manuscript History, 1-4.

[3] Jessie Evelyn Bird, "Roswell Darius Bird," 1-7.

many of the men were involved in both the civil and church organizations. It was when a group of local people tried to organize a political unit in opposition to the local Mormon leaders that they failed.[4]

Religious Development and Influence

The Utah Stake presidency organized the Union Bench Branch in 1885. They called Edwin Lucius Whiting to be presiding elder with William T. Tew as first counselor, John Mendenhall as second counselor, and Charles M. Bird, secretary. James Gallup was selected as treasurer and Roswell Darius Bird was librarian.[5]

The only public building on the bench at the time was the small frame school that had been built near the center of town. It was located about where the city fire station now stands. This served as the first meeting house for the branch. It was too small to hold all the people so the members built on an addition which gave them a little more room for a few years. In this small building the first young people were confirmed members of the L. D. S. church without having to leave the community. They were Charles Monroe Bird, Jr., Harriet Lucinda Whiting, and Milton Curtis.[6]

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[4]Mapleton Ward, Minute Book, Vol. II, 123.

[5]Mapleton Ward, Manuscript History, 1-4.

[6]Abby Bird, 8.

It was also in this small frame building on August 21, 1888, that Apostle Francis M. Lyman, Stake President A. O. Smoot, and Bishop Nephi N. Packard (Bishop Packard had been in charge of the branch) organized a new Mapleton Ward. Edwin Lucius Whiting was made bishop; William T. Tew, first counselor; John Mendenhall, second counselor; and Charles M. Bird, ward clerk. L. J. Whitney suggested that the ward be named Mapleton Ward. William T. Tew moved that the name be adopted and the thirty-four priesthood holders sustained the action.[7]

Other auxiliaries were also organized at this time. Lewis R. Perry became superintendant of the Sunday School with L. J. Whitney as first counselor, Edwin Whiting as second counselor, and Charles M. Bird as clerk. Annie Van Leuvan was set apart as president of the Relief Society with Anna B. Whiting acting as first counselor and Martha Thorn as second counselor. Mary Whiting was appointed secretary.

By December 8, 1888, a Mutual Improvement Association was organized for Mapleton by George M. Brimhall and Zina Meacham. Charles M. Bird was its first president, Samuel D. Fullmer and Richard Thorn were the first and second counselors with John Whiting acting as secretary and treasurer. Abby Bird was made president of the Young Women's Mutual Improvement Association. Clara Snow Tew was first counselor and Fanny Whiting was appointed second counselor. Gertrude Perry was secretary.

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[7] Mapleton Ward, Minute Book, Vol. I, 3-4.

The elder's quorum had Samuel D. Fullmer as president, Albert M. Whiting as first counselor, and George Perry as second. Ella Williams was called as the first primary president by the Utah Stake Primary president Annie K. Smoot on April 20, 1889. Caroline Fullmer Warren and Eva Steele Bird acted as first and second counselors.[8]

The new ward organizations had the little frame school house almost bursting at the seams; so when the new brick school house was built in 1890 at 35 East Maple Street some of the new ward organizations quickly moved in. However, the need for another building for church activities had already become apparent and the priesthood leadership appointed three men to try to find a suitable building site. The men chosen for this task were William T. Tew, John Mendenhall and Charles M. Bird. The committee met and decided on two possible sites.

The first plot was owned by Mrs. Matilda Streeper on the northeast corner of section fifteen. This land is located at the south corner of Maple and Center streets. When Mrs. Streeper was approached by the committee she offered to donate one acre of land if the church would be started immediately. The second plot was located on the southeast corner of section eleven and was owned by Benjamin T. Blanchard. When Brother Blanchard was approached he offered to sell an acre to be used for a church lot for $35.00. When the two

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[8] Abby Bird, 9.

proposals were brought back to the priesthood group to vote on Mrs. Streeper's gift was accepted on a 35 to 26 vote.[9]

Work on the new building was soon started and by March, 1889, the foundation for the 58 feet by 30 feet structure had been finished. William T. Tew, first counselor and brick mason, was the contractor and builder. By 1890 the walls were up and in 1893 enough of the chapel had been completed so that meetings could be held.[10]

Bishop Whiting left Mapleton with his second wife Fanny during the building project and went to Mexico to escape the federal marshals. Utah County polygamists were being hunted down and if caught and convicted were fined or jailed. Like so many other dedicated Mormons, Bishop Whiting was being forced to make a hard decision. He had to choose between his religious beliefs and the law of the land. He postponed the decision for a while by his trip and the problem took care of itself. By June 14, 1891, when Bishop Whiting returned to the ward and resumed his duties, polygamy no longer had to be followed as a religious obligation.[11]

The new building was progressing nicely under the direction of Brother Tew. The building committee of Lorenzo Whiting, L. J. Whitney, and Charles M. Bird were also doing their part. The cost of the new chapel

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[9]Mapleton Ward, Minute Book, Vol. I, 12-14.

[10]Utah Stake, Reports, March 1893.

[11]Mapleton Ward, Minute Book, Vol. I, 129.

($1,500) was met by having ward members donate or subscribe to the ward building fund.[12] It took a few years, but Lewis R. Perry, E. M. Snow, and Richard Thorn of the finance committee kept the money coming in until the building was well stocked and landscaped.

A group of boys formed a club and sold subscriptions to the other young people in town. With the money they purchased enough tongue and groove flooring to cover one-half of the new building. This they donated to the ward and were allowed to use the building for dances. This later became a bit of a problem for the ward, but it helped the building committee get a good floor inexpensively.[13]

Bishop Whiting saw the ward building completed and furnished with lamps, stove, and pulpit. He supervised the building of a tithing office and barns on two acres of land he had deeded to the church. Under his direction the South Sunday School was organized and the South and North primaries were started. But on a cold February day in 1896 Bishop Whiting passed away leaving his two young families. He was buried in the new Evergreen Cemetery.[14]

President A. O. Smoot then met with the Mapleton Ward priesthood members and asked them to suggest names for a new Bishop. The names suggested were those of William T. Tew and E. M. Snow. Brother Tew was

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[12]Mapleton Ward, Minute Book, Vol. I, 83.

[13]Harriet Lucinda Whiting Jensen, "Joseph Jensen," 1-4.

[14]Edna Whiting Mills, 3.

selected to be bishop and was ordained April 19, 1896, by Elder A. H. Cannon. E. M. Snow was set apart as first counselor by Joseph F. Smith and William P. Fullmer was set apart as second counselor. Brother Charles M. Bird was again selected to serve as ward clerk. This bishopric served Mapleton ward until March 28, 1920. Under its direction a vestry and a prayer circle room were added to the meeting house, and assistance and advice were given to Mapleton people in their civic affairs.[15]

The Mormon leaders had helped organize the Mapleton precinct in 1892. This political organization which was not under the control of Springville started the bench residents looking for help from the Utah County Commission. The county was only able to assist them in the areas of law enforcement and road construction, but it made Mapleton people realize that there were several solutions to their problems. They did not have to stop with just a petition to their local city government. If serious problems

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[15]William T. Tew, Jr., "A Life Sketch of William T. Tew, Jr.," 18. On August 12, 1898, Bishop Tew records the officers of the first civil organization of Mapleton Ward as he had found them in one of his account books. They had been appointed at a caucus meeting. Aaron Johnson, Jr., was justice of the peace, E. M. Snow was the road supervisor, and George Perry was constable. The Mormon ward officials were involved in this political process. At the least, they were given the opportunity by local county officials to help organize a meeting to select the men mentioned for their jobs. In this action the county officials show that the Mormon ward leaders were recognized as an effective organization to work through. The actual minutes of the meeting were taken by Charles M. Bird, the ward clerk, and placed in the Mapleton Ward Minute Book on March 7, 1892. In their August 17, 1892, meeting the Springville City Council expressed their concern over the political developments in Mapleton.

occurred on the bench, and the Springville Council would not or could not solve them to the satisfaction of the bench residents, conditions were right for a drastic change. There was a feeling of community among the ward members by now, and they were politically mature enough to oppose government control that they did not like. The final ingredient needed to bring a new political organization about was even then developing. Between 1892 and 1901 irrigation water and its control became a very hotly contested issue. Groups were organized to protest Springville's distribution of water.[16] Lawsuits were brought against the city by private Mapleton individuals to help them gain what they considered were their just water rights.[17]

When Apostle Francis M. Lyman returned for a second visit to the ward to dedicate the meeting house April 30, 1899, things had reached such a point that he gave the ward some very pointed advice.[18] The members were instructed to do better works and to keep political and other meetings that cause confusion or strife out of the meeting house. The advice must have been followed because the ward clerk no longer took notes for political meetings in his ward minute book, and political meetings started to be held in the tithing office or the schools.

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[16] Springville City, Records, Vol. III, 366.

[17] Springville City, Records, Vol. III, 355.

[18] Mapleton Ward, Minute Book, Vol. II, 87.

The religious activities of L. D. S. church members living in the Mapleton Ward at this time are seen best through the eyes of a young man who was growing up and attending church during this period. His name was William T. Tew, Jr. He was the son of Bishop Tew. In his brief biographical sketch he compares the 1890s with what was happening in the 1950s.[19]

> I was baptized into the Church of Jesus Christ of Latter-day Saints on March 28, 1893, John Mendenhall officiating. I was confirmed the same day by my father. I shall never forget how cold it was on that occasion. [Will was baptized in the Big Hollow west of town.] The reason I was rushed off to be baptized at this time of year was that I wanted to go to the dedicatory exercises of the Salt Lake Temple. Every [one] who was old enough had watched with interest the construction of this great Temple over the lapse of forty years, and now the time had arrived for its dedication. Everyone wanted to go, even the kids. No one was to be admitted to the dedicatory services without a recommend. Well, the time came of April 6, 1893, and the Temple Square was a seething mass of humanity. We had to wait our turn. Each Stake and ward had a certain day to go. The service was repeated for several days. Father took me along. He had to carry me up the stairs to the great assembly room, the crowd was so great. To see the Prophet of the Lord impressed me very forcibly. ...
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> In due time I was ordained to the Priesthood. I was ordained a deacon by my father when I was twelve years of age. I had anticipated that when I was ordained a deacon I would have lots of fun. Well, I did have a lot of fun with the other boys, but I had a great deal of hard work along with the fun. The Deacon's work then was nothing like it is today. In that day we had no modern meeting houses, no electric lights, no furnaces or stokers, no hard wood floors and no custodians to do all the work preparing everything for the members of the church, while all the deacons have to do is pass the sacrament and gather fast offerings. Our meeting house and requirements were drastically different. We had native lumber for floors, kerosene lamps for light, a large ugly stove in the middle of the chapel, wood and coal to burn,

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[19] William T. Tew, Jr., 24-26.

fast offerings to collect in kind and then distribute them in kind to those who were in need.

Brother Amos B. Warren ... was the supervisor of our deacons quorum. We deacons would vie with each other to see which ones might care for the meeting house during the coming week. We would do almost anything by way of required good deeds to get the privilege of caring for the meeting house during a week that there might be a dance or a show put on. If we were assigned for a certain week, we would scrub the floor of the chapel, fill the kerosene lamps, wash the lamp chimneys, polish the stove, chop the kindling and get in the fire wood and the coal. Then during any function we would keep the fire going at the right temperature, ventilate the building and do any other duty or run errands for the bishop. Always we would dust the benches, the pulpit and the windows stools, etc. Money was so scarce that 25¢ looked like a mint to some of us boys. When we had the privilege of doing all the above mentioned work in the meeting house in order that we might be admitted free to a dance or some other function, then we would get together and find us a girl to accompany us to the dance. ...

As I grew older I received the office of Teacher in the Aaronic Priesthood. This office carried with it the additional duty of ward teacher. I do not recollect as many activities in this calling as I do in the Deacon's quorum. However, I do remember that I passed the sacrament and did some ward teaching.

If I recall correctly I never did receive the office of a Priest. In those days the bishopric was not as alert in advancing boys in the priesthood, sometimes boys went until they were 19 before they were ordained priests. In fact I went so long that I jumped right over this office and was ordained an Elder.

I'll never forget the fact that I attended Sacrament meetings, especially those held on Fast Day. During the early days of the Church Fast Meetings were held on Thursdays. It seems that there was not enough time on Sunday to hold all there [sic.] meetings. When I say Fast Day, I mean Fast Day. From Wednesday night until Thursday night everybody in the family fasted. (Of course, perhaps the babies didn't, but the older ones did.) We would get up early Thursday morning and proceed to work in the field hauling hay, hoeing beets, pulling weeds, etc. Until nearly 10:00 o'clock in the morning, then we would come into the house and wash up, put on our best clothes and get in the old white top buggy or some other conveyance and proceed to Fast Day Meeting. After two hours or more

> in fast meeting ... we would usually go down to the Big Hollow or to Hobble Creek and there a baptismal service was held, including the confirmation. We usually reached home about two o'clock in the afternoon. Well, Father thought after the fine rest we had experienced we were ready to continue our day's work until supper time. ... All day long, we never even got a dish of lumpy dick.

The Mormons, however, were not the only people to live in Mapleton since it was founded. In the 1890s a number of protestant families had moved to the bench. They did not have a meeting house, but on Sunday they drove their buggies and wagons to Springville to attend services. Many of these families were related. There were the Shaeffers, Nelson Rockwell and family, and John Newton and his two married sons and their families. There was also the L. M. Gillian and D. B. Welch families. They were a hard working lot and they settled in the central and east section of town. There they helped each other, and more or less, took care of themselves. However, Mormons were welcome in the homes of these families, and in moments of family crisis or bereavement L. D. S. church officials would visit with them.[20]

Community School Development

About 1889 several things occurred to help modernize the bench school program. The most important item was a law passed by the territorial legislature which allowed students to attend free public schools.[21] The bill also

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[20] Oscar Whiting, June 25, 1969.

[21] Utah Enquirer (Provo, Utah), January 17, 1889.

helped finance those schools. With this aid, and the acre of land that Lewis Perry had deeded, it was possible to build a new brick schoolhouse. William T. Tew and his father, Thomas Tew, were the prime contractors on the building, assisted by Henry Tew.[22]

The men had to quarry their own foundation stone. This was done at the old rock quarry east of the Mapleton reservoir. Sand was taken from the west side sand beds and they had to slack their own lime for mortar. The brick and lumber were purchased, and before long, the finishing touches were put on the building.

The building was such a milestone that the people of the north and south side of the bench wanted school houses too. Since the Central School was filled to capacity when it opened the need was apparent, and they soon got them. The boundaries for the Mapleton School District were set in 1892. J. T. Williams, L. J. Whitney and Aaron Johnson Jr., the school trustees,[23] supervised the construction of two additional buildings and by 1893 Mapleton had three thriving schools.[24] The teachers who taught during these years were Josephine Williams, Hannah Friel Davis, Richard Thorn, and Arthur Southwick.[25]

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[22]William T. Tew, Jr., 10-11.

[23]Mapleton Ward, Minute Book, Vol. I, 142.

[24]Andrew Jenson, 474-475.

[25]Emma N. Huff, 373.

The schoolhouse on the north side was built at about 700 North 280 West. It was located back in away from the present road and was built of brick. It had the same type of rock foundation as the Central School, but it was built with an entry-way so that the students had a place for their coats and boots. Leo J. Fairbanks, the brother of the noted sculpture Avard Fairbanks, was the teacher there for several years.

The south side school was built at 580 West 800 South on what was later called the "old William's place." The first structure got a big crack in the foundation so it had to be torn down and rebuilt.[26] It was built much sturdier the second time and is still part of the home at that address.

Mapleton should have had enough schools, but Charles M. Bird, Sam Andrews and John Mendenhall, school trustees, found that a class had to be held in the L. D. S. chapel. The frame schoolhouse had been cut into two parts and sold, so it could not be used.[27] With more classrooms needed, the trustees got busy with plans for a much larger schoolhouse near the center of town.

While the trustees were worrying about what to do with all the students, the students were dealing with their own problems. It seems that the trustees had hired one teacher who was interested in Christian Science and he

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[26]Viola Allan, interview, July 20, 1969.

[27]Ruby Snow Jensen, "Ruby Snow Warren Jensen," 8.

tried to explain some of its ideas to the class. The one that particularly bothered the students was the idea that thinking would change anything. One day, after the students felt that they had listened long enough, they decided to do something about it. A quick check at lunch hour assured them that the teacher was not around. The time was right so the students sneaked into the schoolroom. They turned everything around, including the teacher's desk and chair. Then they wrote the following message on the blackboard: "Things are not turned around, you just think they are!"[28] No more was heard about Christian Science for a long time!

At about the same time, two young men had been acting up in the class that was being held in the Latter-day Saint chapel. The teacher punished the two boys by placing them under the rostrum at the west end of the building. They were quite upset at first, but as their eyes grew accustomed to the dark, they relaxed. In fact, the cracks in the foundation let quite a bit of sunlight into their private chamber, and before long, the cateyes were out and a hot game of "migs" (marbles) was in progress.[29]

The Mapleton students attended short school sessions during the 1880s and 1890s. The first classwork began after crops were harvested in the fall, and ended when most of the students had to help put in crops in the spring. During some years in the 1890s so many students dropped out of the Mapleton

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[28]William T. Tew Jr., 13.

[29]William T. Tew Jr., 12.

schools that there was no final graduation. The few students that wanted to graduate went to Springville to finish up, but there were not too many that did that.

The students would start school in the chart class which lasted about two years. If they worked hard, and attended enough school, then they would pass through the readers (instead of classes) from one to six. This was equivalent to about eight years of school, but most of the time, the students did not attend all eight years. Mandatory school laws were not so strict as in later years and the parents of many students kept them home to work. Even parents that wanted their children to attend school were not too much against their wards dropping out of school if they could read, write, and figure a little.

If all else failed and the student still wanted to get out of school then he could try promoting himself. All he had to do was report with the next higher reader. The procedure did work once in a while and the students thought it was because the teacher was inattentive.[30] The teacher, however, was probably just glad that the student was trying so hard.

The new school was completed in 1899 at a cost of $6,000.[31] It was two stories high and contained six classrooms. Originally it had four teachers; each of the teachers taught two grades, making each teacher responsible for

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[30] William T. Tew Jr., 11.

[31] Springville Independent, Special Edition, 1906 (Springville, Utah), March 27, 1906.

between forty and fifty students. It was probably a good thing for the teachers that of the two hundred students eligible to attend school in Mapleton, only an average of one hundred and sixty students really did attend.

If a student attended school regularly and worked hard, he could graduate from the eighth grade. Graduation services were held in the spring and a small group of Mapleton students and parents were usually in attendance.

In the spring of 1900 Bishop Tew commented that all the Mapleton graduates were grandsons or granddaughters of polygamists. It was his opinion that the fine group proved the rightness of the plural marriage principal.[32]

The consolidation and building program was not altogether an unqualified success. Many Mapleton residents were unhappy over it. They did not like the new school program with its grades and central location. In fact, some of the people petitioned the county commissioners for a division of the Mapleton School District. They wanted their own area school and they minced no words on the subject.

Bishop Tew and the ward leaders took the side of the school board. They exhorted the people of Mapleton to vote against any division of the school district and support the actions of the school board.[33] With the majority of

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[32]William T. Tew, 28.

[33]Mapleton Ward, Minute Book, Vol. II, 123.

the bench people supporting the school trustees, the county commissioners denied the petition to separate the south side from District 23. It turned the whole matter over to County Superintendent James L. Brown and the local school trustees.[34]

The superintendent and trustees decided to keep things as they were. This enraged some of the parents so much that they kept their children out of school until they were forced by law to have them attend. This, of course, further upset them, but when the system worked out well opposition gradually faded.[35]

Some of the opposition to the new school came because the Central School was located some distance from the homes on the north and south side of the bench. The parents were used to having school much closer to their homes. They knew that the distance to the new school would cause some hardships during the winter months. When winter came with its snowy, blustery days many of the children had to be carried to school on horseback. The winds from Hobble Creek and Spanish Fork canyons would blow across the open fields and drift the snow, making it impossible for the youngsters to fight through the drifts to get to school. By evening, the roads were usually cleared enough for the children to walk home, but if they were not, the horses were hitched to the

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[34]Utah, Utah County, Clerk's Office, Commission Minutes (1901), 459-480.

[35]Abby Bird, 12.

sleigh and off the father would go to pick up the children.[36] A few of the children brought their own horses to school all of the time. They lived so far away that it was the only practical thing to do.

Occupations and Economic Patterns

During the 1885 to 1901 period a variety of secondary occupations developed on the bench. Some of them were related to basic agriculture, but many of them were not. Joseph Tuckett dug a well and planted fruit trees and berries. He pumped the water with a windmill and gave some of the young people and a few men jobs during the fruit season.[37]

When the schools were built William T. Tew and some of his family made good money contracting the jobs and erecting the buildings. Bishop Tew was a skilled mason, as was Martin Perry. Aaron Johnson and members of his family helped build homes as a second source of income, and L. J. Whitney was also skilled in the building trades.[38]

When the Central School was built in 1889 half of the little wood schoolhouse was placed on the front of the Henry Curtis home on East Maple Street. The addition allowed Mrs. Curtis to establish a post office and a millinery store in a good location just east of the city offices at about 100 East

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[36] Oscar Whiting, interview, June 25, 1969.

[37] Lutitia May Fullmer Johnson Steadman, 3.

[38] Louis A. Johnson, interview, June 22, 1969.

Maple. When the neighbors came for their mail they would look at the merchandise, and sooner or later, most of the women in town came by to pick up their mail. Amos B. Warren had the job of picking up the mail in Springville and delivering it to Mrs. Curtis.[39]

The other half of the old school was hauled over to the north side of town to Arthur Whiting's house.[40] Arthur used the building to house the first blacksmith shop in town. The Mapleton farmers had been taking their broken wagons and machinery to Springville, but since that took so much time, they appreciated the closer service.

Edwin Whiting established a saw mill on the property just east of his home on 300 West 30 North.[41] Here the logs were stacked in large piles after they had been carried by wagon from the nearby mountains and canyons. The timber was usually harvested during the slack farming seasons and was cut up during the winter.

Lewis R. Perry and E. M. Snow were the first men to run a small grocery business in the 1880s. Not much is known about that business venture, but more is known about Edwin Whiting's store. Mr. Whiting's store was located in a small frame building near his home on 300 West. The store was not large, but it gave those who lived some distance from Springville a chance

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[39]Abby Bird and others, "History of Mapleton," 5.

[40]Abby Bird.

[41]James Whiting, interview, June 23, 1969.

to shop for a few items. They could also trade some of their commodities for store goods without having to drive to Springville.[42] In the late 1890s Edwin leased the store to John Reynolds,[43] who did not have too much luck with the store, and before long went out of business.

In 1888 Dunman Van Leuvan built a molasses mill on the north side of town. It was located on his farm at about 860 North 300 West. The cane would be hauled to the mill by the farmers and there it would be crushed and the juice taken off. The juice would be boiled and skimmed until it became clear and then it would be sold as molasses. The farmers who could not pay cash for the processing would trade part of their crop for the work and then Mr. Van Leuvan would sell or trade the molasses for things that he needed.[44] The mill operated for a number of years after the Mapleton farmers started raising sugar beets, but eventually there was not enough demand for the molasses and the mill closed.

After Reynolds closed his store Christian Thompson opened a store on Maple Street and a few years later Peter Mason opened his store at 157 South 800 West. This gave the Mapleton farmers a choice, and a little competition was good for business. Both merchants did a good deal of trading for commodities. They traded for butter, fruit, eggs, potatoes, molasses,

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[42] James E. Whiting, interview, June 12, 1968.

[43] Alice C. Johnson, interview, June 22, 1969.

[44] Lutitia May Fullmer Johnson Steadman, 4.

chickens, or anything else of value, and gave credit for store products. Children especially liked to go to Mr. Mason's store, with eggs to trade for candy, because he treated them so well.[45]

Most of the homes that were being built in Mapleton in the 1890s were being built of adobe or bricks from the Alonzo Fullmer brick yard. Mr. Fullmer did get some competition at the turn of the century from the Cook brick yard. It was located about a quarter mile west of the intersection of Highway 89 and Maple Street. But the Fullmer brick yard at 425 South 800 West always seemed to have the most business.[46] The local builders quarried most of their foundation stone from Maple Canyon or the quarry east of the south reservoir. There were also some frame homes being built.

Sam Andrews, who moved to Mapleton in the early 1890s, purchased the Charles M. Bird frame home. He moved it over to his farm, a quarter of a mile farther south, on the west side of the road. Here he started Mapleton's second blacksmith shop and did all types of wagon and machinery repair. He also shoed horses and a few oxen.[47]

The farmers were using drills, mowers and binders by the 1890s. They were also bailing a little of their hay. But the most impressive machine was the large horsepower operated thresher that A. O. Haymond brought to

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[45]Alice C. Johnson, interview, June 22, 1969.

[46]Marie Jensen, "Mapleton," 2.

[47]Elmer Bird, interview, July 27, 1969.

the bench each fall. The thresher would be taken to a farmer's feed yard and set up. His nearby neighbors would bring their teams and wagons and haul in the grain to be threshed. The next few days would be spent busily threshing and storing the grain while the women of the family worked long hours to make sure all the hands got fed.

One of the things that the children liked to do when the thresher came was to watch Amos B. Warren drive the horses that powered the thresher. The horses were hooked to a gear box and were driven around and around the apparatus to supply the power to the big machine. As Mr. Warren sat near the deepening circle of dust he would prod the horses on. At intervals, he would spit a part of his plug into the circle. Many of the youngsters decided then and there that they wanted to be the horsepower operator when they grew up.[48]

Schools were a small but important source of employment for some Mapleton people. The teachers who worked in education as their second income and depended more on farming or another job made out the best. The reason for this was the very modest wages that were paid and the shortness of the school year. Schools still closed early in the spring some years because of lack of funds.[49] Still, they employed a few teachers and other men worked as part time custodians for the buildings.

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[48]Freeman C. Bird, "Autobiography of Freeman Crandall Bird," 4.

[49]Alice C. Johnson, interview, June 22, 1969.

Wallace Johnson built a dance and cultural hall about 1899. For a few years this building became Mapleton's entertainment center and Mr. Johnson made a reasonable return on his investment. However, the young people started going to Utah Lake for outings or Spanish Fork to dance so business fell off. The building was then sold and converted into a store.[50]

Some men from Mapleton worked in the mines. They would go to the Bingham area and work for the winter and then return home in the summer. Others still made ties for the railroad or cut poles for the farmers. Still others worked in the building trades.

The women of the town helped run the farms. At times they would go with their husbands to the mines or the timber camps to cook. A few of them got jobs cooking or cleaning for other families. A few nursed the sick or made dresses for a dollar each. The majority, however, were busy at home managing their households. A widow like Mrs. Anna Whiting, had a hard time making ends meet. The small amount she was paid to take care of the tithing office ($30.00 a year) helped a little.[51]

Many of the Mapleton young men worked in the timber camps. They worked hard, but they loved to play pranks on each other, or tell stories. One of the favorite stories was told by Wayne Johnson and Joe Jensen. It involved a pound of butter which they took to camp with them. They put it in a snow

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[50] Elmer Johnson, Autobiography of Elmer Johnson, 2-6.

[51] Edna Whiting Mills, 3.

bank while they gathered together the rest of the fixings for a batch of doughnuts. It took some time, but they finally got the butter out to start on the doughnuts. It was so white the boys thought that it had fainted, but they decided to go ahead anyway. Well, that pound of butter must have picked up some magical quality there in the snow because "the darn thing made two bushel of doughnuts." At least, that's the way they told it.[52]

The farmers kept struggling. The sugar beets that they had been experimenting with since the early 1890s were turning into a fair cash crop. The first beets had been about the size of carrots, but with fertilization and persistance the beets were getting larger and more profitable.[53]

Basic Town Improvements

More and more farmers were coming to the bench, and by the 1890s, there was not enough irrigation water to irrigate all the farm land. Small wells helped provide enough water to irrigate a few fruit trees and berry patches, and some springs were improved. But the pressure for irrigation water made the watermaster's job the most important one in town. The job was held by John H. Lee through most of the 1890s and early 1900s. It paid quite well, but many men would not take the job because of the abuse that a

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[52]Harriet Lucinda Whiting Jensen, "Joseph Jensen," 2.

[53]William T. Tew, Jr., 18.

watermaster had to take. The watermaster could be called anything from a bone-headed mule to something more unprintable and very often he was.

Springville controlled the distribution of the water and the Mapleton farmers were not happy about how much water they were getting.[54] This problem was so acute that several families left Mapleton about the turn of the century and went to Canada, Oregon, Idaho, Arizona, and other places. They were looking for a place where they could expand their farms without being limited by water problems.[55] The determined ones hung on and started to plan an upper canal and reservoir system so that more of the early run off could be impounded and used for crops. They formed a Mapleton Canal, Road and Irrigation Company for that purpose and through this agency attempted to obtain more irrigation water.

By the late 1890s the farmers that were on the bench and were now part of the Mapleton Ward had gained an identity. Many of their canal and ditch digging efforts were organized in competition to the parent community of Springville which they felt was not dealing with the needs of Mapleton residents. The canals, roads, and bridges that Mapleton needed were not being planned and built. Only those projects that they started themselves seemed to be carried out. Some of the more vocal citizens of the Mapleton area were already calling for separation from the parent community unless Springville

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[54]Springville City, Records, Vol. III, 173.

[55]Oscar Whiting, interview, June 25, 1969.

started to consider Mapleton needs. This forced the Springville City Council to start working on the special problems of the bench.[56]

During the 1899-1901 period there seems to have been some effort on the part of the Springville City Council to aid the bench residents. They took over the improvements of the Mapleton Canal, Road and Irrigation Company which had been organized in 1899. They planned a new reservoir on the north side of town and had it built. But during the dry days of July and August of 1901 the Mapleton people became so upset about water problems that they petitioned the Utah County Commission for a separate town charter. The petition was granted on September 1, 1901, and for the next six years Mapleton and Springville battled for water that each thought belonged to them.[57]

Mapleton residents also started to develop their own roads after 1892. E. M. Snow was appointed road supervisor for the county and he seems to have taken President A. O. Smoot's advice of 1888 to heart. Mr. Smoot had counseled the Mapleton people to build better roads.[58] The men worked on the roads with two and four horse scrapers to shape and fill the low spots in the road beds. They hauled gravel from nearby pits to act as fill and as the top surface on the road. Some men donated their time and labor, but there was also a poll tax system that operated during the 1890s. All the men in the

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[56]Springville City, Records, Vol. IV, 8-151.

[57]Freeman C. Bird, interview, August 1, 1969.

[58]Mapleton Ward, Minute Book, Vol. I, 3-4.

Mapleton area were taxed for the improvement of the roads. They could either pay the tax or work it off by helping build the roads. Most of them chose to work it off. When they used their own scrapers or their wagons equipped with dump planks they were paid at a higher rate than when they were just pick and shovel labor.

After E. M. Snow resigned the road supervisor's job A. S. Fullmer was appointed and he supervised the construction of more roads and the needed improvements on others. But even with the best efforts the gravel roads were muddy and hole pocked in spring and very dusty through summer and fall.[59]

Family Life

Most families that lived on the bench were quite large. There were exceptions, but the typical family had six to eight children. A few families had as many as fifteen or sixteen youngsters. They usually worked quite hard and had to make do with fewer material goods than others. Still, they seemed to enjoy themselves. The life of one family living in Mapleton about 1900 is very well described by John Martin Whiting:[60]

> We all had our chores and did them. We often argued with each other--but never our parents. Wood was hauled from the canyon early in the fall for our kindling; then after harvest we went up after the oak and maple. This was Charl's favorite job--he preferred it to school. Actually, Father hauled wood all winter long to help pay

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[59]Oscar Whiting, interview, August 10, 1975.

[60]John Martin Whiting, 4-5.

for food. He and some of the older boys would wrap their feet in burlap and go out into the snow; whatever extra wood they got was sold to Whitehead's Mill.

Actually we always had plenty of food at home. Sometimes just flour-thickened milk, but at least it was food. Usually at supper we had bread and milk, skimmed, of course. Father got some of the cream and the rest went into butter, which most of the time was sold to help pay for our groceries. Our meat was usually pork or chicken. Mother canned fruit in five gallon tins sealed with wax ... pickles in large barrels, chowchow in wooden candy buckets, dried fruits, and potatoes in the ground ... actually a nourishing diet. We then considered ourselves fortunate even if we never had enough chairs around the table.

Mother used to bake eight loaves of bread at a time; sometimes, we had salt-risen bread. Flour was ground from our own wheat at the grist mill on Spring Creek; which, of course, made the bread taste better. Father would bring in those large, seamless sacks and dump them into the bin in the pantry.

Delicacies were rare: Fruit, homemade pie, cake, pudding. Then, when the folks went to the store, which was not often, they almost always came home with a sack of stick candy ... rarely a stick a piece ... but we'd all have a taste.

... We all worked on the farm. The power equipment which we had then was our backs. Father used a push hoe to cut the weeds between the rows of beets and we'd get the rest with our thinners. We did have a cultivator which took two of us to operate, but we still had to hoe the beets two or three times a year. Harvesting was done by plowing a furrow along side the beet row and then we'd pull the beets, topped, and piled them by hand. Later we loaded them into a wagon and hauled them to the Mapleton depot to be shipped to the Lehi sugar factory. Finally, we got two row cultivators, beet pullers, and racks that could be dumped ... this was the real automation of our times. The beet crop was our chief source of cash. Until the harvest, we lived on credit from the local store. Our bills were promptly paid and our credit was always good. Father, as did many others, did not use a bank. One night he came home with the beet check cashed ... $385 in gold! We hid it outside.

When we could get a day off from our own work, we would hire out to the neighbors to get spending money. Fifty cents was a fair day's pay. This would pay for a dance ticket at Wallace Johnson's

hall. ... Most of us boys, at one time or another, wore Mother's shoes to dance in, for our own shoes had nails in the soles that would scratch the floor. The girls worked out too for about $3 a week which they used for their own clothes, or their sisters who stayed at home.

We hauled wood and cedar posts and sold them when we weren't busy on the farm. Our vacation was a trip up Spanish Fork Canyon to gather coal that had fallen off railroad cars.

Cultural Programs and Development

When the organization of the Mapleton Ward was effected in 1888 by the Mormons it became the center of both spiritual and recreational life. Church groups usually organized the dances and parties that were the most popular forms of entertainment for both young and old. Weddings were held in the homes or the Wallace Johnson hall and they were well attended. Horseback riding and camping in the mountains, things that are done for sports activities today, were part of every day work life for many families. However, fishing trips were looked forward to and were quite often used as bribes to get more work out of the children. But dancing, with picnics afterward, gave everyone a chance to congregate and relax after a hard day's work. That is why the townsfolk danced together so often. Still, some of the good brethren cautioned against too much dancing because it "... showed up the result of it in ... the ill health of our young ladies."[61] As a result, many of the dances were either sponsored by the Mutual Improvement Association or by dancing clubs that had the approval of the bishopric of the ward.

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[61] Mapleton Ward, Minute Book, Vol. II, 54-55.

Several families rode the train to Salt Lake City on July 24, 1897, to attend the semi-centennial Jubilee. It was the largest celebration that the state had yet seen, according to Bishop Tew. The parade was three hours long and everyone had an excellent time. There were four trains carrying passengers south from Salt Lake City as the families returned. There were twenty-two cars on the train that the Tews were riding, and they did not get home until three the next morning. Perhaps that is why he upbraided a group of young people the next day for going to Utah Lake and staying over night without guardians or chaperones. The parents were a bit upset at him. They really should have been upset at the youngsters.[62]

During the 1890s Mapleton schools started to take their place in the cultural life. Of course, they had their many games designed by the students at recess, but the two big spring events were graduation and the May Festival. The May pole was erected at the church grounds and here the students would wind the bright streamers to the delight of themselves and their parents.[63]

When Aaron Johnson Jr. moved his family to Mapleton in the 1890s a generation of Mapleton residents were exposed to the dramatic talents of the man. He helped organize the dramatic presentations that became common fare for the bench residents. He taught elocution lessons to the young people, and he developed in them a desire to perform on stage. His brothers Don and

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[62]William T. Tew, 13.

[63]Viola Allan, interview, July 20, 1969.

Mose also taught diction and speech classes in Mapleton. At times, Aaron took his whole family on dramatic tours of the state, and made a little money teaching dramatics and elocution in the towns he visited. Aaron used his own family members in many of the plays both at home and on tour; yet, he tried to get as many of the local people involved as possible. The Matson family of George, Wesley, Ida and Noah all took active parts. Luella Johnson, Harriet Whiting, and many of the Birds, Perrys, Jensens, and countless others took their turns. It was the most commonly talked about form of recreation during the years at the turn of the century. The plays best remembered were: Immogene, Jack of Diamonds, Two Orphans, Nevada, Cast Your Bread Upon the Waters, Uncle Tom's Cabin; and two temperance themes, Ten Nights in a Bar Room and The Bottle.[64]

It was said that Aaron Johnson could play any part. A closer look indicates that he played mostly strong male leads. He was especially good when the character was a villian or dominant hero type. His wife played the female lead much of the time, but during the child bearing periods, a replacement had to be found. Almost everyone concedes, however, that the Aaron Johnson Dramatics Company, and its offshoots, brought excellent entertainment to the Mapleton community.

A small martial band was organized about 1890 by some of the men in the community. Edwin M. Snow, George Perry, and Arthur Whiting played

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[64]Georgia Plumlee, interview, June 20, 1969.

in the band. Aaron Johnson directed the group. It was a small but lively group and they played a prominent part in most of the celebrations.[65] The dances were also quite lively affairs by this time, thanks to the efforts of Henry Curtis and David Dibble who played the violin. They were often accompanied on the organ by Emma Holley or Gregory Metcalf. And anyone who wanted to try out their talents and learn to play an instrument during the late 1890s could join Wayne Johnson, Willis Perry, Harvey Whitney, Joe Jensen, John Whiting, Gertrude Perry, Mary Curtis, Anna Whitney, Lutitia Fullmer, Louie Dunyan, Claudia Johnson, or Madge Whiting in the Mapleton Mandolin and Guitar Club. If you wanted to learn to sing you could take lessons from Henry Tuckett who came from Salt Lake City to give vocal lessons.

By the start of the twentieth century Mapleton had grown and developed a great deal from its beginning as a distant part of Springville City. It was still an area of scattered farms, but a sense of community had developed among the forty-five families that now claimed the bench as their home.[66] The residents looked to the Mormon leaders for direction and help as often as they looked to the Springville City Council because the Mapleton people felt that the council had let them down in the area of physical improvements.

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[65] Abby Bird, 12-14.

[66] Emma N. Huff, 376.

CHAPTER V

THE TOWN PROGRESSES, 1901-1945

There were many attempts between the leaders of the Mapleton community and Springville City during the 1898 and 1901 period to work out their disagreements over water. The Mapleton Road, Irrigation, and Canal Company had been formed in 1897 or 1898 to get more irrigation water for the bench. When it disbanded in 1899 and allowed the Springville City Council to compensate it for the irrigation improvements it had made, hopes were raised that all problems could be worked out.[1] However, by January 17, 1900, the disputes still existed and the Mapleton leaders took their first planned steps to separate from their parent community.[2] There were still some attempts made at reconciliation, but none of them worked. Finally, H. S. Clyde resigned his position on the Springville City Council because he lived in Mapleton. This move occurred as a direct result of Mapleton's leaders moving to establish their own town government.

A challenge was made to the program of the new leaders. Some Mapleton residents petitioned for a separate school district because they were not happy with the new centralized school system.[3] This direct challenge to

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[1] Springville City, Records, Vol. IV, 8-151.

[2] William T. Tew, 25.

[3] Utah, Utah County, Clerk's Office, Commission Minutes (1901), 459-468.

the forces that were trying to develop a closely knit community was not to be allowed. Bishop Tew called on the ward members to vote against the move and it failed.[4]

On September 3, 1901, the Utah County Commission granted to Aaron Johnson Jr. and 110 other petitioners the right to organize a town under the direction of President John R. Bromley, and trustees John H. Lee, Richard L. Mendenhall, Christian W. Houtz, and John Tuckett.[5] Richard L. Mendenhall was called on a mission shortly afterward and Bishop William T. Tew was appointed to fill the vacancy.

Water was the board's most pressing problem. To solve it the town leaders organized and hired a watermaster. They then took control of the canals, reservoirs, and the distribution that had formerly been handled by Springville. By 1903, when Christian W. Houtz was watermaster, the situation had grown very tense between Mapleton and its parent community. Quite a number of Springville people thought that Mapleton was stealing their water. To settle the issue the Springville leaders brought a lawsuit against the Town of Mapleton and in 1905 won an initial judgement against them.[6] This restrained Mapleton from taking control of their irrigation system. However, by this time the Strawberry water project was being talked about and Mapleton was

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[4]Mapleton Ward, Minute Book, Vol. II, 120.

[5]Utah, Utah County, Clerk's Office, Commission Minutes (1901), 513.

[6]Springville City, Records, Vol. IV, 204-205.

taking the first steps toward getting some of that water. This changed the probable outcome of the current water controversy.

Mapleton had their lawyers A. Saxby and Sam O. King push the suit to the Utah Supreme Court. Their case was not a strong one. They wanted to win basic control over the system that delivered water to the Mapleton residents. The district court had ruled that the farmers owned the water rights but Springville had purchased or built the primary storage and delivery system. Therefore, the Springville City Council possessed the right to administer the system. Mapleton, of course, wanted to administer the system since the farmers owned the water.

Since Springville had a strong legal position for maintaining control of the irrigation system some people thought that they should not compromise with Mapleton. But Springville leaders knew by 1907 that the Strawberry irrigation project was under construction. They also knew that if they were going to connect into the system that they would have to do it by digging a canal across Mapleton bench or by becoming part of the system that Mapleton was going to develop. If a compromise was not reached, Mapleton might be in a frame of mind to keep Springville out of the system altogether. As a result of this new set of circumstances, calm minds worked out a compromise that was beneficial to both sides. This solution was called the Compromise of 1907.[7] Under its terms Mapleton gained some control over its primary water

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[7] Edward Clyde, "Memorandum on Mapleton Water Rights," 1-4.

delivery system and Springville was able to connect into the Strawberry system in later years.

The first town boards faced several other problems. They were constantly being called on to develop a better culinary water system, to improve the roads, dig ditches, build bridges, handle law enforcement, and to help sponsor recreational and cultural activities. They were spared the school problems because they were under the direct control of Utah County until 1915. They were then placed under the direction of Nebo School District.[8] However, the town had enough problems to keep their leaders well occupied. They had to deal with the previously mentioned problems, plus organize and run the town, during two world wars and a major depression. They worked very diligently, and met with some measure of success in the solution of the town's problems.

Religious Development and Influence

The Mormon ward leaders continued to play their active part in the community. They worked so closely with the Mapleton Town Board (some of them occupied both positions) that it is hard to tell where the civic leadership left off and the ecclesiastical leadership took over. For a majority of the

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[8]Nebo School District, Minute Book, 1915-1918, Nebo School District Clerk's Office, Spanish Fork, Utah, 1-5.

people, however, it was not much of a problem. The town was heavily Mormon. Still, a few non-Mormons were also elected to the board.

After taking an active part in gaining Strawberry water during the 1902 to 1919 period and directing Mapleton ward affairs for twenty-four years Bishop Tew and his officers were released in March of 1920. Charles M. Bird who had served as the ward clerk since 1888 was also released.

Lorin A. Nielsen was made bishop on April 24, 1920. The other members of the bishopric were: Lorin E. Harmer, first counselor, Oscar Whiting, second counselor, and John I. Holley, ward clerk. Some talk of a new meeting house was held at this time, but not much was done except talk about it. The meeting house was crowded on meeting days, but many people felt that it and the town cultural hall were good enough for the present.[9] The town government had been organized for nineteen years and was functioning quite well. This was the reason that only an occasional discussion of town problems was heard from the pulpit now.

Bishop Nielson and his counselors were released in 1924 and R. Lovell Mendenhall was then called to be bishop. He was ordained by John A. Widtsoe on August 24, 1924. His first counselor was Richard S. Bird and his second counselor was John I. Holley. Clarence Whiting, Arnold Lee,

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[9]Mapleton Ward, Minute Book, Vol. II, 210.

Arthur Harmer, and Aaron Mendenhall served as ward clerk under Bishop Mendenhall.[10]

During the years between 1913 and the middle 1920s Utah Stake quarterly conferences were held in the Mapleton Ward Amusement and Cultural Hall, planned and built in 1910. The visiting general authorities would stay in the homes of Mapleton residents, and the honored family felt that they had had a very special experience. In November of 1924, the stake was divided. Mapleton Ward became a part of the new Kolob Stake, and a Mapleton man, Edwin Snow, became second counselor to G. R. Maycock in the new stake presidency. Frank Bringhurst was first counselor.

The depression of 1929 hit Mapleton quite hard. Some of the ward members had a hard time meeting their financial obligations and feeding their families too. So when the authorities of the Mormon church encouraged make-work projects and the new bishop, Frank M. Jensen, was installed in January of 1933, the ward got busy. By 1936 the old meeting house had been torn down and a new building was started on the same site.[11] Anyone who worked on the building was given a work receipt which could be exchanged for food. Those who did not need the food worked off their building assessments in this manner.

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[10]Mapleton Ward, Minute Book, Vol. II, 210.

[11]Grace K. Harmer, interview, June 21, 1969.

The ward was chronically short of funds and it seemed the work would have to stop. But the chairman of the finance and building committee kept pushing the project on. Just a little bit more kept getting done. Somehow, the work was accomplished. By September 30, 1937, the walls were up and the roof was nearly completed. Finishing work continued through the winter and by late 1938 most of the inside work was complete.

The new building had an amusement hall, chapel, relief society quarters, heating plant, baptismal font, and classrooms. The benches and pulpit were made from black walnut trees that had been donated by the ward members. There was even a large moveable panel that separated the amusement hall from the chapel. It could be opened to increase the seating capacity of the chapel for large meetings.

To help pay for this building the ward held several mid-winter carnivals in the old amusement hall. Operas, dances, banquets, and several other entertainments were held to encourage contributions from ward members. It was a struggle to get money at the time, but when it was donated through these types of activities it enriched the lives of the people.[12]

While the new Mapleton Ward meeting house was being built (1936 to 1938) the members were holding church services in the large public school across the road. No one worried about holding religious meetings in the school.

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[12]Kolob Stake, Reports, December 31, 1936.

General church meetings were still a bit crowded in the new meeting place but the large rooms made the Sunday School classes pleasant. In fact, many members commented that it was the first time that they had heard only their own lesson in as long as they could remember.[13] The old meeting house had been divided by curtains to make classrooms and some voices could be heard all over the building.

Finally, A. Leo Harmer reported that all the debts were paid off and the work was completed on the new meeting house. Elder Charles A. Callis of the Council of Twelve Apostles came to Mapleton on Sunday, April 27, 1941, and formally dedicated the new edifice. The building cost $34,000 plus many hours of donated labor that were not counted in the cost. Later, the two additions would cost more than the original amount, but it must be remembered that building costs were low during this depressed period.

Soon after the new building was dedicated Oscar Whiting was called to be bishop and was set apart by Charles A. Callis November 21, 1944. Hugh Hjorth and Welby Warren were his first and second counselors. Norris T. Binks served as ward clerk.[14] This bishopric had many of its members off fighting a war; and they, like the previous bishopric, called on their ward members to help in the war effort. Prayers always asked for the Lord's protection for the fighting men.

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[13]Welby Warren, interview, June 10, 1969.

[14]Journal History, The Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, January 21, 1944, 5.

The Mapleton Catholic families started to settle in Mapleton after 1912. They were an inventive,hard working group of people. Most of them became farmers during the first few years, but they, like many others on the bench, had to find additional work to subsidize their incomes. They have never had a church building in the community so the active members usually drive to Springville or Provo to church.

A few of the families have sent their children to Catholic schools, but for the most part, the children have attended the local public schools. They have been good students and have gotten along very well with the predominantly Mormon student bodies. A few of them have married Mormon girls or boys and raised families.

The two religious communities get along quite well, and this has allowed the Catholic minority to make some real contributions to the town. They have been active in service clubs, athletic programs, Twenty-Fourth of July celebrations, the volunteer fire department, and countless other activities that have allowed Mapleton to become a better community than it otherwise might have been. The Carnasecca, Bleggi and Canto families were especially active.[15]

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[15]Oscar Whiting, interview, June 25, 1969.

School Programs, Progress, and Change

The two-storied public school that was built in 1899 on two acres of Edwin Whiting's old farm got off to a good start under Principal Wayne Johnson. Its rooms were quite large and enabled the first through eighth grade students to find a place to work. The current school trustees (John H. Lee, Gideon Tweede, and Charles M. Bird) did their best to equip the school adequately. By all reports they did a good job.

The school got off to a romantic start when Anna Johnson, the first grade teacher, married the principal. Most of the students were delighted by this development because they liked them even if they were teachers.[16]

Each morning and evening the students would line up and on signal would march into or out of the school. This became an accepted procedure and it caught the fancy of the chart class which was meeting up at the old Central School. They would hurry out of school to see the lines of older students.[17]

About 1907, a bell was purchased for the school. A frame tower was built on the top of the building and the bell was hung. The Mapleton Ward contributed $5.00 toward the purchase of the bell.[18] Perhaps, this was

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[16] Alice C. Johnson, "Mapleton School Memories," 1.

[17] John I. Holley, interview, August 20, 1969.

[18] Mapleton Ward, Minute Book, Vol. II, 232.

because the bell not only rang for five minutes to tell the students school was starting, but it also rang curfew, and tolled for the deceased as they were taken to the cemetery. One gong would be sounded for each year the person had lived.[19]

A white board fence was built around the school. A stile was placed over the fence in front of the building to allow teachers and students easy access to the front door. The fence barred cows and horses from entering the school grounds and kept the grounds much pleasanter than they might otherwise have been. It also made the caretaker's job easier because he did not have to run off the cows. There was one problem it did cause; however, it was a good hiding place for boys. Especially those that wanted to pick on one of the timid or smaller boys.

The story is told by a resident who moved to Mapleton about this time that two brothers used to wait for him as he left school each day. They would wait for him until he came over the stile and then try to catch him. They called him all kinds of names, and had him thoroughly intimidated, until one day when his father saw him being chased down the street. The father, a kind but forceful old gentleman from the South, stopped his buggy and picked his son up. He did not say anything to the brothers who had stopped waiting further developments, but the son was mildly shamed and plainly told that this type of thing was not going to happen again. He told his son that he did not care if he

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[19]Oscar Whiting, interview, June 25, 1969.

was beaten, but he did not think that he was such a coward that he had to run. Pointing to the buggy whip, he told his son that it was used on cowards.

The next day after school the young man started apprehensively over the fence. Sure enough, there were the two young pugilists. The boy thought for a moment of running again, and then he remembered his father's rebuke. He stepped off the stile into the arms of the two surprised brothers, and did not stop pounding until the first brother lay bloodily in the dust and the second was scampering down the road. A few days later, the three boys became good friends.[20]

One young man who attended school at this time was told by Principal R. L. Woodward (who replaced Wayne Johnson when he moved) that he could not graduate from the eighth grade. He had missed too much school working on the farm. However, Principal Woodward had a change of heart and told him he could graduate after all. When the big day came the young man had spent the day on the farm and decided he was too tired to go to Payson so he did not graduate. The young man later became Mapleton's mayor, a member of the bishopric, and served a term as a member of the Nebo School Board.[21]

Each spring the school sponsored a May festival. The event was the most important happening of the school year. Each class practiced plays or dances to be ready to show off a bit for their parents. A queen and two

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[20]Vance Gividen, interview, August 5, 1970.

[21]John I. Holley, interview, August 20, 1969.

attendants were chosen to reign over the gala occasion. A large pole, about forty feet in height, was placed on the church grounds for the occasion and certain lucky youngsters were selected to wind the May pole. They were members of the older classes and were told to come with clean clothes. It was also suggested that they try to match their clothing with the color streamer that they were supposed to wind. When the students finished winding the pole everyone agreed that it was a pretty sight.[22] Of course, the boys protested that they did not like this sissy stuff and they would be glad when it was all over. But it was noticed that they stood a little taller, and acted just a wee bit proud, when someone told them that they had done their part well.

The girls loved the whole affair. Most of them secretly hoped, that when they got old enough, they would get to be Queen of the May Festival too. Later, the same prestige was given to the Queen of the Gold and Green Ball sponsored yearly by the L. D. S. church. Dressing up, dancing with a good looking boy, and punch and cookies were still important diversions in a hard working community that had only limited time for play.

There was one other interesting thing that happened about this time. The local school board hired a teacher who seemed very competent. He was on the slender side and not too tall, but he was friendly and had a rather high

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[22]Norma Holley Wilkerson McKenzie, interview, September 4, 1970.

voice. In later years it was alleged that the teacher was overly friendly with the older, tall and handsome boys. But a lot of things were said later.[23]

The year seemed to be progressing nicely when someone found out that the pleasant young male teacher was really a woman. You can imagine the consternation of the school officials. Needless to say, the impersonator was dismissed and replaced with a more conventional instructor. But the local boys jibbed each other for years about staying after school with that particular teacher. And at the yearly Christmas party, true to Mapleton tradition, the embarrassed board members were given a magnifying glass to help with their future selection of teachers.[24]

With only a few such serious interruptions to the schools, the basic programs were carried on. The brighter students were double promoted on occasion and the slower students were one, two, or even three grades behind their age group. If things became too frustrating for them they just dropped out of school and found work on the farm. A few of them tried to apprentice under someone who would take them to help out at very low wages.

The teachers were strict, but they had their share of tricks played on them. This allowed the students to feel that they were about even for all the hard work they had to do. The women teachers usually taught until they married, and then they quit to raise their families. Only if no one else could be

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[23] Bryan Tew, interview, June 25, 1969.

[24] Carrel A. Waters, interview, November 4, 1970.

found were they pressed back into service. A woman's place was in the home raising her family.

The early cistern that the school had been using for its drinking water was replaced by a well in 1916. It made it much more convenient to get a drink of water, but it did not replace the long lines that seem to form when water is available at schools. The well was only one of many that Thomas Andrew Halverson, a local well digger, dug for Mapleton residents. It is suspected that it was the most appreciated.

The teachers were being paid $750.00 a year for their services in 1915. They taught an average of forty or more students each day in their classrooms. They would trade back and forth occasionally if one teacher had a strength in some subject area like music or industrial arts. The district even began to transport the students to school in a school wagon by 1915. It was driven by Fredrick Walter Hurst and he was paid $65.00 a month to do it.[25] Later, many other men and ladies took their turns transporting the children to school, but Billy Nielson is remembered as having driven the first bus in 1919.[26] All of these early drivers (including Joe Carnesecca, Sam Fullmer, Mark Johnson, Glenn Holley and John Holley) bought their own wagons or buses and were paid by the district to transport the children.

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[25]Nebo School District, Minute Book, 1915-1918, 21-39.

[26]Nebo School District, Minute Book, 1915-1918, 39.

One of the reasons for using a school wagon or bus was to transport students to high school in Springville. It was not a very fast ride in the wagon so you had to start reasonably early to make it on time, but most of the youngsters who traveled to Springville in the wagon remember it as being a lot of fun. As the wagon made its way up Barlow's Hill near the Evergreen Cemetery, the boys would hop off the wagon and walk for a while. Then they would run and catch the wagon and hop up onto the tailgate and ride until they got rested. It was merry sport unless you missed the tailgate and fell in the sand.

During the 1920s the town school board bought some playground equipment and had it placed on the school grounds. They had to do something to keep the students on the school grounds and away from the Utah and Idaho sugar beet dump that had been built across the street. The dump was an intriguing place to play, especially in the winter. The school children made long slides and challenged each other to see who could slide the distance without falling down.

An addition was built on the rear of the school in 1932. It made the school larger and allowed the school teachers to divide their classes into six grades when the seventh and eighth grades were sent to the Junior High School in Springville. It also provided the school with a large auditorium to be used for class plays and other presentations.

In 1930 the seventh and eighth grades were sent to Springville to attend school. It was quite a change and a few parents protested the action.

But when it was seen that the students got along well, and they seemed to have more opportunity, the change was accepted.[27]

By 1937 the school grounds were enlarged from two to four acres. The town contributed $400.00 to be used to buy two acres of ground from Carrel A. Waters.[28] When the new land was added to the play area that had been purchased earlier from George Matson and John I. Holley it made a rather spacious area for the 132 students that now attended the Mapleton Public School.[29]

The depression saw fewer students in the classrooms, and salaries were cut back a bit. Most teachers did not complain; they were glad to have jobs. With some classes as small as 16 students it also gave them a chance to really work with all their young pupils.

With the advent of World War II the school asked some of the former teachers who were married to come back and teach. The male teachers were called into the armed forces or could make more money in industry. As a results, married female teachers became common at the Mapleton Public School.

The war caused the schools to teach a good deal about patriotism and the need to serve one's country. Occasionally the classes would hear about

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[27]Marie Jensen Whiting, interview, June 18, 1969.

[28]Mapleton, Utah, Town Board, Minutes (June 3, 1937), 193.

[29]Clarence J. Wendel, "Nebo School District Population Survey with Implications for a Long Range School Building Program," Master's Thesis, University of Utah, Salt Lake City, 1954, 52.

someone's brother being killed or someone's brother joining the service. But the main problems that the students faced were having their studies done, and not wearing out their shoes too fast. Ration stamps limited the number of new shoes you could buy even if your income did not.

Occupations and Economic Patterns Change

Many of the economic activities that had been started during the first three decades on the bench were continued during the 1901 to 1946 period. Farming was the major occupation, but there were many who were either part-time farmers or working in a variety of other jobs.

With the coming of Strawberry irrigation water more men tried to make a living on small twenty to fifty acre intensively cultivated farms and were quite successful until after World War II. They subsidized their incomes by raising a few milk cows, beef cattle, pigs, or sheep, and by working for others. Most of them were quite satisfied with their life style.[30]

In 1905 a group of Springville businessmen formed a canning company. Its representatives met with the Mapleton farmers and contracts were signed for a variety of vegetable crops.[31] Peas, tomatoes, and corn became new cash crops. These types of crops severely stretched the water supply, though,

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[30] J. Fay Jensen, interview, July 19, 1969.

[31] Springville Independent, Special Edition, 1906.

and Mapleton and Springville continued their feud over Hobble Creek water until 1907.

Between 1907 and 1918 Mapleton's population grew. Some of the people who had left the area because of the critical water problems were returning. News of the Strawberry Project brought promise to the area. It also provided jobs for the local young men. Several of them were engaged in digging the Strawberry tunnel or related work. Other men hauled produce to Carbon County and brought back coal. Some went to the mines to work and learned trades that they brought back to Mapleton to use.

The first pea viner was built behind Joseph Jensen's house on east Maple Street. Later, viners were built farther west. After the Del Monte Company built a plant in Spanish Fork, in 1929, Mapleton had as many as four large pea viners in operation at the same time and vegetable production tripled.[32]

Fruit farming and poultry raising were tried by Mapleton farmers with some success during the 1920s. A few farmers had been involved earlier but with the need to intensify their agricultural practices Mapleton men found they could make money in these operations. Sheep raising was also tried by more men and met with great success until 1929. In that year many farmers lost heavily and only a few stayed with the business.

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[32]Marie Jensen Whiting, "Mapleton," 4.

William I. Holley built a blacksmith shop at 420 North 300 West in 1905. This was the trade that fascinated the young mechanical minds. Boys spent hours watching the smiths bend and shape metal to the ear shattering clanging of the anvil and hammer. Several of them learned enough to set up small shops of their own and do their own farm repairs. Others, like Charles Whiting, Welby Warren, Vance Gividen, and Lawrence Jordon spent considerable time at blacksmithing.[33]

In town people continued to work on the cement ditch that was being built up Maple Canyon the summer of 1915. Others invested in farm machinery and went into the custom work business. Some women got work clerking in the local stores. Their friends got work building the large amusement hall in 1910 at 100 East and Maple to replace the Wallace Johnson Hall that had been turned into a store.[34]

Chris Thompson was still running his small store near the Wallace Johnson cultural hall between 1901 and 1908. He kept a good business going at that location too, even though, some of the more religious members of the community frowned on him selling sodapop to young people on Sunday. This caused Mr. Thompson to be visited by the town marshal at the recommendation of the Mapleton Ward priesthood quorum.[35] He apparently smoothed the matter over because his business did not suffer too much.

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[33]Norma Holley Wilkerson McKenzie, interview, September 4, 1970.

[34]Elmer W. Bird, interview, July 27, 1969.

[35]Mapleton Ward, Minute Book, Vol. II, 170.

In 1910 Dave Stone converted the old Wallace Johnson Hall into the new Mapleton Cash Mercantile.[36] Maybe that is why he did not stay in the store business too long. Not many people had cash. He sold the store to C. W. Houtz and other stockholders. This group operated the store from 1910-1912 and then Samuel C. Fullmer took the store over in January of 1913. He ran the store successfully for a few years and then sold it to another group of investors which went broke.

After Mrs. Curtis passed away in 1899 Anna Whitney took care of the post office for awhile then Sarah Matson took over about 1901.[37] Mrs. Matson run the post office in connection with a little ice cream parlor in the same room where Mrs. Curtis had operated her millinery shop. About 1903 the Mapleton people asked the government for a rural mail route and got it. Nelson Rockwell was the first carrier, followed by Alva Zabriskie, and then Kenneth Condie carried the mail for over thirty years. He was a good-natured fellow who would change a dam for a farmer while he was traveling around on his route.

After Sam Fullmer moved from his store west of the big public school to the Mapleton Cash Mercantile, he carried on a brisk trade for a number of years. One of the employees that worked for him there in 1913 was John I. Holley. John worked with Mr. Fullmer long enough to learn the merchandising business, and then he went back to farming with his brothers. Mr. Fullmer

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[36]Elmer W. Bird, interview, July 27, 1969.

[37]Abby Bird and others, "History of Mapleton," 5.

sold out to a group of men who tried to run the store, but they did not make a success of it. Finally, the savings and loan company that held the mortgage, looked up John and asked him if he was interested in taking over the store. He was, and as a result, he started his long career in the grocery business July 23, 1917.[38]

Other important things were happening. The two telephone lines had been brought into Mapleton about 1895. However, they had not provided much work for the local people. The electric line that came in 1913 did. Men like Harvey Whitney and Leo Harmer spent the next two years wiring the homes and public buildings in town. Other men got jobs on the line and construction crews.[39]

Sugar beets were now providing jobs for many people for they had turned into a good cash crop. The farmers kept busy planting and harvesting the beets and a few men helped erect the Springville-Mapleton dump in 1916. Others helped build the railroad spur in 1918 up Maple Street to the new Utah and Idaho dump just west and across the street from the big public school.[40] The sugar companies hired several men to contract the sugar beets and help at the dumps. Each fall they provided work for the local part time farmers.[41]

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[38]John I. Holley, interview, August 20, 1969, 2.

[39]Elmer W. Bird, interview, July 27, 1969.

[40]Oscar Whiting, interview, June 25, 1969.

[41]Marie Jensen Whiting, 4.

The boys who were too young to hire out for the company hired out to farmers on contracts with them to thin their beets. In the fall they could also help harvest the beets.

In the early 1900s Mapleton farmers started to use topping knives with hooks on the end to speed up the topping process. The sugar company protested that the hooks injured the beets and so forbade their use. However, the farmers kept using the hooks, so the company sent out a spy with field glasses to check on the growers. A few days later, he was met by two of the more aggressive farmers. When they finished "talking" to the company man he had a black eye, a swollen mouth and many complaining ribs.[42]

The fisticuffs did not solve the problem so the next year the Mapleton growers boycotted the sugar company. The farmers grew tomatoes instead. They grew so many that they could not use them all and many went to waste. By the following year, both sides were willing to work out an agreement.

The wagons were made larger and easier to dump; trucks came into common usage in the late 1920s. However, it was after World War II that large machines did away with much of the back-breaking labor involved.

A good deal of the money Mapleton workers earned was spent at John I. Holley's store, which carried dry goods, all types of foods, hardware, cookware, crocks, bottles, and notions. There was a coal yard there, too, that operated in competition with the Charles M. Bird coal yard. At Holley's there

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[42]Afton Matson, interview, August 12, 1969.

was also a petroleum products area for gasoline, oil, coal oil, and kerosene; a farm machinery section; and Mr. Holley bought and sold grain on the side. Sometimes he took in grain or other products to cover part of a bill, and a farmer could always trade eggs, corn, or other products for groceries or dry goods.[43]

The year 1929 was a high point in Mapleton's commercial growth. Almost everyone was working. They were either farming or helping lay in the new city water mains. Different vegetable crops were being contracted for now that the Del Monte Canning Company had established a plant in Spanish Fork. This allowed the young people of the community more opportunity to earn spending money. They did everything from hoeing corn to irrigating peas, beans, carrots, and other canning crops. The Strawberry project, which had been completed for eleven years, had helped bring this prosperity to Mapleton. Vance Gividen even built a new grocery store just south of the church. He later added a small machine shop.

The tithing yard was sold because people now paid their tithing with hard cash. Of the two barns that had been on the tithing yard lot, one had been torn down and sold, the other had burned down. The large granary had been removed and used to build Vance Gividen's store. This left the lot quite barren and the ward decided to offer it to the highest bidder. That bid was made by

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[43]John I. Holley, interview, August 20, 1969.

Oscar Whiting. He bought the lot and built his home on the southwest corner.[44]

Columbia Steel Corporation started building a plant at Ironton, south of Provo, in 1922 and a few of the local men worked on it.[45] The plant was located at Ironton because the raw materials for making iron could be assembled there quite easily because of good railroad connections. There was also ample water and limestone nearby. Since the wages paid by the company were good when compared to those paid by the local farmers a number of men stayed on and worked at the plant. Others found work at the Pacific States Cast Iron Pipe Company or the Republic Creosoting Company that were established nearby to take advantage of Ironton's production.

Some men continued at the building trades.[46] They built houses, helped build additions on the school, remodeled the town hall, and built sheds and barns for the farmers. The building was needed to house the young families that were staying on the bench. The father was usually the son of an established resident that had divided his farm. The young man expected to make a living by more intensely farming the land with the newly available water supply from the Strawberry project. This had encouraged a population increase of about

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[44]Oscar Whiting, interview, June 25, 1969.

[45]J. Fay Jensen, interview, June 19, 1969.

[46]Louis A. Johnson, interview, June 22, 1969.

one hundred people between 1900 and 1920. The population increased by another hundred people between 1920 and 1930 and stood at 663 residents.[47]

Then the depression hit. Paying jobs became scarce; farm prices dwindled. By 1933 cows were selling for $15.00 each, if you could find a buyer. Men were laid off their jobs and could not find new ones. Fifteen hundred dollars worth of machinery that had been sold to Mapleton farmers was repossessed and charged back to John I. Holley. This bankrupted him and he lost his store.[48]

Unlike some who were shaking their hands in despair, John went out and bought and sold grain. This had been a side business he had maintained along with the store. Within two months he made enough money to go back into business at the same location. In 1930-1931 John built a new store one mile west on Highway 89 to take advantage of the highway traffic.

Other people were equally progressive. By working long hard hours on truck routes to Carbon County, or hustling a job with the new farm loan corporations, selling things they could do without, or finding a little work here and there, they survived.[49]

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[47]U.S., Department of Commerce, Bureau of the Census, Fourteenth Census of the United States, 1920: Population, Vol. I, p. 645. See also, Fifteenth Census of the United States, 1930: Number of Inhabitants, Vol. I, p. 1150.

[48]John I. Holley, interview, August 20, 1969.

[49]Elmer W. Bird, interview, July 27, 1969.

Many were not so lucky. They turned to government aid projects where they worked four hours a day for two dollars. Others turned to public assistance. The Latter-day Saint church also sponsored work projects to help those who could not help themselves.[50]

The 1930s were hard frustrating years for most of Mapleton's people. The farmers grew their crops and raised their animals and had a hard time selling them. The men doing custom work were hard put to make enough to pay for their machinery and to keep it in repair. School teachers taught at reduced wages and were glad to have the jobs. Men who were working at nearby plants found their wages cut and few raises were given. Some men got jobs building roads with county or state agencies; others worked on W. P. A. projects.

Toward the end of the 1930s economic conditions started to improve. Farmers started to get higher prices for their crops. The pipe and steel plants hired a few more men. And as the spector of war rose in Europe, the increased demand for American goods brought almost total employment to Mapleton's work force. The fruit farmers on the north and east sides of town now found sale for all their crops and this provided work for many women, and young people. Many hands were needed to pick and sort the peaches, apples, and other fruit.[51]

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[50]Mapleton, Utah, Town Board, Minutes (November 3, 1938), 227.

[51]Ralph Harmer, interview, July 20, 1974.

When World War II came, jobs were plentiful and there was a shortage of young men to fill them. Many men and women worked two or three jobs. Farmers made good money on their farms. Those who had purchased tractors or trucks just before the war started were kept busy doing custom work until the war was over. Plenty of rationed gasoline was made available to do farm work even during these years.[52]

During 1942 and 1943 the United States government had a large steel plant built at Geneva, Utah. It cost over $200,000,000 and employed as many as 12,000 people while it was being built. It was built in Utah because of a good supply of raw materials and to insure adequate supplies of iron and steel for defense industries in the West. Some Mapleton men got jobs building the plant and stayed on to work there.

Vance Givіden purchased the old Mapleton Mercantile and for a while operated a grocery and confectionary store. After the building caught fire in 1941, Mr. Givіden rebuilt the store, replaced the roof, and built on a false front. He then opened a machine repair shop and called it the "Square Deal Garage." Vance maintained that he could weld anything there was except a "broken heart" and the "break of day." He ran the shop, except for times when he contracted out for a few months, for over thirty years. Mr. Givіden found that the market and machine shop kept him too busy so he sold the store to Spencer Mackley in 1944.[53]

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[52]Ralph Harmer, interview, July 20, 1974.

[53]Vance Givіden, interview, August 5, 1970.

Welby Warren started a blacksmith shop about 1941 next to his home on East Maple Street and ran it for a few years along with his farm. Later, he closed the place and went to work for contractors in Springville.[54]

Family Life

Mapleton family life in the 1901 to 1910 period continued in much the same pattern as at the turn of the century. Homes were still built of wood or brick with cedar shingle roofs. However, adobes were no longer used. Food supplies were adequate for most people and the variety of fruits and vegetables had improved. Most of the families had buggies, some even had rubber tires, and starting about 1910 a few of them had automobiles.

The bishopric surveyed the ward in 1915 and found that eighty-six percent of the families owned their own home.[55] Several of them had telephones. Most had washing machines, kitchens with wash stands, flour bins and a large coal range with a water jacket to provide warm water for washing and baths. Baths were taken in large tubs and during the cold weather the bather stayed close to the kitchen stove. After 1913 most Mapleton homes were wired for electrical power and about 1929 culinary water was piped into them.

The life style of Mapleton families stayed rather constant. It was family and church centered. Few families were well-to-do and only a small

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[54]Welby Warren, interview, June 29, 1969.

[55]Mapleton Ward, Minute Book, Vol. II, 131.

number were poor. From the late 1920s until the end of World War II homes changed only slightly. Not many improvements were made in the 1930s because of the depression. In the war years improvements were not made because the government had rationed so many things. There were a few exceptions but not too many. In 1940 a Mapleton home looked very similar to a 1929 home. There were twelve families per telephone line and eavesdropping was still a favorite pasttime. More people owned cars. There were a few more electrical appliances in the kitchen. Most people even owned radios, but the basic life style was still similar to the late 1920s.[56]

In the early 1900s family life was often interrupted by scarlet fever, typhoid, whooping cough, dyptheria, measles, flu, pneumonia, and even small pox. There were few families that did not lose one of its members, and parents spent long days nursing children at home. At times, the whole town was placed under quarantine and church services were not held.[57] Even the stores were closed for brief periods. The doctor would hurry from one home to the next giving what help he could, but the burden of daily care rested on the mother as long as she was well. If she fell ill neighbors and family still came to help.

Only major operations were done in hospitals and Salt Lake City had the nearest good ones. Less serious operations were done in the doctor's office.

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[56]Ralph Harmer, interview, June 17, 1969.

[57]William T. Tew, 31.

Babies were born at home and Anna Whiting provided midwife services for many years after she replaced Tryphena Whitney.[58] By the 1920s and 1930s doctors were called to assist in the births and by the early 1940s mothers were going to the hospital to have their babies.

Mapleton families lost boys in both world wars. This tarnished any glory that might have been attached to the conflicts. The deaths left an emptiness in the homes that postumously awarded medals did little to alleviate. Hyrum A. Perry and Leroy Jensen lost their lives during World War I. Donald Tew, Norman Bird, and Evan Allan did not return from action in World War II. All had their names engraved on the war monument in the park, but they were sorely missed by their community.

Civil Control and Town Improvements

Law enforcement was never a serious problem in Mapleton. The marshals were never Matt Dillon types. They were just dependable men who were well thought of by their associates in the community. Albert M. Whiting was the first marshal after the city was established. Joe Jensen, Bill Llwellyn, Walter Anderson, Vance Givident, James Wiscombe, Leslie Houtz, Chris Jensen, George Wing, and Fay Jensen all took their turn between 1901 and 1946. At times, they had to investigate crimes, but usually they went and

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[58]Norma Holley Wilkerson McKenzie, interview, August 24, 1971.

warned law violators or tacked up quarantine signs after their day's farm work was done.

From 1900 to 1920 there was quite a bit of fast buggy driving that the marshal had to curtail. The laws that regulated what a motorist had to do to keep from scaring a farmer's horses also had to be enforced. In the 1920s there were some mysterious beer theft cases and some valuables from a Spanish Fork robbery were hidden in a Mapleton straw stack. Most of the local crime, however, involved burglaries at the local market. When this happened and local youths were involved it was really hushed up.[59]

One summer evening in 1924 John Holley, owner of the Mapleton Mercantile, was contacted by Bill Carrick who had seen some lights flashing around inside the store as he returned from a dance. John hurried up to the store and went in the back door, but the lights were near the front of the store and he could not see anything. It was too late to do much else so he proceeded to the front of the store hoping he would not be hit over the head on the way. He flipped on the lights and all was quiet.

A search of the store revealed that quite a bit of merchandise had been taken. Further looking revealed several gunny sacks full of store goods at the back of the lot near where some horses had been tied. The burglars were never captured but they left most of their loot. A few years later, there was a

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[59]John I. Holley, interview, August 20, 1969.

break in through the front window and the county sheriff notified John that he captured a suspect. John took his son, Mack, today's Utah County sheriff, with him because he had seen a fellow hanging around a few days before. When they got there Sheriff Boyd instructed them to look at the prisoner, shake their heads, and then go to the next room. Sheriff Boyd then told the man "You've had it Slim." The man confessed and the burglary was solved. A check of Mapleton's town records, however, indicates that there was a decided lack of violent crimes. There was some problem with people drinking too much, but they could usually be dealt with without excessive force.[60]

Road development was pushed quite hard the first fifteen to twenty years of the new century under the direction of Mapleton town boards. The poll tax was seriously enforced, and the money and donated labor was put to good use. Teams and men were kept busy carrying gravel into place and scraping or shaping the roadbeds. Most of the work involved upgrading the already established roads or repairing bridges broken by heavy loads or traction engines. Some of the roads had to have the large rocks hauled off before they could be graveled. People complained about the ruts too, but with a great deal of work by road supervisors Charlie Whiting, D. S. Snow, Horace Perry, Wells Snow, Leo Harmer and a few others, Mapleton's roads were placed in much better condition than they had been prior to the 1900s.

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[60] J. Fay Jensen, interview, June 19, 1969.

In the late 1920s and early 1930s six horses were used to pull a road grader along the roads to smooth them. The county and state crews helped out on the state and county roads that passed through town. The town purchased an Adams self-propelled grader in 1939 to help keep the roads in shape. Soon afterward Bob Snow was hired as a full time city employee whose main responsibility was road maintenance. In the mid 1940s Fay Jensen took over the job and another grader was purchased from W. W. Clyde.

In 1918 the Mapleton Town Board had an interesting road problem develop. The U and I Sugar Company was in the process of bringing a spur line up Maple Street and they had belatedly written to ask for a franchise to do it. President D. R. Evans thought that they had really abused Mapleton's rights by not applying for permission before they started to build the track which ran in front of his home. The other members of the board felt the same way, but realized the tracks would help get the farmer's sugar beets to market. They were inclined to grant the franchise even though they were not happy about it. This upset President Evans so much that he said that the line positively would not go through as long as he was president. He would resign first. Richard S. Bird who was one of the board members, and who was also an interested sugar beet grower chided him. He indicated that he really did not think President Evans was that upset and he certainly would not resign over such a trivial matter. President Evans was a good but highly excitable man and he felt that his veracity was being challenged so he resigned on the spot. Whereupon Mr. Bird immediately moved to accept the resignation;

obtained a second, and the resignation was unanimously accepted. He then moved to have Oscar Whiting made president; and when that was accomplished, he moved to have the U and I franchise granted if they would help repair the road that ran along beside the tracks. This motion also carried. The whole action took less than two minutes and left former President Evans rather stunned. As a result, negotiations continued with the sugar company and the town soon had $500.00 to help gravel the road.[61]

There were only two oiled roads in Mapleton prior to the end of World War II. One was the state road, Highway 89, which was built in 1937 and the other was a one-mile strip that ran from Holley's store one mile east to the L.D.S. meeting house and around the corner to the edge of the church grounds. Modernization of the remaining roads had to wait until after the war. Even in 1945 men and teams were still working on the roads. A man and his team earned $7.00 for an eight hour day.

With the Springville-Mapleton Irrigation compromise of 1907 the communities of Mapleton and Springville reached a tentative truce in their water battles. The truce lasted and the two communities started building a friendly relationship. The compromise allowed both parties to control those irrigation rights that they felt were most important. The agreements did not please either side completely, but the compromise seems to have been struck in the

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[61]Oscar Whiting, interview, June 25, 1969. Also see Utah, Mapleton, Town Board, Minutes, 148-151.

interest of keeping close relatives speaking and socializing with one another. There was also the reality of the coming Strawberry water to sober people's judgment and encourage a sharing of the present resources. Bishop Tew exhorted the brethren of the Mapleton Ward to join ranks and not be neglectful of priesthood responsibilities because of any feelings that they might have over water.[62]

During this time the city of Springville directed its watermaster to widen existing canals, finish the north side reservoir and improve the water delivery system in other ways. They even suggested Mapleton should disincorporate and work with Springville. The actions were too little and too late. The break had been made.

When the canal bank ruptured in 1902 and water went crashing down onto the Dell Roundy farm it was the Mapleton Town Council and ward officials that rallied the volunteers to repair the bank. It was also the same group that asked that Springville give up its rights to the waters of Maple Canyon. The necessary repairs to the canal banks were completed by April 2, 1902, but the feelings that were damaged by the separation of the two communities were not repaired for many years.[63]

Because of the many water problems more people left Mapleton in the years following the turn of the century. They went to Oregon, Idaho, Canada

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[62]Mapleton Ward, Minute Book, Vol. II, 138.

[63]Springville City, Records, Vol. IV, 121-151.

and various other places because they needed more acreage for their expanding families. Without more water Mapleton land could not be farmed intensively enough to allow farms to be split and provide for growing sons.

A couple of Spanish Fork men came up with an idea that helped Mapleton solve some of its irrigation problems.[64] John S. Lewis and Senator Henry Gardner proposed that water from Strawberry Valley which drained into the Colorado River system be diverted to water farm lands in southern Utah County. The proposal was sent to the newly established Reclamation Service by the East Bench Canal Company of Spanish Fork in 1903. The idea was investigated during 1903 and 1904 and was found feasible. Special signup meetings were started early the next year to make sure that there were enough farmers interested in the project to make it pay. With evidence of ample support the Bureau of Reclamation began work to get the project under way.

As the project got under way the Mapleton people became very interested. They sought employment on the project and sent word out to their friends and relatives. Mapleton might be getting enough water so that the land could be intensively farmed. This information brought several of the young men who had gone to Canada and other places back home to stay.[65] Farms

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[64]Thomas G. Alexander, "An Investment in Progress: Utah's First Federal Reclamation Project, The Strawberry Valley Project," Utah Historical Quarterly, XXXIX (Summer 1971), 289-290.

[65]John L. Harmer, A History of the Harmer Family (Salt Lake City: Harmer Genealogical Society Publishers, 1959), 116.

were purchased at relatively low prices in anticipation of better days ahead. To pay for the farm the men went to work on the Strawberry project or in the timber for the railroads. Some even went into the Carbon County mines and learned trades while they were at it.

The Mapleton town boards under Presidents John R. Bromley, William T. Tew, and E. M. Snow took an active part in seeking water from the massive Strawberry project. John H. Lee, R. L. Mendenhall, C. W. Houtz, and William T. Tew were appointed a committee to investigate getting water from the project. They contracted 855 1/2 acres of Mapleton land to the project and watched the work get under way in 1906.[66] In April, 1912, it was 60 percent completed.[67] The Strawberry tunnel was also 78 percent completed by this date and the Strawberry Water Users were in the process of incorporating. By December 28, 1912, the Corporation had been formed and the basic organization for control and delivery of water from the Strawberry project to various parts of southern Utah County was ready to operate.[68]

It was now time for Mapleton to move to get more water. In January of 1913 the Mapleton City Council decided to take official action to get Strawberry water for Mapleton. They passed a resolution to have their water committee look into the possibility of getting water for the scantily irrigated land. Only 1,000 acres was being farmed with some irrigation water at the time.

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[66] William T. Tew, 59.

[67] Provo Post, April 25, 1912.

[68] Provo Post, December 31, 1912.

In December of 1913 President E. M. Snow reported that the water committee had hired a surveyor and that he had completed the survey of a canal for Strawberry water across the Mapleton bench.[69] Still, there was much to be done. When John H. Lee and Leo Harmer presented a petition with 153 names on it, calling for an independent irrigation company similar to the Strawberry Water Users that had already been formed elsewhere, the action was soon completed.[70] This group felt that the company would be able to deal with the special water problems better than the town board which had so many responsibilities.

The following men were selected to be the company's officers and board of directors: L. A. Hill, president; James H. Holley, vice president; Warren S. Tew, secretary and treasurer; with board members W. B. Allen, L. E. Harmer, Seymour L. Mendenhall, S. C. Fullmer, and Lovell Mendenhall.[71] They formed a company with $336,824.00 in capital stock composed of five different types of water shares. Each type had a different value placed on it. Later all five types became first class water rights.

During 1914 several citizen's meetings were held to pass out information and discuss the Strawberry water possibilities. The Mapleton farmers and their families wanted to know as much as they could about the project

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[69]Utah, Mapleton, Town Board, Minutes (1913), 45.

[70]Utah, Mapleton, Town Board, Minutes (1914), 53.

[71]Provo Post, March 20, 1914, 1.

before committing their hard earned money to it. Finally, at a citizen's meeting held January 13, 1915, a motion was made by Bishop William T. Tew to accept a contract between themselves and the U. S. Bureau of Reclamation.[72] This cleared the air of any uncertainty and the Mapleton citizens started to get their money together to pay the initial costs of the project. They had to pay $47.50 per acre foot of water if they lived inside the town limits, and $40.00 per acre foot if they lived outside the town limits. They also had to sign up at least 3,500 acres if the government was to build the canal. Two men accepted the job of signing up the townspeople. Ray Whiting and Leo Harmer made the rounds and before long the necessary acreage was signed up for the program and the initial fees were paid.[73]

Strawberry water was not the only water problem that the Mapleton Town Board had been dealing with during the past two years. The citizens of the Maple Canyon area had complained to the Board as early as December 5, 1912, that the water was often turned out of the canals and they had none for culinary purposes.[74] Culinary water had always been a problem for some of Mapleton's citizens so the Town Board purchased water rights in Maple Canyon from T. R. Kelly. Mr. Kelly wanted $500.00 for his rights but President

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[72]Utah, Mapleton, Town Board, Minutes (1915), 80-81.

[73]Elmer W. Bird, interview, July 27, 1969.

[74]Utah, Mapleton, Town Board, Minutes (1912), 18.

E. M. Snow got him to settle for half that amount.[75] A ditch was then surveyed from the right hand fork of Maple Canyon to its mouth. This survey was completed in December of 1914 and the cement started to be laid in 1915.[76]

The work to build a cement ditch out of the canyon was hard. The cement was mixed in small gasoline-powered mixers and rolled into place in wheel barrows. At times, the men had to push their heavy loads across narrow planks, and more than one load ended up on the workman standing below. After a few pleasantries were exchanged, the man cleaned himself up and went back to work. But he kept a watchful eye out for the previous offender.[77]

With completion of the cement ditch in 1916, the people who did not have wells had a better water supply. It is true that the water ran in ditches, but then it ran rather clear for the greater part of the year. And as long as the watermaster did not turn the water out of the ditch, it served the family's needs. Changes would come, however, when the Strawberry irrigation water was turned into those same ditches.

A suggestion was made at this time by a group of individuals that had formed what they called a Betterment League. With L. C. Larsen acting as their spokesman they suggested that a well be dug in the center of town.[78]

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[75]Utah, Mapleton, Town Board, Minutes (1914), 61.

[76]Utah, Mapleton, Town Board, Minutes (1914), 71.

[77]Carrel A. Waters, interview, November 4, 1970.

[78]Utah, Mapleton, Town Board Minutes (1916), 105.

This would make it possible to get water when the water had to be turned out of the ditches, or in an emergency.

The town council thought that the idea was not too practical and suggested that the group support the idea of a pipe line that would bring water out of Maple Canyon instead. The idea was discussed, but it seems to have died, for the subject does not come up again until several years later. The main concern for the present was the Strawberry canal that was to bring irrigation water to the Mapleton bench in unprecendented amounts.

After the contracts for Strawberry water had been signed, the job of digging the canal was begun. The teams and their drivers worked with plows, Fresno and tongue scrapers, and slips to start and then widen the canal. Quite a few men were assigned to work with pick and shovel to do the final clean up work. It was hard and dirty, but by August of 1918 the canal had been completed.

Chris Houtz and Elmer Bird had been asked to distribute the water on a per acre basis. Some land had three feet of water allocated to it. Other acreage only received one foot. This was done because of the differences in soils. The areas with rocky soils needed a great deal more water than did the heavier soils of the southwest side of town.

When the water was turned into the canal it ran down the new bed very well, until it came to the area above Al Hanson's farm. Here, the water scurried out a rat hole and took the whole bank with it.

As the project engineer and the foreman stood looking at the problem, two farmers drove up in their wagon. The foreman, Fred Dart, said: "These farmers can tell you what to do." The two men, Elmer Bird and Ellis Harmer, droved back to Ellis' farm and got a load of hay. They then drove back to the break and plugged the hole and repaired the bank. It was the customary way of repairing a broken canal bank used by the local farmers.

The project engineer was not too happy about being shown up by the local farmers. He looked at the repair work and brooded for about three days. Then he blew the repair job out with dynamite, and built a long wooden flume to take care of the problem. No local rustics were going to show him how to repair a canal bank inexpensively.[79]

The flume has done its job very well over the years, and the water has not run out through any more rat holes. And at the end of the flume, the water keeps carving out a wonderfully deep swimming hole for the young people to cool off in on hot summer days.

The Mapleton farmers now had enough water for the first time. There would be a few years when the snow packs did not yield their normal amounts, but with care the water would last through the long dry summers. Through the fall of 1918 and the summer of 1919 the Mapleton farmers continued to soak their farms. By the spring of 1920, there were 250 to 300 acres of land under water. The bowl-shaped nature of the soil was allowing the water to pond in

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[79]Elmer W. Bird, interview, July 27, 1969.

certain sections of the town. Land was being flooded, something had to be done.[80]

The people went to their town board and asked for help from the county, the state, the Mapleton Irrigation Company, and the Strawberry Water Users Association. With all of them pitching in, the people found themselves digging ditches as they had many times in the past. This time, however, it was to drain off surplus water, a thing that would not have been believed a few years before.

The first drain was dug from about 500 West Maple Street, which was the bottom of James Wiscombe's farm, to Highway 89. It then was dug north one-half mile from John I. Holley's store to the area where Maple Service is presently located. It was then taken west into the Big Hollow. It was a beautiful job, but it did not work. Water will not run up hill. So they tried again. This time a Mr. Hanford was hired to replace Arn Lee who had been working as the project supervisor. Hanford backed the men up a quarter of a mile and made another cut into the Big Hollow. The water did start to drain, but so slowly that every one realized that they had failed a second time.

Finally, the work force dug the drain directly west from the main ditch, and slanted that drain at a well-planned angle into the Big Hollow. The third time, they were successful. The drain, and a second one that had

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[80]Elmer W. Bird, interview, July 27, 1969.

been dug one-half mile to the south, worked very well for the next thirty years. By then, the drains had become plugged with mud and debris and had to be cleaned so that they could do their job.[81]

A second problem that the Strawberry water brought was that the wells that had been close to the surface were now being contaminated in some parts of town. And the people who had been drinking clear Maple Canyon water were now staring into muddy brown glasses of drinking water. At times, the water was so saturated with reddish brown soil that the people joked that the spoons would stand up by themselves. Again, the natives were faced with a serious problem.

C. W. Houtz, Austin Houtz, and William T. Tew brought in a petition asking for a franchise for a water works or suggesting that the town take over such a system. They suggested that the water was available from the Serviceberry Spring to which Mapleton held the water rights.[82] The matter was discussed at great length. Some board members deemed the project an unnecessary expense at the present time. Others encouraged the people to keep working for the project. Finally, the matter was brought to a vote by the people. It was defeated by a large majority. It seems, that many of Mapleton's residents thought that the Maple Canyon system would be too expensive.

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[81]Elmer W. Bird, interview, July 27, 1969.

[82]Utah, Mapleton, Town Board, Minutes (1920), 176.

Eight years later the problem came to the surface again. The people who wanted a new water system had marshaled their ranks. And this time, they were not to be denied. On August 1, 1929, they asked their town fathers again. This time a committee was appointed to carry a petition to the people of Mapleton. The committee members--C. W. Houtz, Howard Whiting, and C. E. Whiting--returned with eighty-seven signatures calling for the project. By September 5, M. F. Pack had been hired to engineer the project.[83]

On November 4, 1929, at a special bond election the project was given the signal to go ahead. The vote was fifty-six to twenty-four to approve the purchasing of $55,000 worth of bonds to pay for the water project. With this okay, the board members selected a headhouse site and took the necessary steps to purchase the area from the Dibble estate. It cost $75.00 and was located near the mouth of Maple Canyon. By March, the first of the pipe was being hauled into place near the digging sites.[84]

The Town Board, with President H. B. Wing and D. S. Hopla, Marcellus Nielson, Dallas Holley, Frank Jensen, and Ronald Whiting as members, took charge of the pure water movement and pushed it through to completion. They had most of the work done by July of 1930, and planned a huge celebration for the people. William T. Tew was made chairman of the water celebration committee, with Parley P. Perry and George Murray assisting.

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[83]Utah, Mapleton, Town Board, Minutes (1929), September 5.

[84]Utah, Mapleton, Town Board, Minutes (1930), March 10.

They in turn selected twenty more people to help them so that things would be done up right. Reports by the people who attended indicate that things were done up right.[85]

The project was not finished any too soon. The town soon found itself in the depths of the Great Depression. Time and again federal relief projects were planned to improve the Mapleton culinary system and provide a little work for those who could not find any that paid anything.[86] Many more lines were laid and water was taken to Maple Canyon (Whiting) Park. A dam building project was even proposed for Hobble Creek Canyon to impound the early spring runoff, but many men still found themselves out of work.

A few people found the means to plumb their homes and build indoor bathrooms. What luxuries they were. More people did not. When World War II came and the people found themselves making a good deal of money, they found that they had a hard time buying the supplies that they needed to improve their homes. As a result, homes did not change too much until after 1945.

Cultural Programs, Recreation, and Sports

The recreational activities in Mapleton after 1901 still centered around the L.D.S. church, family parties, weddings and dances in the Wallace Johnson Hall. While Mr. Johnson's hall was a great recreational success it

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[85]George Murray, interview, July 12, 1975.

[86]Utah, Mapleton, Town Board, Minutes (1933), November 7.

was only a fair financial one. Finally, in 1904, he offered to sell the hall to the city or the church. The people voted on the matter and decided not to buy it. The building was sold a few years later, however, and converted into a store. This forced the Mapleton people to realize how much they had depended on the hall for entertainment. In 1910 action was taken to build a new amusement hall as a joint stock company but the L. D. S. church took over the project when they saw that it would fail otherwise.

In 1912, many of the Mapleton people attended the Strawberry Water celebration in Spanish Fork. There were speakers, programs, and many types of sports and entertainment. They heard President Taylor Thurber of Spanish Fork Commercial Club speak. The main speaker, the Reverend B. F. Short then told how great it was to be a farmer.[87] Afterward, the people returned home and got back to work. The good things that were supposed to happen to the valley now they had more water were not going to happen without a good deal of help from the local people.

Three years later, in July of 1915, the Mapleton people joined in another celebration. The Utah Inter-Urban railroad was laying tracks through Springville and many of the Mapleton residents attended. It was not as large a celebration as the Strawberry Water celebration in Spanish Fork, but it was a welcome break for those who attended. This train would allow anyone to

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[87] Provo Post, July 2, 1912, 1.

travel in comfort and convenience to Provo and points north to shop or visit. One could even save a little money on his purchases, if time was not counted!

Between 1910 and 1915, the young people of Mapleton cut their driving to Spanish Fork or Springville for entertainment to a minimum. It was not because they wanted to stay home either. Parents had insisted. It was better to build an amusement hall to provide young people with wholesome and healthy recreation than let them take the long unsupervised buggy ride to town.

This building was constructed with donated labor and donated money on land donated by Roswell Darius Bird. It had a spring dancing floor, and has been used as a gymnasium for over fifty years. The building did not become a finanical success right away, but after Elmer Bird became its manager things improved. Young people from all over the valley came to dances there. The bands were well known and quite expensive, but they never failed to show a profit for the management. It was close a few times but the manager never worried about it because the ward leaders told him that having wholesome entertainment was important for the youth of the ward.[88]

There were many different kinds of entertainment held at the Mapleton Amusement Hall. There were magic shows. Vaudeville troups performed. Local bands played in the building when it was too cold or wet to play outdoors. Movies, weddings, and Gold and Green balls were regular fare. Roller skating

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[88] Elmer W. Bird, interview, July 27, 1969.

and dance reviews were held at times. There were even dances held to send Mapleton boys off to war.[89]

When the new L.D.S. meeting house was built in the late 1930s, the Amusement Hall was sold to the city and has been used for town recreation programs. A kitchen was added and since that time, the Lions Club, Jaycees, and other organizations have used the hall for their meetings. The hall is large, although the ceiling is too low for a good gymnasium, and it is one of a few good places for large non-Mormon groups to gather for a social activity.

One of the best-attended activities held in the Mapleton Amusement Hall over the years has been the annual 49's dance. It started early New Year's Eve and ended early New Year's Day with a lot of merrymaking in between. The street in front of the building was lined with cars, and people who lived in the east part of town had a hard time getting home past them. And, although Mapleton does not enjoy, nor suffer, from the reputation of being a hard drinking town, it seems that there was always an ample supply of empty glass bottles left on the ground outside the building when morning came. The young men who passed the spot, on their way to church the next morning, were sorely tempted to place a well-thrown rock and hear the rewarding smash! It was a temptation all too often given in to, in the opinion of the adult population, but it was a grand experience for the youngsters. It was

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[89]Utah, Mapleton, Town Board, Minutes (1917), 123.

an experience, only slightly regreted, when the bicycle tires went flat on the next trip to the store.

Aaron Johnson and his family returned from Canada by 1910 or 1911. They and some of the other people put on plays and dramatic presentations in the hall. Dozens of plays were put on for the benefit of the local residents. When Aaron left town, as he frequently did, other talented local residents took over and did a very creditable job. Mapleton people enjoyed their live theater.

Softball became an important sport being played by the town from 1900 on. Some of these local teams were rather good. They traveled throughout the county playing all comers. As long as young Oscar Whiting was pitching for them, they did all right. Later, Mapleton produced a large number of good ball players, but as with most things, not any too many were produced at one time.

The town rented pastures for the teams to play in. These pastures were still used primarily to graze animals, but they could be used for ball parks with the following stipulations: (1) no matched games on Sunday; (2) no games while church was in session; (3) the pasture had to be cleaned up before and after the ball game. (The first part of rule number three was followed out of necessity, but the last part was not always strictly adhered to.)[90]

It was the generation of Mapleton people which played at the small school lot or at the pasture ball games during the 1920s and early 1930s that helped

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[90]Utah, Mapleton, Town Board, Minutes (1921), 140.

develop a better town program. Like the pastures the school lot had its own unique rules. If you could hit the ball over the fence (and anyone who could play ball at all could) it was a ground rule double. If you were a left hand or late hitter and put the ball into the girls' outhouse, it was good for a three base hit at least. If there were not any girls handy to go in and retrieve the ball, it was often food for a home run.[91]

The better programs involved the purchasing of more land to allow for a bigger ball field at the public school. These were used during the 1930s to late 1950s. They had backstops built by the Jaycees and were a great improvement over the old pastures. But they were very meager when compared to the Little League Program established in the 1950s. Still they were a decided improvement over the old pastures.

A glance at the Mapleton Town records during the 1901 to 1930 period would convince the reader that this small agricultural community sponsored musical development. It helped finance small musical groups, bought them instruments and uniforms, and provided them with places to practice.

One of the groups called themselves the Mapleton Brass Band and was a major part of the 1904, 24th of July celebration. The members were E. J. Marsbanks, Joseph Allan, Joseph Malmstrom, Levi Gregory Metcalf, Wayne Johnson, Charles Allan Jr., E. M. Snow, Charles Allan Sr., Tom Watson and Will Allan. After the ride the group would usually play a concert.

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[91]Ralph Harmer, interview, July 20, 1974.

It might be held in the early afternoon or toward evening, but many of the old timers felt that it was the highlight of the whole celebration.[92]

Leslie Wassom directed the band for a number of years, but dozens of players performed with the group. One night when Joe Allan, Carrel Waters, and a few others were practicing, they were playing a very lively number. Joe played the baritone horn and had a particularly fast and hard part to play. When the group finished, he laid his horn down on his lap, wiped his brow, and said, "I don't like that kind of music! You play like hell and get nowhere." A few minutes later the director told them to play another piece of music. All the members turned to a different piece of music and started to play. Mr. Wassom stopped and started the group again. It still sounded just as bad so he stopped the group again and demanded, "What in hell's the matter!" This only made the group break into gales of laughter. When things quieted down a little, the band members turned to the right pages and got back to work.[93]

During the early 1920s Frank Johnson and Austin Houtz went to the town board for more help for the band. The board okayed the purchase of drums, repair of instruments and the expenditure of $350.00 for new uniforms. Zenna Houtz Whiting directed this group of young musicians and they were paid

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[92]Elmer W. Bird, interview, July 27, 1969.

[93]Carrel A. Waters, interview, June 17, 1975.

a little for playing their Sunday night concerts and on the 24th of July.[94] By 1930 the Mapleton Brass Band was no longer operating. Most of the Mapleton students now played with their school band. Any band that was desired for the 24th of July celebration after that date came from out of town. Usually it was one of Springville school bands.

Other musicians like the Robinson Brothers' quartet, that sang for Mapleton residents shortly after the turn of the century, or the church choir that sang in the 1920s were typical Mapleton musical groups. The Robinson Brothers sang songs of the era and occasional nonsense or partisan songs like: "When the Democrats get in we'll be eatin' mighty thin."

The Mapleton Male Quartet won the church-wide competition sponsored by the Y. M. M. I. A. in 1923.[95] They were a lively group composed of Howard and Carrel Waters, Leslie Houtz, and Glenn Holley. They sang such songs as: "Bendemeer Stream," "Nightingale," "Poor Ned," "Just Smile," "Kentucky Babe," and many others. They had over four hundred songs in their repertoire.

In the 1930s a large male chorus was organized and performed. This group was assisted by the town board and had about 24 members, but it was an L. D. S. singing group. It was directed by Karl Nelson and included the members of the male quartet, Freeman Bird, Welby Warren, Leo

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[94] Utah, Mapleton, Town Board, Minutes (1927), 261.

[95] Glenn Holley, interview, June 17, 1975.

Marshbanks, and a number of others. Choirs and singing groups similar to the ones mentioned remained an important part of the community's cultural activities.

There was a great deal of interest about this time in the game of billiards. One of the local young men, later a member of the L. D. S. bishopric, asked permission of the town to build a pool hall. The request was turned down. Some forms of recreation were better than others in the eyes of the town fathers. As a result, the young men who wanted to play pool had to sneak off down to Springville or Spanish Fork.[96]

There was one other type of recreation that the town board would have liked to put an end to. It is one that still continues. It involves the clandestine activity of sharing the farmers crops by small groups of boys and girls. These raids planned from the church grounds or city park were especially frequent on warm summer nights.

These shadowy groups helped themselves to rhubarb, peas, and cherries in the early summer, along with June apples, raspberries, and strawberries. Later it was grapes, corn, watermelon, and cantelope time. Occasionally a chicken coupe or two was raided. Still, most of the local farmers did not mind too much if the youngsters did not take large amounts and were careful not to destroy the remaining crops. However, if one of the farmers became too hostile then the local boys and girls would feel an added

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[96]Utah, Mapleton, Town Board, Minutes (1921), 198.

challenge. If you could steal some of "Old Man _____'s" melons you became the local hero. You had to watch out for the town marshal, and it was foolish to throw your left overs around carelessly. That was a sure way to get caught.

When summer heat became unbearable the young people of Mapleton could usually be found close to a swimming hole. The west side youngsters cooled off at the Big Hollow. Those on the north side swam in Hobble Creek. The east side youngsters would swim in the Big Reservoir. The Big Hollow and the east side reservoir had serious mosquito problems, but it was worth putting up with them to get cooled off.[97]

Most of the swimming was done by groups of boys, and since most of them did not carry their suits along with them, the girls stayed away. Unless, of course, it was a planned outing. On these occasions, with proper dress, both boys and girls had a great time.

After the Strawberry canal was dug across the Mapleton bench in 1917 it became the most desirable swimming spot. In the area where it spills out of the wooden flume currents have carved out a nice hole that is constantly being changed by natural and boy-created currents. It was and is a fun place to cool off. However, it could be dangerous because of hidden sandbars along the edges. The danger must have created an added challenge because boys migrated to this spot to cool off in the summer.

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[97]Freeman C. Bird, interview, August 7, 1969.

For a few years the "flume" was not used so much. The town built a swimming pool as a W. P. A. project during the spring of 1941, and many of the townspeople swam there for the next few years.[98] It was located behind the Amusement Hall on East Maple Street. Ruel Jensen was in charge of the building project and the cement pool was quite a step forward for the small community. It operated for about six to eight years and then was closed down. It seems that a circulating chlorination system was mandatory in the eyes of the state and the Mapleton pool did not have one so the pool was closed. Mapleton youngsters then went back to swimming in the Strawberry canal with its fun but treacherous currents that never felt even a hint of chlorine.

Weddings in Mapleton during the 1901 to 1910 era were still often held in the homes. The brides parents were the expected hosts. When halls were available, they were sometimes rented, and the wedding celebrations were held there. A band was usually hired and a dance was held in conjunction with a wedding line to celebrate the event. Occasionally the bride and groom were sent off in different directions on the wedding night as a prank, but the town marshal usually stopped this kind of trick, and saw that the young couple had only to put up with a little harassment.[99]

The old town hall, the Wallace Johnson Hall, the Mapleton Amusement Hall, and the Mapleton Church have all taken their turns at housing these

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[98]Utah, Mapleton, Town Board, Minutes (1941), January 2.

[99]Alice C. Johnson, interview, June 26, 1969.

weddings. There are hundreds of pictures in Mapleton homes attesting to the happiness and satisfaction that families experienced at such events. They are an intricate part of Mapleton's cultural traditions.

The town's citizenry had always appreciated shady nooks and grassy play areas. Trees were planted by their homes, and by their halls and meeting houses. Even their schools had some type of shade planted nearby. So when the town board members decided to purchase a small part of the Roswell Darius Bird farm in March of 1940 to be used as a park only a few of the townspeople complained. Those few thought that the town was putting on fancy airs--paying $600.00 for Mapleton to have a park--what were things coming to?

One man commented that the town was just twenty years ahead of its time.[100] Perhaps that was true once, but you would have a hard time convincing the natives of that today. The park has become the center of Mapleton's summer recreation and family parties. That is why most of the townspeople are grateful to all the people who made the park possible.

There were several town boards and city councils involved and hundreds of hours of donated labor by local boy scout troops, Jaycees, Aaronic priesthood quorums, Lions Clubs and others. Elmer Wiscombe who originally oversaw the planting and seeding operation, Ralph Harmer and Hugh Hjorth who put in the water lines, Harold Givident who directed the Boy Scouts, and Robert Bird who helped plan the layout are just a few of the dozens of men and

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[100]Elmer W. Bird, interview, July 27, 1969.

young people who should receive recognition. Still, it is probably recognition enough that the many who helped can point to the park, or one of the later improvements, and say that he or she helped with that particular project. The park is where the 24th celebrations are now held. This celebration has become the Mapleton family reunion. Large numbers of former residents return to the park each July to visit.

One of the largest celebrations that the town of Mapleton ever sponsored was the celebration held during the summer of 1930 to commemorate the completion of their culinary water system. William T. Tew, Jr., was the chairman of the celebration with Parley P. Perry and George Murray assisting as committee members. This group and its sub-committee planned an outstanding but typical Mapleton celebration. If it was different it was only because it was one of the most enthusiastic celebrations that the town has seen. The committees, agenda, participants, and winners are as follows:

Program Committee

Aaron Mendenhall, Chairman
William T. Tew Jr.
Ella Bird
James Curtis
Amanda Binks

Sports Committee

Richard Bird, Chairman
George Murray
Dallas Holley
Fay Jensen
Marie Jensen
Mrs. Lee Diamond
Mrs. Howard Whiting
Mrs. Marcellus Nielsen

Agenda

Lamb Barbecue
Sports Activities
Cultural Program
Dance

Lamb Barbecue--donated by R. L. Mendenhall and John I. Holley

Sports Activities

Children's races--many participants and too many winners to name

Horse shoe pitching--won by Ralph Harmer and Frank Medved

Refreshment Committee

Austin Houtz, Chairman
Ernest Whiting
Welby Warren
Parley P. Perry
Arthur Hall
Ella Johnson
Ina Holley
Lucille Johnson

Boxing--Harold Harmer, David Dibble, Morris Bird, and Verl Jensen were participants

Ladies rooster race--won by Millie Bird

Horse pulling--heavy weight teams--James Wiscombe won first and Hugh B. Wing won second--light weight teams--Bert Whiting won first and Dallas Holley won second

Cultural Program

Song--America--sung by the entire congregation

Invocation--William T. Tew

Vocal duet--Harold and Glenn Holley

Talk--"An Epic of Early Mapleton Life: From Sage Brush to Roses," by Aaron B. Mendenhall

Instrumental--James Curtis

Vocal duet--Byron Mendenhall and Freeman C. Bird

Talk--J. L. Hill, sales manager of Pacific States Cast Iron and Pipe Co.

Vocal solo--Mrs. Hugh B. Wing Jr. of Boston

Vocal selections by the Peerless Quartet--Leslie Houtz, Glenn Holley, Carrel Waters and Howard Waters[101]

Dance

This last activity of the celebration was held at the Mapleton Amusement Hall.[102]

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[101] Mapleton, Citizens' Meeting Notes, July 21, 1930.

[102] Carrel A. Waters, interview, June 17, 1975.

In addition to the many activities mentioned that took place in Mapleton the local people attended many events in Springville. They participated in sports, art projects, band programs and a variety of other cultural activities with their Springville relatives or through school programs.

Between September 3, 1901, when Mapleton formed its first civil government and the end of World War II the community had developed along certain recognizable lines. The Mormon leaders took an active role in the civil government and resisted splintering forces throughout the period. The people's sense of community developed further and the town leaders encouraged cultural development in their schools, church activities, and recreation. In many ways the small scattered community parallels the drive for culture and prestige experienced by larger cities in the United States. While they were not as large as Chicago or San Francisco (the population had reached 907 by 1940),[103] there were still some of the same forces pushing the town to be the "best" as were present in large communities.[104]

Water would play a significant role in the town's growth and development throughout the period. However, the town's economic pattern was mixed. Many men would try to make a living by farming but only a few would be able to succeed at it without subsidizing their incomes from other sources.

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[103] U.S., Department of Commerce, Bureau of the Census, Sixteenth Census of the United States, 1940: Number of Inhabitants, Vol. I, p. 1083.

[104] Bradford Luckingham, "The City in the Westward Movement: A Bibliographical Note," Western Historical Quarterly, V (July 1975), 296-302.

Throughout the period many of the men in the community, as well as wives and children, would have to leave town to find work because of the limited number of secondary occupations available in town. This situation kept families moving out of Mapleton for a few years and then when they were financially able they would move back.

The last recognizable trait about the community during this period was that family, church and a person's job had more influence on townspeople than World War I, the Great Depression, or World War II. These last three events were very newsworthy, but Mapleton became the town it was in 1945 because of the push of community leaders and the influence of family, church, and jobs.

CHAPTER VI

SUMMARY AND CONCLUSIONS

Mapleton is a small city that is rapidly approaching bedroom community status. It was established on the bench lands in the southeast end of Utah County between Hobble Creek and Spanish Fork River at the base of a mountain that the natives call Sierra Bonita.

There is little known about the area prior to the coming of the Mormons, but small bands of Indians lived in the area and traveled across the bench lands to their winter or summer homes.

In 1776 the Escalante-Dominguez expedition traveled through the area exploring a route from Sante Fe, New Mexico to Monterey, California. From this time until the 1850s Spanish traders came to the area to trade with the Indians. This trade was opposed by the Mormons in the 1850s because the Spanish traders often bought Indian children and sold them as slaves.

The bench was used as grazing area by both the Springville and Spanish Fork communities during the 1850s and 1860s. But some communal attempts were made at opening up the farm lands for cultivation as early as 1856 by Springville settlers. These first attempts failed and the actual settlement of the bench dates from the early 1870s.

Most of the people who moved to Mapleton were from Springville. Some of them were also early settlers of Springville and many of the rest were children

of early Springville settlers. There were also a few families from Spanish Fork that moved to the bench and played an active role in the community.

The major reason for going to Mapleton was to obtain inexpensive farm land. Much of the land was homesteaded or pre-empted by polygamists or their families which allowed those large families to obtain farms they might never have been able to afford otherwise. However, most of the land was settled by non-polygamists.

The early settlers worked together to develop the irrigation and road systems which were placed under the direction of Springville City until 1901. They remained satisfied with this arrangement until a strong community spirit developed on the Union Bench.

The sense of community and the drive for a new town government developed after the establishment of the L.D.S. ward on the bench in 1888. As a result, the Mapleton Ward became the organizer for many civic, cultural, and religious activities. The ward leaders also took an active part in Mapleton's separation from the parent community of Springville.

The separation of the two communities occurred because of several factors: Mapleton's heightened sense of community, the growing dissatisfaction with the Springville councils' solutions to Mapleton problems, a major irrigation controversy, and the realization by town leaders that the county could offer them an alternative system of government. These factors established a desire in the Mapleton leaders, most of whom were active Mormons, to push for their own

town government. This action was successful and by September 3, 1901 Mapleton had officially separated from Springville.

For several years after the separation the working relationship between the two communities was very strained. The years between 1901 and 1907 were especially bad. The two towns were involved in a major lawsuit over water rights and many Springville people thought Mapleton people were stealing their water. Regardless of how close a relationship there had been between the two communities prior to 1901, Springville felt that water theft was not to be tolerated. Mapleton citizens felt that they had only taken control of the water to which they were justly entitled.

The matter first went to the county courts to be settled and Springville won control of the basic system, but Mapleton challenged that decision and took the case to the State Supreme Court. In the meantime a new factor had entered the controversy. A major new water supply had been discussed for the county. The Strawberry project had the possibility of bringing water to the Springville-Mapleton area in unprecedented amounts and in 1918 it did.

The project planners proposed to bring water from the Colorado River drainage area in Strawberry Valley through a tunnel and down Diamond Creek to Spanish Fork River. Here the water would be made available to those areas which were situated below the new water supply. Mapleton could dig a canal to the source because it lay adjacent to it. Springville, however, would have to have a canal across Mapleton bench or be a part of their system if they were to obtain water from the project high enough to do them any good. This realization

encouraged the compromise that was worked out between the two communities in 1907. From that time on a close relationship was developed between them.

The Mormon leaders played a dominant role in both civic and spiritual life of the community between 1901 and 1945. The list of town officers for the period reads like a "who's who" in the Mapleton ward. There were men who served the community in civil jobs who were less active in the L.D.S. church, however, they were well respected, hard working types with high moral values.

Only a few non-Mormons have served in the civil government of the town but no campaigns have ever been waged against them. The problem for non-Mormons has been one of gaining recognition while not being involved with the L.D.S. church which provides great opportunity for recognition within the community.

Several trends emerged or continued during the 1901-1946 period. The sense of community developed even stronger. Various civic, church and cultural groups pushed for cultural developments and improvement of physical facilities in a manner similar to their big city counterparts. Most people worked at more than one job and they would often have to leave the community to find work. The L.D.S. church remained at the center of cultural activities, but service clubs were developing to help organize and plan for the community's benefit. This allowed the non-Mormon families to get involved in civic affairs by 1945.

The coming of Strawberry project water in 1918 had a strong economic impact on Mapleton. It encouraged farmers to divide their land with their

children and more intensively farm it. This type of farming promised them some hope for economic success on the smaller farms. However, the long term trend was still toward most Mapleton farmers working second jobs, and many of the people leaving town to find work.

World War I had its effect on the Mapleton community. Two of its young men died as a result. But the typical family heard or read of its events without it really changing their life much.

The Great Depression had more serious consequences. Most of the families saw its effects. Some of their neighbors or even their own parents or family were out of work. Many people eventually found work on W.P.A. or government jobs. Others found their own jobs and worked long hours to make ends meet. However, most of them had enough to eat and only a few people actually lost their homes.

World War II affected the Mapleton people because many of the young men had to leave to go to war. Three of them did not return and the community mourned them. Still, the most important influence on most people's lives during the 1901 to 1945 period was not the wars nor the depression. It was a combination of the family, the influence of their church, and their success on the job. These last three items influenced the Mapleton community more than more newsworthy events.

At the end of World War II Mapleton was still thought of as a small scattered farming community. Most of its families lived in solid frame or brick homes and were modernizing them as rapidly as finances and available materials

would allow. The town had a well developed sense of community even though many families moved into town and others left each year. A large number of these families moving in were in reality former Mapleton people moving back to town.

In 1945 the community had only a few established businesses which was a long standing pattern and the town needed improved roads. There were elements in the community, nevertheless, which wanted Mapleton to grow and develop. As a result, they were poised and ready to push road, water, sewer, economic, and many other types of development. There were even community leaders who wanted Mapleton to become a third class city. Bedroom community growth problems were on the horizon.

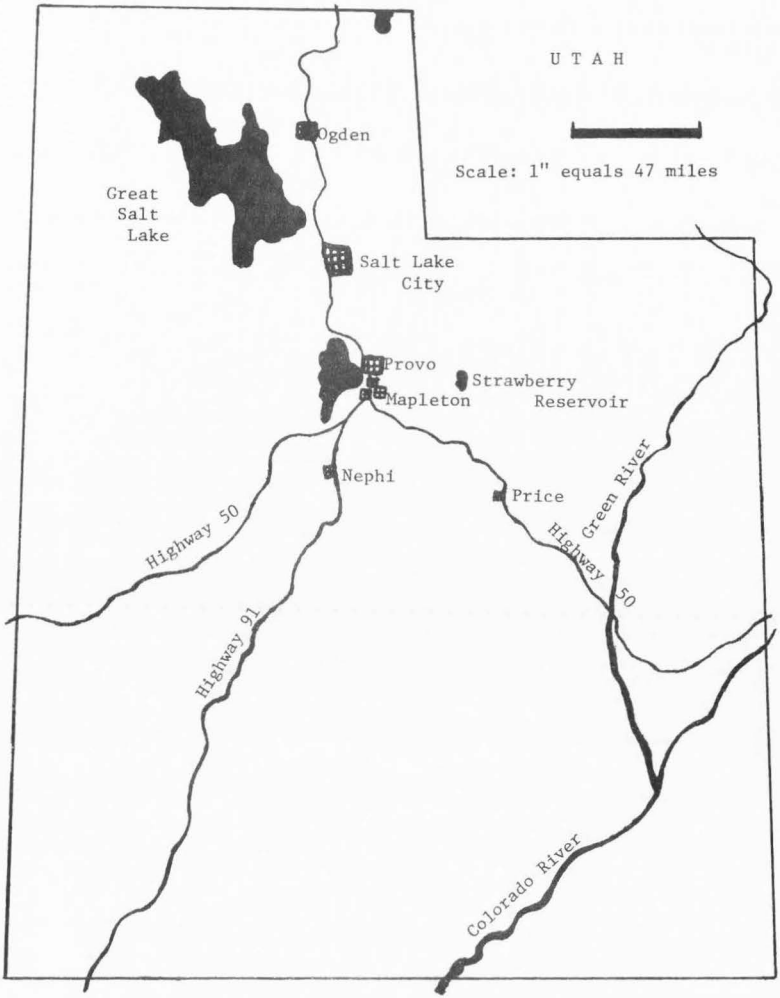

Figure 1. Map of Utah showing Mapleton in relationship to other Utah communities and well known landmarks.

Figure 2. Map showing Mapleton in relationship to nearby Utah County cities and Spanish Fork Canyon.

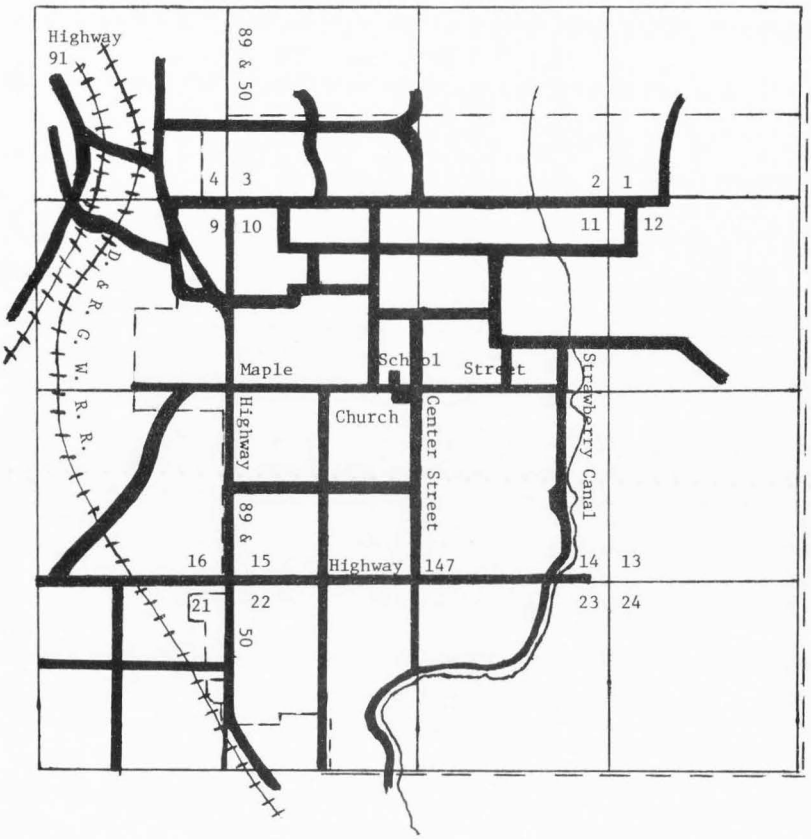

Figure 3. Mapleton Town Map: 1945.
One section equals one square mile.

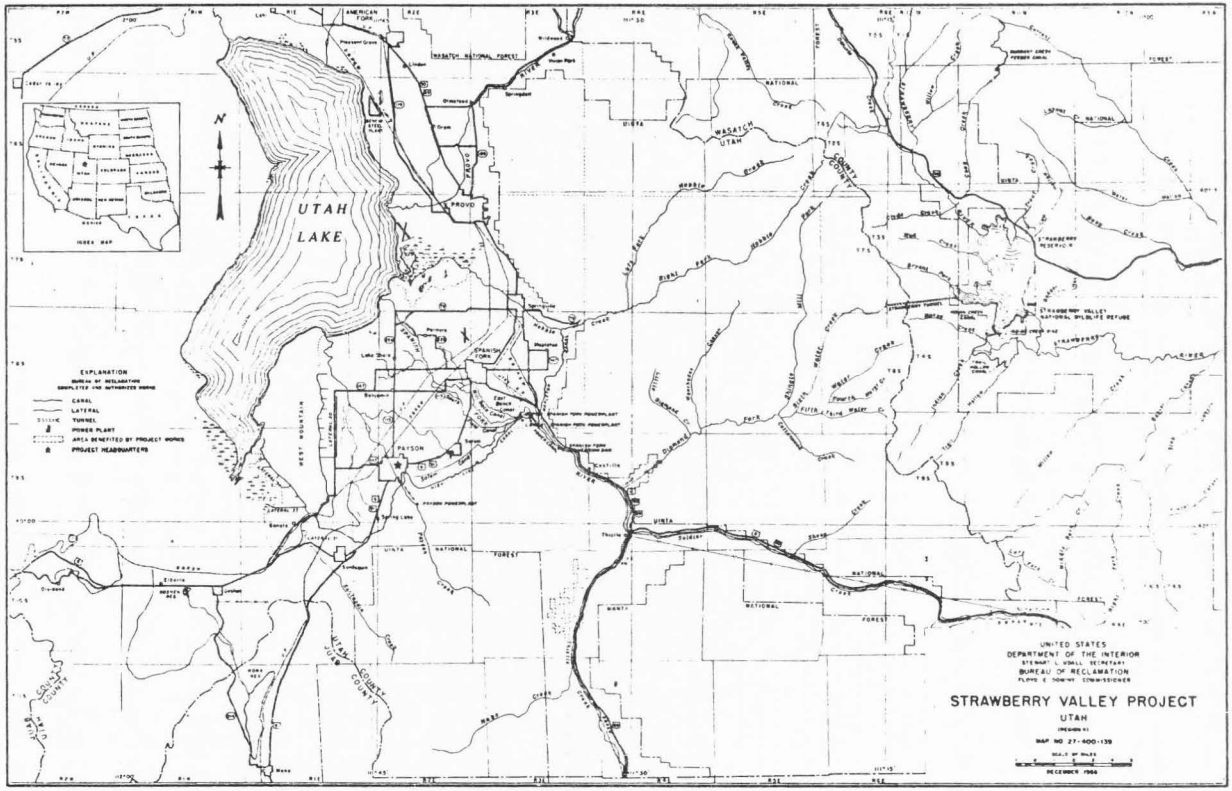

Figure 4. The Strawberry Valley Project.

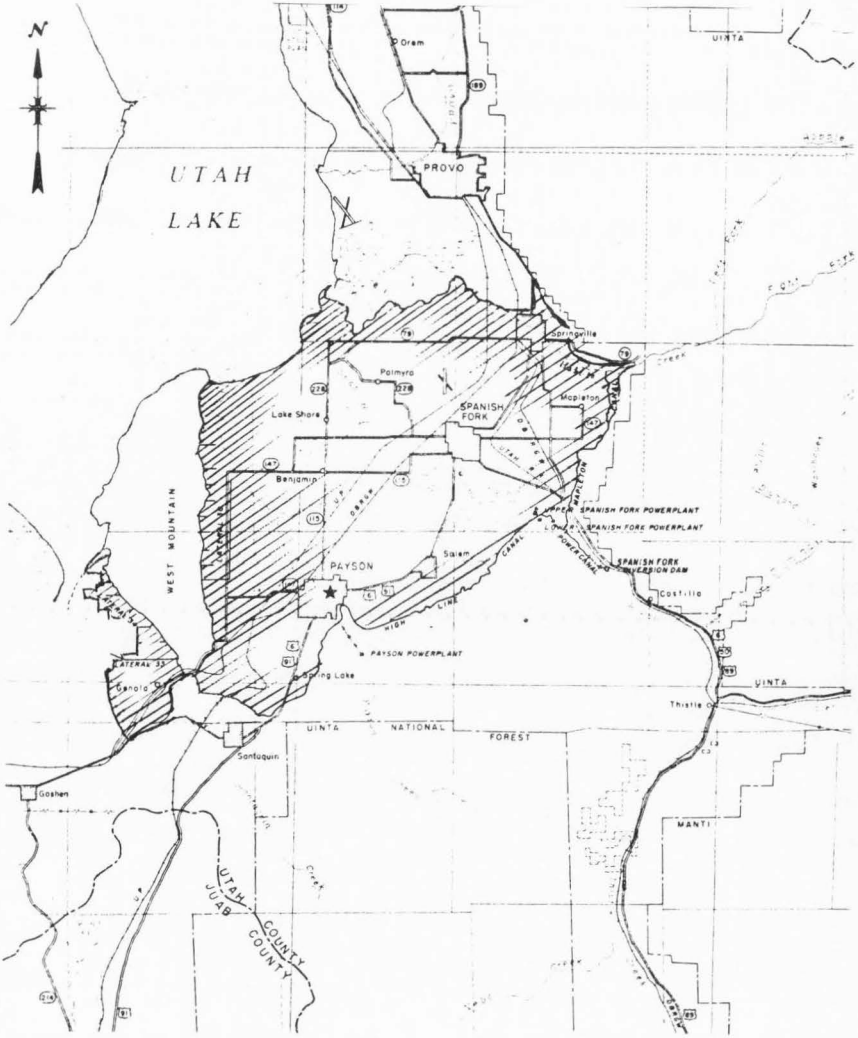

Figure 5. Map showing land irrigated by the Strawberry Project.

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