

# HISTORY OF THE BUTLERVILLE AREA





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SALT LAKE BRIGHTON STAKE RELIEF SOCIETY  
SESQUICENTENNIAL HISTORY PROJECT  
JULY 1997



**Published by**  
**Salt Lake Brighton Stake Relief Society**  
**Church of Jesus Christ of Latter-Day Saints**  
**Cottonwood Heights, Utah**

**July 1997**

**Cover picture –Deseret News Paper Mill (The Granite Paper Mill - The Old Mill)**



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As I reflect upon this choice area in which we live and upon the blessing it is to have raised our family among the good people who live here, I have poignant feelings about the special place this area holds in our lives. I love the physical features of these spectacular mountains. I feel it a privilege to live between these two majestic canyons with their mountain streams that nurture the valley below. I sense a greater appreciation for those who first settled here and developed this portion of the Salt Lake Valley. The historical events that occurred in these canyons and in their valley surroundings are sources of pride in our area. I revere the pioneer spirit that led to the establishment of cabins, mills, farms, orchards, churches, schools, and homes in these mountain foothills.

It is my desire that we may honor this pioneer heritage and spirit and maintain into the future the quality of life we enjoy in this unique location. It is my hope that we will strive unitedly to make our homes, our neighborhoods, our schools, and our community reflect the love and the pride that we share in this choice place we call home.

President H. Brent Carroll  
Salt Lake Brighton Stake



## INTRODUCTION

When our family first moved into our home on Bridgeport Avenue in 1971, we were not aware of the rich pioneer history of the area. I got my first glimpse into some of that history when my daughter, who was a student at Cottonwood Heights Elementary, was given a school assignment. Each student was required to interview someone in the area and bring back information to share with the class. Neighbors suggested we contact Asa Bowthorpe, an early area resident who lived across the street from Cottonwood Heights Elementary. That recommendation proved to be perfect, and an adventure. The adventure began as my daughter and I were welcomed into his home. Everything about Asa Bowthorpe was intriguing as he embarked on a trip of memories back to the early days of what is now called Cottonwood Heights, but which he referred to as Butlerville.

One remembrance was particularly interesting to me. Asa related how, when his father first purchased the bench property above Little Cottonwood Creek, their family could stand on the ridge, look down where Creek Road now winds along the valley floor, and see Indian encampments. Since that day I sometimes stand in our back yard, look down on the same valley, now filled with homes, and picture crude Indian shelters. My daughter and I were so intrigued by all Mr. Bowthorpe was telling us that when he said he could remember no more, we were not ready for him to end.

Since that interview I have come across bits of area history, but I have often thought I should take time to learn more. Two events helped me decide now was the time. First, this being the year we celebrate the Pioneer Sesquicentennial. Second, my being called as Literacy Specialist in the Salt Lake Brighton Stake Relief Society. As I considered ways families in our stake could commemorate the Pioneer Sesquicentennial, I was struck with the thought that now was the time to share the recollections of Asa Bowthorpe and other early residents, research additional information, and compile a brief history of the Butlerville area. Hopefully, this history would help bring to mind the rich Pioneer heritage we all enjoy. The following statement by President Gordon B. Hinckley suggests the importance of honoring our Pioneer heritage:

"It is good to look to the past to gain appreciation for the present and perspective for the future. It is good to look upon the virtues of those who have gone before, to gain strength for whatever lies ahead. It is good to reflect upon the work of those who labored so hard and gained so little in this world, but out of whose dreams and early plans, so well nurtured, has come a great harvest of which we are the beneficiaries. Their tremendous example can become a compelling motivation for us all, for each of us is a pioneer in his own life."

Truly, we who live in this area at this time in history are the beneficiaries of the sacrifice and effort of early settlers who came here, built homes, established businesses, and helped the area blossom.



During my research I came across interesting bits of information such as the Indian name for Little Cottonwood Creek, Wa-Ka-Ne-Kin, where the Bowthorpe family used to see their encampments. More importantly, I came to realize that the settlement of Butlerville was closely connected with the nearby canyons where sawmills, gold and silver mines, granite quarries, and a paper mill were built. I have included information on how each of these areas affected the establishment of Butlerville.

Because I wanted this history to be more than facts and dates, I have included personal histories and journal excerpts. Hopefully, these entries will provide insight into how the early settlers lived and felt. Some of these histories I discovered while searching through books in the LDS Church Family History Library, Utah State History Library, and the LDS Church Archives. I was especially thrilled to find in the archives, almost by accident, the diary of Mark Hopward Bleazard, an early resident of Butlerville. He, his wife, family, and local residents, the Butlers, McGhies, Maxfields, and others, came to life in his journal. There are spelling and other discrepancies in these journals, I have left them as they were originally written. I have included additional information, in parentheses, when I felt clarification would be helpful.

I appreciate the Stake Relief Society Presidency, Sharon Christensen, Sharon Cloward, and Kenna Perry, for their support and encouragement during this project. I want to thank Judy Draper, Gloria Hansen, Beverly Newson, Jean Poulsen, and Jean Bowthorpe Taylor for sharing information and family journals that have added a personal aspect to this history. I want to give special thanks to Rosalyn Ostler for proof-reading, and my husband, Sherman, for cheerfully seeing me through numerous computer-related requests.

Hopefully, this history will be as interesting to read as it was for me to compile.

Judith B. Butters  
LDS Salt Lake Brighton Stake Relief Society - Literacy Specialist



## BUTLERVILLE WAS "THE PLACE!"

Over the years residents living on the benches southeast of Salt Lake City, between Big and Little Cottonwood Canyons, have found it challenging to know where they actually reside. For years the telephone directory placed the area in Holladay. Even though the area is often referred to as Cottonwood Heights, Salt Lake City appears on all mail. No matter how confused things may seem today, there was a time when everyone knew for certain where they resided - Butlerville.

When the Latter Day Saint pioneers first arrived in the Salt Lake Valley on July 24, 1847, vast fields of sagebrush stretched to the Great Salt Lake. A few trees grew along stream beds. Until that day Indians were the only people to call the valley "home." It was late in the growing season. Crops needed to be planted, and shelter arranged for. Exploration of the area determined the mountains were the major sources of water and timber. One pioneer journal recorded, "not even a load of wood could be gathered without climbing the hill." The pioneers knew they would have to work hard if they were going to build a "Zion" in the tops of the mountains. They began immediately.

Salt Lake City and other early settlements were laid out in an orderly manner, according to Brigham Young's precise directions. As pioneer converts and other settlers continued to flood the valley, settlements began to spring up randomly. What was to become Butlerville was settled because the pioneers needed what the area had to offer - timber, water, farm land, minerals, and granite rock.

Shelter was one of the pioneers' first concerns. Trees needed to construct homes and other buildings were found in the canyons southeast of the city. At first, rough-cut logs were used. The need for milled lumber led to sawmills being built in the canyons. The distance from the sawmills to the city was too far for the wagon teams to complete in one day. A stopover sprang up at the mouth of Big Cottonwood Canyon. Here, teamsters would rest before they continued their journey. Homes, stores, a blacksmith shop, and a boardinghouse quickly appeared. Many of the teamsters and sawyers chose to make this thriving settlement their home.

The pioneers knew they must harvest bountiful crops if they were to survive in this mountain desert, but the ground had never been tilled before. The valley was covered with little more than grass and sagebrush. If the saints were going to make this arid valley their home, water was needed to irrigate crops and for use in their homes. A means of getting water from the mountain streams to the fields and homes was needed. As plans were devised to bring the water from the mountains to the valley, ditch companies were formed.

Men from each community spent part of the day digging irrigation ditches. Each man was given one rod or share of water stock for each rod of ditch he dug. A number of ditches were completed, and dams were built in the canyons to store water for summer irrigation. Brown & Sanford, Little Willow, Butler, and McGhie were the main irrigation companies. By 1894



a power house was built in Big Cottonwood Canyon to furnish electricity for the valley; however, Butlerville did not receive electricity until 1918.

A few years after the pioneers arrived in the valley silver, lead, and other valuable minerals were discovered in both Big and Little Cottonwood Canyons. As early as 1863 mines were in full operation. Settlements along the east bench between the two canyons provided supplies and shelter for the prospectors, miners, and teamsters.

Shortly after the saints arrived in the Salt Lake Valley, Brigham Young dedicated the site where the Salt Lake Temple now stands. At the 1852 General Conference of the Church, members gave their sustaining vote to build the temple. On April 6, 1853, construction began. The original cornerstones and broad footings were of "firestone" quarried in Red Butte Canyon, near Emigration Canyon. In 1858 the footings were covered, to hide them from the approaching Johnston's army. When they were uncovered, it was discovered that the sandstone footings had cracked. It was evident a stronger material was needed. By this time granite was being quarried at the mouth of Little Cottonwood Canyon. It was decided to use granite from these quarries for the Temple construction.

The only drawback to this plan was the twenty miles between the quarry and the Temple site. Stones weighing two to six thousand pounds were loaded on wagons. Anywhere from four to eight toiling oxen would pull the heavy wagons to the Temple site. This journey required three or four days. The wagons traveled from the quarry site, north along the South Fork Little Cottonwood Road (present-day Danish Road), often stopping at Emmaville. The trail continued along Butlerville bench, through a present-day residential area just west of the LDS Stake Center at Danish Road and Bengal Boulevard. From there, the teams followed a downhill course, south of where Butler Middle School is now located, through present-day Cottonwood Heights Elementary, continuing on to what old-timers called "Colebrook's Corner" (7000 South and 2000 East). After resting, the wagon teams continued along present-day Highland Drive to a field on the northeast corner of 5600 South and Vine, then on to the Temple site. At first, the quarrymen and teamsters lived in rude shelters on the hillsides near their work. Eventually, cookhouses, boarding houses, stables, and stores were built in near-by settlements, and along the wagon route to provide needed supplies and housing.

The bench areas, at the foot of the mountains, were originally covered with bunch grass. This grass made excellent pasturage for cattle. In the evening the animals were turned loose to graze. In the morning the men would go to the hills to search for their cattle. Each man had a different brand, so it was easy to distinguish which animals belonged to him.

Farming was also an important part of life in Butlerville and attracted many settlers. Bunch grass and sagebrush had to be cleared before anything could be planted. Homes now cover the land where huge productive orchards once stood. Fruit from these orchards was extremely delicious and in demand by local residents. It was also shipped to other areas. One of the residents, Mr. Kasuga, developed a new strain of strawberries. Beef, chicken, turkey, and eggs were also produced.



It states in the *History Atlas of Mormonism* that the Amasa Lyman pioneer company, which arrived in the Salt Lake Valley in 1847, homesteaded the land between Big and Little Cottonwood Creeks. Three names are associated with the early settlers in the Butlerville area; Wilkins, Butler, and McGhie. The first recorded settler, Thomas Wilkins, built a home in the area around 1869; however, a few years later he moved. The Butler and McGhie families came and stayed.

The Hannah Barker and Samuel Butler family were LDS converts. They lived in Indiana, where Hannah died in 1856. In 1857, Samuel Butler, six sons (Philander, Leander, Alva, Neri, Eri, and Alma), and one daughter, Miranda, immigrated to Utah. They settled in South Cottonwood for a while, but then moved to an area at the mouth of Big Cottonwood Canyon. One morning, when the brothers awoke, they found their father had taken their sister and headed to California - abandoning them. A letter Samuel Butler wrote to Brigham Young from California in 1865 details the strong feelings Samuel had against President Young and why he had chosen to leave the Saints and travel on to California. One son, Alma, moved to Bountiful, Utah, but five of the Butler brothers stayed, built homes, worked in the sawmills and mines, and became an important part of Butlerville history.

The McGhies consisted of four brothers (William, Sant, John, and Tom), and several sisters. Sant was one of the first workers for the Utah Power and Light Company when they built a plant in Big Cottonwood Canyon. William, John, and Tom all had farms, located between Big and Little Cottonwood Canyons.

Many families moved into the area and helped it grow. Mr. Whitney homesteaded the land on and just below Butler Hill. He donated land for the first log school where the Butler warehouse now stands. Jack Cornwall owned and farmed land on what is now Wasatch Boulevard. Hyrum Covert settled property near the Cornwalls. The Andrew Hansen family was the first to homestead property along what is now called Danish Road. Marshall Hunt, who had been a company commander of the famed Mormon Battalion, settled near the mouth of Big Cottonwood Canyon. After a few years he was sent to help colonize Snowflake, Arizona. Richard H. Staker had one of the first fruit orchards in the vicinity and also ran the first grocery store; established about 1894. Eri Butler was a blacksmith and had his shop near the mouth of Big Cottonwood Canyon, directly behind Mr. Staker's orchard. Philander Butler owned a sawmill and a brewery. Neri Butler owned two sawmills in Big Cottonwood Canyon. Alva Butler operated a sawmill and farmed land he had homesteaded. Leander Butler was a farmer and owned a large farm near the mouth of the canyon. William Blair had a home near the mouth of Little Cottonwood Canyon. He spent most of his life hauling ore and lumber out of the canyons. Robert Ritter, Silas Jones, James Harrop, George Lowe, Charles Boyce, Amaxy Brown, David Hilton, and Charles Wootton were all early settlers. William Charles became the first constable. John Harrop was the first Justice of the Peace. Nathan Staker was a storekeeper, managed an orchard, and was foreman of the Deseret News Paper Mill (Granite Paper Mill). William McGhie Sr. was Butlerville's first postmaster. Many descendants of these early pioneer families still reside in the area today.





Butler Brothers  
Left to right - Alma, Alva, Leander, Neri, Philiander, and Eri



As the area continued to grow, it seemed advisable to have a community name. A meeting was called and several names were considered, Butlerville and McGhieville being among them. When a vote was taken, Butlerville was victorious. It is recorded, by those present, that the name of Butlerville was chosen because there was one more Butler brother than McGhie to cast a vote.

In some histories, a second account of how Butlerville got its name states it was to honor Alva Butler, first LDS Bishop in the area. However, this account is disputed. For instance, in John Van Cott's book "Utah Place Names" he states the area was officially called Butlerville by 1872. This date is over twenty-five years before the first ward was organized in 1901. Therefore, the account of the vote between Butlerville and McGhieville is considered correct.

The name Butlerville prevailed until 1950 when real estate developers decided a new name would be more attractive to potential buyers. J.D. Fife Sr., a Butlerville landowner, was responsible for the change. In 1937, Fife had a Mr. L.C. Monson draw a map of the community to illustrate prospective land development which had the following caption:

Map of Butlerville, Utah Showing Proposed New Road and Building Sites for Cottonwood Heights County Homes and Acreage, 1937.

This change caused the name confusion. In 1980 Mrs. Harris, an original Butlerville residents, says of the change, "There was considerable resentment among the descendants of the Butler family when the name was changed. And, as I think about it now, we should have kept the old name. I still tell people the area is Butlerville."

No matter what the name, this beautiful area is truly "THE PLACE" to live



## **RECOLLECTIONS OF EARLY BUTLERVILLE**

**By Asa Bowthorpe**

Asa Bowthorpe was born in 1887 in Holladay. He was one of four sons (Asa, Wilford, Clarence, and Hamner) of William and Christina Reynolds Bowthorpe. Christina was the daughter of Christina McNeal who came across the plains with the Martin and Willie Handcart Company. William Bowthorpe and his four sons bought farm property along the bench (now Bengal Boulevard, where Cannon Mortuary is located). They traveled from Holladay to work the farm. Later Asa Bowthorpe and his wife, Estella Staker, were given this farm property. They built a home and became permanent residents of Butlerville. The following incidents are Asa Bowthorpe's recollections of life in Butlerville:

### **THE ICE HOUSE**

"I wonder, as I think of the old times, what has happened to the cold winters we used to have. I remember the old ice pond about a half mile east of the old mill, where ice was harvested two or three times each winter. This was long before refrigeration, and the blocks of ice were stored and used by the people in the area.

"People would gather on harvest day. The ice would be sawed in blocks about two feet square and pulled from the pond by horses. An ice storage building stood near by, made of stone and partly filled with sawdust. The blocks of ice would be carried to this building, stacked in layers, and covered with sawdust to slow down the melting. Then, another layer would be put on top and covered with more sawdust.

"Most of this ice was used for making good home-made ice cream. Nearly every family had their cows and chickens to furnish cream and eggs for this special treat in warm weather."

### **SLEIGHING ON BUTLER HILL**

"In years past, Butler Hill was used by people from all over Salt Lake Valley for sleighing parties. Hardly a winter evening passed without a roaring bonfire at the top of the hill and great numbers of laughing riders going up and down the hill. Oil-surfaced roads and congested traffic have put an end to this sport, but it still lingers in the minds of the old-timers."

### **THE FIRST SCHOOL IN BUTLERVILLE**

"The first school established in Butlerville was a two room shack. It was situated in a hollow about one quarter mile east of the paper mill, near Big Cottonwood Creek. Nettie Ritter, later to become Mrs. Newcomer, was the first teacher. There were about twenty pupils in her class. This school operated until about 1885. At that time Mr. Whitney donated a few acres of land where a one room log school with a lean-to was built. The lean-to was used for



hanging coats and dinner pails. This small school was built where the church now stands on the crest of what was called Butler Hill (7000 South 2700 East).

"In 1893, a large brick room was added adjacent to the log room. A few years later four more classrooms, a hallway, and a bell-tower were built on the west end of the building, making what was, at that time, considered quite a modern school.

"Drinking water was carried from an open ditch in a bucket, and was dipped from this bucket with a long-handled dipper. The green coloring in the water was from the horses and cows who came to the ditch to drink.

"Sanitary conditions were not the best. The old outside outhouses were in vogue, and it was quite a trip there and back, especially in the winter. In spite of everything, there is no record of any serious epidemics because of the poor conditions.

"About 1901, a bell tower was added to the school. Each morning, the bell announced the beginning of the school day and could be heard all over the valley. Boys anxiously awaited their turn to ring the bell by pulling the rope which hung from the tower. It took two or three of the smaller boys to furnish the weight needed to ring the heavy bell. Other boys liked to annoy the principal or janitor by ringing the bell at the wrong time. At times the old bell tower was a mischief-making hide-out, and often the bell would ring at all hours of the night, much to the dismay of people in the vicinity. This school was used until 1923."

In 1923 the church and the school district exchanged properties. A new school was built on the south side of the road and more playground space was provided. Over the years the school has continued to be updated. Today it is known as Butler Elementary. The Butler LDS Church has also been remodeled and is still in use.

### **MCGHIE SPRINGS by Merlin Butler**

"McGhie Springs was a beautiful stream of clear spring water that came out of the foothills at the south end of the canyon at what was called the forks of the road. About three second feet of water ran in an open ditch and was partially used in the irrigation of the old McGhie place which was later bought by Hyrum Covert. I remember, as a boy, this stream. The banks on both sides were lined with watercress, and the water fairly seething with trout. These water rights were later sold, or practically given to Murray City and piped into a reservoir at 1500 East 7000 South where it is stored for distribution throughout Murray."



## CRICKETS AND GRASSHOPPERS

There is a story told of William Bowthorpe. In 1853 he had eleven acres of wheat which was about four inches high. One morning, before breakfast, the crickets swarmed over the field, and within a short time there was not a blade of wheat left. He, like many others, had no means by which he could plant another crop.

During the summers of 1854 and 1855 the early settlers experienced a devastating grasshopper plague. The grasshoppers would destroy the wheat crops by eating the tops off the wheat stalk. The settlers tried every way they could think of to try to save their crops. One method was devised by attaching a braided leather lariat to the end of a stick. The women and children would move through the wheat fields hitting the stalks of wheat with the lariat. They hoped this method would scare the grasshoppers and keep them moving so they couldn't eat the wheat. This method did keep some of the grasshoppers moving, but thousands always came to take their place on the wheat stalks.

During the grasshopper plague, Milo Andrus was only six years old. He told of an ingenious chicken coop on wheels the men built to get rid of the grasshoppers. The men pulled the coop into the fields, where the chickens were turned loose to eat the grasshoppers. Sadly, this contraption failed.

It was not until the following spring that the settlers were able to finally eradicate the grasshoppers. Before the grasshoppers had grown wings, they drove them into trenches filled with water where they drowned.

Many of the settlers' crops were completely destroyed. They gathered wild sunflower seeds, which the grasshoppers would not eat, to grind and use to make bread until they could grow another crop the following year.

The early settlers had to struggle with the damage done by locusts and grasshoppers many times during the first years in the Salt Lake Valley. In a Deseret News article dated August 28, 1867, Edward Stevenson wrote:

"The locusts have done much more damage at Big Cottonwood than in the city. Trees are entirely stripped bare. Not a vestige of green is to be seen in places; clover, grass, small grain, corn, carrots, and other things have been taken indiscriminately. In one place where the ground was not under cultivation, the weeds were perfectly stripped and looked like a patch of stiff, fine cord, stretching out and upwards in various directions. Some of the plants of the castor beans in Bishop Brinton's garden had never been touched and presented a marked contrast to the bare and leafless boughs and twigs of the surrounding trees."



**EXCERPTS FROM THE DIARY OF MARK HOPWOOD BLEAZARD  
EARLY BUTLERVILLE RESIDENT**

- Dec. 4<sup>th</sup> 1886 I went to S.L. City and bought this book, and done a little shopping, and returned home.
- Sunday the 5<sup>th</sup> I went to Sunday School and to Meeting, and also to a teachers meeting.
- Monday I worked on Leander Butler's house, and put in 3 doors and put on the inside casings and 4 door frames.
- Friday - Saturday - Monday I worked at the paper mill.
- Tuesday Annie (wife) was sick, and I had to stop at home.
- Wednesday morning Annie was a little better and I went to work at the mill.
- Friday I worked at the paper mill, and came home rather late, for Christmas Eve, but we did not happen to have any money to spend for Christmas so I thought I must work and try to get something for new years.
- Christmas morning I went out to catch the horses, and I had a hard time to get them, but finally I got them, and we all went to the children's dance in the afternoon.
- Sunday we all went up to meeting. Brother Butler called me up to preach. I talked a few minutes and then Brother Leander Butler and Bro. Hansen, and Alva Butler spoke to us a few minutes. After meeting mutual convened and we had a very good meeting.
- Saturday January 1<sup>st</sup> 1887 I celebrated the new year by working hard. I had considerable work to do at the mill and Richard Maxfield wanted his house done so I had to go at it on new years day. I put on the architrave on two door frames and 3 window frames and put down the trace with molding.
- Sunday I went to Sandy to Seventies meeting. One of the brethren spoke of the Liberals organizing what is known as Loyal League and said they were wielding a very great influence against the Saints for their overthrow.
- Monday (Jan 3, 1887) I worked at Maxfields and most finished the contract, and they moved into the house.
- Saturday (19<sup>th</sup>) I worked at the mill untill about half past 3 P.M. when James Burst came, and said that I was to come home as quick as I could, and when I got home I found Annie (wife) very sick, and about 5 Oclock P.M. there was a little girl (new-born daughter) come to our house she looked very thin and small, we called her Bertha.



- Sunday, We were very busy here at home. Annie was very sick, and the Baby was very weak and couldn't suck.
- Monday we had plenty to do with the sick folks.
- Tuesday our sick folks were somewhat better, the baby started to nurse in the evening for the first time for which we thanked the Lord.
- Monday (February) I worked at the mill and James Harrop got his finger cut in the paper cutter and Mr. Lambert took him in town to Dr. Andersson and had it sewed and fixed up.
- Tuesday March 1<sup>st</sup> I worked at the mill making a step ladder and doing some other jobs and Joseph Steaker got his fingers in the calenders, and took some of the skin off.
- Thursday We all went to Fast Meeting and we had Brother Charles C. Lambert at meeting and he talked to us a great deal about Joseph Smith and Nauvoo. He also blessed Bertha. (Mar. 3, 1887)
- Tuesday I stopped out home to try to get some plowing done, and we done a little. Orson come out from town and told the sad news of Lucy's little Delbert's death at about 3 O'clock this morning, he died of pneumonia. Orson said they were going to bury him on Thursday.
- Mar 10 Thursday Hannah and I and Bertha went to the funeral and we found the folks all feeling very bad, the little fellow looked very nice.
- Thursday I thought I would do some plowing but the ground was so hard that we could not plow so I went up to the ditch and got some water and run it over some of the land.
- Sunday Willie had the measles and we did not go to Sunday School, nor meeting, but I went to mutual.
- Wednesday Fred came up and we planted some oats.
- Thursday I got old doll from Johns to work as nel was sick, I planted some peas and plowed them in.
- Monday I went out to the stable in the morning and there was a little colt running around. I went up on the ditch to work.
- Tuesday we went up to finish the main ditch we put in a new head gate up by Wootens, and nearly finished it.



- Friday (April) I done some plowing and Alma came up and helped me plow and harrow and Fred come and planted some wheat.
- Thursday I went to Fred's and got some potatoes to plant, and hauled some manure.
- Monday We had a party at the school for the children of the Sunday school and in the evening we had a party for the older folks.
- Wednesday I started to make the first bee hive and went up to Leander Butlers and got a hive of bees.
- Saturday 7<sup>th</sup> of May we all went to the special conference. Wm and our Mother came home and fed the cows and came back the next morning. Annie and the children and I stopped at Lucy's over night. I went to a meeting of the mutual improvement conference in the evening.
- Monday I went to get water to irrigate and the ditch was filled with dirt and they had to turn the water off and clean the ditch before I could have water, I done some irrigating and finished on Tuesday and went to see Mr. Wooten to find out why he had taken the water.
- Wednesday I went to town with a load of clover to peddle.
- Worked for the old Lady Fowlks fixing her sled and Friday I and Alma came up here and plowed some corn land and planted some corn.
- Tuesday I done some ditching and planted some squash and citron and watermelon and popcorn, and corn.
- Thursday I traded the old buggy for a heifer and \$15.00 worth of coal, and got 300 cabbage plants from John Fowlks and set them out.
- Monday I put some shoes on old nel and fixed some slats for a bee hive and started to get ready to go to the city.
- Tuesday Annie and the children and I went to the city, and had the children's photograph's taken, and done some shopping, and hired Caleb to work for us for one month, and fetched him out with us.
- Friday we was piling and hauling hay, and I took another load of wheat up to the mill.
- Monday (June 13<sup>th</sup>) I started to cut clover and broke the machine, and Nephi Wood came down and got me to make a coffin for his baby, and he got the machine fixed.

- Wednesday I was cutting lucerne
- Monday the 4<sup>th</sup> of July Fred helped Caleb and I haul 3 loads of hay in the morning and then we all went up the canyon and caught 2 small trout.
- Tuesday I went down to Fred's and ground 2 machin knives and done a little irrigating, I also went up to the headgate of Brown and Sandford ditch, with Fred and some other men and we measured the water and got a little more in the ditch, and then I went to the primary meeting and they sustained Brother Wm Thompson and I as delegates to represent the Butler Precinct.
- Monday July 11 I done some little jobs and hung one door here in the house, and then went to the school election were they chose me for chairman and Charles Wooten. was elected trustee for the ensuing 3 years, after the election I went up to Bishop Butlers and took the contract to build a log granary. I came home and scattered some hay that got wet and piled some that had dried.
- Sunday I went to School and to the funeral of Mr. Mason's and Mr. Mc Gies children.
- Wednesday I shocked up wheat.
- Thursday I cut hay and helped Mr. Cornwall get some honey out.
- 19<sup>th</sup> of September Monday I was up about 4 in the morning getting ready for the threshers, we got through threshing here about noon, and got dinner and went to Freds and threshed most of his grain.
- Wednesday Annie and I went to the city with a load of potatoes and we went up to see Mr. Wilcox about some furniture and bought a bedroom set of him for \$30.00
- Wednesday (November) I took a load of grass and sold it to the working mens coop
- Wednesday I went over to Mr. Vances and took a contract to build him a house.
- Monday (December) I killed 2 small pigs.
- Monday we all went to the Children's Christmas party and in the evening Annie and I went to the dance.
- Saturday I went down to Fred's and got the horse and wagon and then I went over to Vances and got a Brindle cow for work that I done for her

(Complete diary of Mark Hopwood Bleazard (1886 Dec - 1896 Jan) - LDS Church Historical Department - Archives Division.)



## DANISH TOWN

In 1860, construction on the Salt Lake Temple began for the second time. This time it was to be constructed out of granite rock from quarries located at the mouth of Little Cottonwood Canyon. The huge granite blocks were transported from the quarry to the Temple site by ox-drawn wagons. Many routes along the east bench were considered, but the route chosen followed along what is now known as Danish Road. Today the wagon trail is still visible on Wilford Hansen's property, located on the first and second bends of Danish Road, just as you turn south off Bengal Boulevard. The wagons, with their heavy loads, traveled through a clump of oak brush behind his home. The area has changed since then, but the oak brush has never grown back. Early settlers are buried on a hill just above the wagon trail. Rocks and Flags (Iris flowers) are all that mark the site.

Wilford Hansen is the son of Andrew and Annie Elise Rasmussen Hansen. Andrew (Anders) was baptized a "Mormon" in 1858 in Denmark. A few years later, he was courting a lovely Danish girl. He wanted to marry her and immigrate to Utah, but she refused to leave Denmark. Her sister, Annie Elise (nine years older than Andrew), agreed to marry him instead. They were married in Copenhagen on June 22, 1871, and sailed for America two days later on June 24. After arriving in Salt Lake City, they homesteaded a quarter section (640 acres) of land that included property along present-day Danish Road. Other families from Denmark, the Johnsen's, Carlsens, Andersens, and Larsens joined the Hansens. Because there were so many Danish families living along the bench above Little Cottonwood Creek, the area was referred to as Danish Town.

A history by Alice Hansen Covington, daughter of Andrew Hansen, describes life for the early settlers as being "days of hardship." Many families lived in dugouts until they could build log cabins. They gathered driftwood from Little Cottonwood Creek, which flowed below the hill, for firewood. Oak and sage brush had to be cleared from the land before crops could be planted. Water, to irrigate their gardens, had to be hauled from Little Cottonwood Creek. Andrew helped dig an irrigation ditch from Little Willow Stream. Fruit and vegetables from their gardens were carried by pack horses to Emmaville and Alta for the quarry workers and miners. Many Danish Town residents worked in the quarry, Andrew cut the granite blocks. Others worked in the mines or hauled ore from the mines and granite from the quarries. Robert Anderson worked as a blacksmith at Emmaville. Many descendants of these early pioneer families still live in the area.

Roads along the east bench were originally called North Fork and South Fork Little Cottonwood Canyon Roads. North Fork Road is present-day Wasatch Boulevard. South Fork Road was the wagon route through Danish Town, later referred to as Danish Town Road. In 1950 area residents decided Danish Town Road needed an official name. Local resident, Martha Lindgren, drew up a petition listing three names that were submitted to the county commission for consideration. The suggestion of Danish Town Road being shortened to Danish Road was submitted by Viola (Vi) Hansen, Wilford Hansen's wife. This was the name selected.



## EMMAVILLE

In the late 1860's the settlement of Emmaville, also called Emma's Ville, was located between Butlerville and the mouth of Little Cottonwood Canyon. It was named after J. P. Woodman's famous Emma mine. Emmaville is indicated on "A New Mining Map of Utah, 1871" by A.M. Froiseth. This same location was pointed out to Asa Bowthorpe by Charles Colebrook, an early resident. Emmaville was located on Little Willow Creek, west of what is now Wasatch Boulevard, just south of the present-day Salt Lake water treatment plant. The early settlers referred to this bench area as "The Flat Iron" because of its shape. Even today, if you look towards the water treatment plant above Little Cottonwood Creek, you will notice the bench area is shaped like an upturned iron.

The distance from Salt Lake City to the canyon mines and quarries was too far for wagons to travel in one day. It was an especially taxing journey for wagons transporting huge granite stones from the canyon quarries to the Salt Lake Temple construction site. Each trip took three or four days. The first day's travel brought the wagons out as far as Emmaville, where the teamsters would stay the night. The teams would arrive at the quarries on the second day. After their wagons were loaded with stones, the teamsters would again travel as far as Emmaville. On the fourth day the wagons would arrive at the Temple site. The granite would be unloaded, the teamsters would rest for the night, and then start the return trip.

Emmaville was also conveniently located halfway between Salt Lake City and the mines at Alta, making it a perfect stopover where miners and teamsters could spend the night and purchase needed supplies. Many of the teamsters, miners, and quarry workers chose to make Emmaville their home. Emmaville also served as a station for the stagecoach that traveled over the Traverse Mountains from Alpine, making stops at the mouth of Little Cottonwood Canyon, Emmaville, Butlerville, and on to Salt Lake City.

At its height, Emmaville had a population of five hundred residents. An early resident of Butlerville, Charles Colebrook, relates that Emmaville boasted two stores, several residences, a slaughterhouse, a blacksmith shop, three saloons, stables for both oxen and horses, boarding houses, and a town storehouse. There were no churches or schools.

One night the stagecoach to Alta pulled into Emmaville. Besides carrying passengers, it carried the cash payroll for the Emma mine. In the morning the stagecoach proceeded on its way up the canyon. A short distance up the mouth of the canyon, a well-dressed man about thirty-five years old, was sitting on a fine-looking black horse. He met the stage with a forty-five revolver pointed at the driver. He demanded the full payroll and ordered everybody on the stage not to make a move or they would die on the spot. The driver handed over the payroll. He was then ordered to drive on up the canyon with the coach. The robber rode back down the canyon to Emmaville and left the horse and saddle, which he had hired from a livery stable down in the valley. He then vanished out of sight, never to be heard from again.



Charles Colebrook recorded an experience he had at Emmaville. He and another young man were hired to drive a herd of 135 hogs, bought at the LDS Church farm on Twenty-first South and Sixth West, up to Alta. They drove the hogs as far as Emmaville where they put them in a large corral at the slaughterhouse for the night. During the night the hogs broke out of the corral and ransacked the town. Many of the partly built homes were entered and rooted through. Three saloons were wrecked. A large blacksmith shop and town storehouse were in shambles. Stables were entered, animals let loose, and feed scattered everywhere. Next morning, Charles and his helper got all the hogs rounded up and drove the herd on to Alta.

Emmaville existed as a boomtown for about five years before it started to decline. Many things contributed to the decline. At one time an epidemic swept through the settlement, killing many of its inhabitants. Fires were devastating. An article in the Salt Lake Herald dated July 20, 1871 states:

“A fire occurred at Emmaville, at the mouth of Little Cottonwood. Nine mules, harness, hay, and buildings were consumed. Mr. D. Smith and his brother George were badly scorched by the flames, but not seriously burned; and R.B. Dobson was injured by the kick of a mule he was endeavoring to set free. The loss is a serious one to Mr. Huffaken.”

However, the main reason for the decline was the arrival of the Wasatch and Jordan Valley Railroad, missing Emmaville by a couple of miles. From that time on, ore from the mines and quarry rocks were transported out of the canyon by train. The settlement of Emmaville was no longer needed as a stopover.

At one time an enterprising realtor tried to encourage others to take up residence in Emmaville. A newspaper article from the Salt Lake Tribune and Mining Gazette of April 15, 1871, carries an advertisement by F.A. Hoofman and Company of Salt Lake City, advertising lots for sale in “the new town of Emmaville, near the mouth of little Cottonwood Canyon, 14 miles south of Salt Lake City, close to the celebrated mines of Big and Little Cottonwood Canyons, American Fork, and the planned terminal of the Utah Central Railroad, a pleasant home (with the) finest water power in Utah. Plans of the survey to be seen by calling on John W. Lawrence, Emmaville, at the Real Estate Office”.

In the early 1870's the town moved one and a half miles up Little Cottonwood Canyon near the quarry. The name was changed to Ragtown because there were so many tent houses used by the miners and quarry workers. Later it moved still further up the canyon and became known as present day Wasatch Resort.

Today, the area where Emmaville once flourished is covered by modern homes. Emmaville ditch and a few graves are the only reminders of the once bustling settlement. Daughters of the Utah Pioneers have placed a marker on Wasatch Boulevard, about 8600 South, to honor these early settlers.

## BUTLER - GRANITE ROCK WARDHOUSE

Many of the early Butlerville residents were Latter-day Saint converts. Until July 1, 1877, all residents of the southeast end of Salt Lake Valley were members of the South Cottonwood Ward. On that day this large area was divided into smaller ward units. The communities of Butlerville and Granite were combined into one ward. The ward boundaries included everyone residing in the area between Big Cottonwood Canyon on the north to Little Cottonwood Canyon on the south, extending west to present day 1500 East.

For some time Butler - Granite Ward meetings were held in homes. It was decided that a meeting house was needed, but the location where it would be built created contention between the two communities. Those living in Granite didn't want to travel all the way to Butlerville to attend meetings. Those members in Butlerville felt the same way about traveling to Granite. Finally, a compromise was agreed upon. The warehouse was built half-way between the two communities, just west of what is now Wasatch Boulevard. With the warehouse at this location, families in each community only had to travel about three miles to attend meetings.

Construction of the granite rock warehouse began in 1886. Alva Butler was the Bishop. Andrew Hansen and William Thompson were called to oversee the construction. It was completed and dedicated in 1892. The Warehouse was approximately sixty feet long and forty feet wide. There were long narrow windows on each side. The main entrance was by double doors on the east end. The pulpit and choir seats were in the west end, which was rounded in shape. There were benches along each side of the room for the congregation.

This warehouse was used until May 12, 1901, when the ward was divided into the Butlerville and Granite wards. Each ward built their own chapel. The Butlerville Ward built a two-story adobe and brick church on the site where Butler Elementary is now located. In 1923 the church and school exchanged property. The old school house was remodeled and converted into an amusement hall and classrooms. In 1929 a new chapel was added to the old building.

The Butler-Granite warehouse stood vacant for many years. Later, it was repaired and used by a group of Italians as a cheese factory. After that it was used as a barn. In 1925 lightning struck the west end of the building, leaving a large hole in the wall. The building continued to crumble. Slowly the granite rocks were removed and used in other buildings. Faint remains of the foundations can still be seen on the hill just west of Wasatch Boulevard, about 8555 South (Little Willow Cr.).



## BIG AND LITTLE COTTONWOOD CANYONS

On August 20, 1847, one month after the pioneers arrived in the valley, Albert Carrington, William Rust, and two other men set off to explore the mountain areas later named Big and Little Cottonwood Canyons. Today these canyon areas are known and enjoyed primarily for recreation. During the summer months they are filled with campers, vacationers, bikers, runners, hikers, and picnickers. When the snow arrives the mountains are dotted with skiers, snowboarders, and snowmobiles. The early settlers filled these canyons with a different kind of activity at sawmills, mines, and the granite quarry.

## MINING TOWN OF ALTA

Today Alta is just a quick seventeen mile drive up Little Cottonwood Canyon, but for the early settlers the trip, by mule or horse, was a day's journey. Settlements in the canyon began with a few scattered tents and lean-tos for the loggers. In 1864 General Patrick E. Connor's soldiers were in the canyon mapping and picnicking. It is reputed that the camp surgeon's wife found the first piece of silver-bearing Galena ore. This event triggered the dropping of surveyor's rods and the snatching up of prospector's picks. Soon what was to be known as the Wasatch Mining District was in full operation.

Miners, seeking their fortune, began pouring into the canyon. A tent town called Central City sprang up haphazardly on the mountainsides. Sawmills were in full operation producing the needed lumber for the mines and a small smelter. Overnight Alta, Spanish for "tall or high" because of its altitude, was born. It quickly mushroomed into a rowdy mining camp of gunfighters, gamblers, and camp followers. There were about 1000 permanent residents, but the summer population soared to as many as 5800. Two hundred houses and businesses appeared. Most of the businesses were built on one street with a few cross streets in the broadest part of the canyon. There were four hotels, numerous boarding houses, seven restaurants, six breweries, several billiard halls, a shooting gallery, two freight offices, three general stores, two drugstores, two confectionery stores, a courthouse with a large jail in the basement, a school, and twenty-six saloons with names like "Bucket of Blood" and "Gold Miner's Daughter." There were one or two stone buildings, but all the rest were frame. There was a blacksmith, butcher, doctor, preacher, barber, laundryman, lawyer, and photographer. There were two local newspapers, "The Alta Daily Independent" and "The Cottonwood Observer." Boot Hill was reported to have grown in size and occupancy almost as fast as the town did. A boardwalk flanked the muddy street. Since nothing could be grown in the canyon because of the short growing season, everything had to be transported up the canyon from Salt Lake City and the farm communities of Emmaville and Butlerville along the east bench.

In the book "Some Dreams Die" by George A. Thompson, an account of the atmosphere and character of some of Alta's residents is recorded:

"S.D. Woodhull, one of the first claim owners, was shot and killed by a claim jumper and after that no less than 110 men were killed in old-west style shoot-





Mining town of Alta - Little Cottonwood Canyon -approximately 1869



outs. Even Silver Reef and wicked Frisco paled in comparison to Alta. But twice that number were killed in snow slides. One that occurred in 1874 buried the town's main street in 40' of snow and killed 60 men. In January, 1881, 15 men were killed in slides and in February, 1882, a family of seven was lost when a giant slide crushed their home like a matchbox. On March 9<sup>th</sup>, 1884, another snow slide claimed 10 men and 2 women. Between gunfights and snow slides, the grave digger kept busy."

The winter snows were always at least ten feet deep. In places the wind made forty foot deep drifts. Those who chose to remain in the canyon lived like moles with tunnels connecting the buildings. One account records that the tunnel from the saloon to the cemetery at the mouth of Collins Gulch was often used. Stairways were built to the surface. The snow was so frozen, it was strong enough for horses and men to walk on.

A humorous account is told of how every winter the permanent residents had to add sections onto their stove pipes so they would reach up out of the accumulated snow drifts so they would not suffocate. One enterprising real estate agent took advantage of the situation. He would take prospective home buyers up to Alta in the winter. He pointed to the stove pipes sticking out of the snow, saying the ones which were not smoking were the homes for sale. In the spring, when the new owners tried to move into their canyon home, they were surprised to find they had purchased a stove pipe which had been shoved down into the snow.

## EMMA SILVER MINE

Alta was considered one of the most productive mining areas in the world. The Emma Mine was the richest, producing over \$37,000,000 worth of silver. The Emma mine ore was so rich, it was wrapped in animal hides, dragged down the canyon, loaded on wagons, and hauled to San Francisco. There it was loaded onto ships and taken to smelters in Wales. When John P. Woodman located the Emma claim, he only had \$10. Later, when he was offered \$1,500,000 for the mine, he sold it. The mine produced millions of dollars for the new owner. It was then sold to a British company for \$5,000,000. Just after they purchased the mine, the ore vein was lost in a fault and the mine ceased to produce. The British owners felt they had been sold the mine by fraud and demanded their money back.

During the peak production at the Emma mine, Alta was also at its zenith. With the mine's failure, Alta's decline began. Snowslides, mine disasters, and fires took a toll. By 1873 most of the trees in the canyon had been logged for lumber. With nothing to keep the snow from sliding down the mountainsides, avalanches began. In the spring of 1874 an avalanche thundered down Rustler Mountain killing 60 people, wiping out half the town. Fire destroyed most of what was left. The town was rebuilt, but avalanches continued to destroy parts of the town. In 1885 an enormous avalanche roared down Rustler Gulch again, destroying most of the town. Since Alta had been slowly declining, it was never rebuilt.





Logs being hauled to the sawmill - Big Cottonwood Canyon



## LUMBER MILLS

When the pioneers settled in the Salt Lake Valley, there were few trees available in the valley for lumber needed to construct homes and other buildings. Trees located in the canyons were their main source of lumber.

At first, logs were simply split to make rough lumber. Soon sawmills made of hand-hewn lumber, fastened together with handmade wooden pegs were constructed. Crude methods were implemented to cut logs into same-length lumber. The first saws were "sash saws." To use this saw, a deep hole was dug in the ground and a frame was built over the top of the pit to hold the logs securely. Two men were needed to cut the logs. One man would be down in the pit, pulling down on the saw, and one man on top pulling up. This method was extremely difficult. Water power was implemented to speed the cutting process. An over-shop water wheel powered an "up and down saw." A crank was fastened to the wheel with a hump-back saw blade fastened to the crank. All the belts were made of rawhide. The circular saw was introduced next. These were better and produced more lumber. When gears were added, production increased even more. Soon after 1858, steam engine sawmills were built.

Each sawmill in Big Cottonwood Canyon was designated by the letters A, B, C, etc., in order of when it was built, rather than according to the location. There are markers in the canyons designating the different mill sites. Mill B was built at the same location as one of the early "sash saw" mills. Today it is a favorite area for hiking and rock climbing.

There is some disagreement as to which mill was the first to be built in the canyon. According to George Green, a forest ranger in Big Cottonwood Canyon, the first mill was built in 1850 by the LDS First Quorum of the Seventy. It was located a short distance below the upper power house, was water-powered, and was never a success. There is a story told of how tools mysteriously disappeared every time they were laid down at this mill. Soon there weren't enough tools to operate the mill. Brigham Young ordered the mill moved to another location because he thought the spot they were on was sacred to people who once lived there. The trouble ceased after they moved. The first road, a toll road, into the canyon was also built by the LDS First Quorum of Seventy in 1850. It cost one dollar per load of wood to use the road.

In 1854, Brigham Young, Feramorz Little, Daniel H. Wells, A.O. Smoot, Frederick Kessler, and C.F. Decker formed the Big Cottonwood Lumber Company. They constructed five sawmills along the canyon stream. This was a very large undertaking, considering all the machinery had to be hauled from Missouri by wagon. To make travel in the canyon easier, they superintended construction of the Big Cottonwood Canyon road.

The Big Cottonwood Lumber Company divided. Feramorz Little and C.F. Decker formed the Little and Decker Company. For several years this company was very successful and they were considered the leading lumber men in the state of Utah. They marketed about a million board feet of lumber each year.



Little and Decker later sold out to Armstrong and another man. These two enterprising young men had learned the business while employed by Little and Decker. Some felt they were too enterprising. One morning Neri Butler and William Blair started up the canyon when they came to a toll gate. There were two guards standing at the gate collecting money. After a brief argument, Butler and Blair broke off an oak limb and persuaded the guards to let them pass. From that day on, there was no more trouble with toll gates.

The Butler brothers built a number of mills in the canyon. Alva Butler operated a mill at the mouth of Big Cottonwood Canyon just below the present-day Salt Lake City water intake plant. Philander Butler owned and operated a stream sawmill at Butler Fork. Neri Butler owned a stream mill near the mouth of the canyon. He owned another water-driven mill at Brighton which operated until about 1930. The Green family owned a mill about four miles below Brighton. They later sold out to a Mr. Kuke and his boys. Mr. Kuke and sons operated the mill until the 1930's when it burned down and was never rebuilt. A community was started at Mill "D" which is now known as the Spruces picnic area. A boarding house, a dance hall, and cabins were built for the workers. They furnished their own music for dances. The old-timers described this time as a very enjoyable part in their lives.

Many of the men who worked at the lumber mills lived in settlements at the mouth of the canyon. Lumber from the sawmills was hauled by wagons to the city. The distance was too far for the teams to make the trip in one day. Butlerville was a stopping place where teamsters could rest and purchase supplies before continuing their journey.

During a recent interview, Jean Taylor (Asa Bowthorpe's daughter) gave insight into how extensive logging was in Big Cottonwood Canyon.. She stated that all the trees, except one large pine tree still standing in Butler Fork, were cut down and milled into lumber.

## **MINING IN BIG COTTONWOOD CANYON**

While hauling lumber from the mills, Richard Maxfield and Charles Wootton saw something shining on a rocky ledge. The next morning, on their way up the canyon, they stopped to investigate and found a piece of rich silver-bearing Galena ore. This was the beginning of the Maxfield mine. Mr. Maxfield and Mr. Wootton. did not have enough money to develop and operate the mine. They were forced to sell controlling interest in the mine to a large mining company. In a history of Butlerville, Bryant Kettle relates how the owners of the mining company had the miners dig in the wrong direction until the Maxfield's and Wootton's assets were exhausted. They were forced to give up their shares in the mine and return to farming and hauling lumber. It was at this time the company started mining a pocket of very rich ore. Millions of dollars worth of silver ore were taken from the Maxfield mine. The vein finally ran into an underground water source, and the company was forced to abandon mine operations. Over the years, others have tried to run the mine for profit, but all efforts have failed.

The Cardiff, Prince of Wales, Tar Baby, and Kessler Peak. mines were all located in Big Cottonwood Canyon. The Prince of Wales Mine at Silver Fork, mined by Mr. Goodspeed,



was the only mine to produce gold. Eventually, there were twenty-one silver mines in Silver Fork Canyon. It became the leading mining community with a hotel, two stores, and a post office.

In 1870, the Woodhall Brothers established the first smelter in the valley. It was located along Big Cottonwood Creek in present-day Murray. A second smelter was located in Sandy. The ore was hauled to this smelter by wagon across what was called "Butler Bench." These wagon trails became roads.

Mining was hard and hazardous, especially in the winter. At times the snow was so deep the ore had to be "rawhided" out of the canyons on cattle hides. There was always the danger of snowslides. In 1886, 18 men and 13 four-horse teams were killed just below Alta by what was named Superior Slide. The lead team became stuck and no one could escape. Three men were killed at the Michigan Utah Mine in Mill "F" South Fork in the Big Cottonwood Canyon. Several Butlerville residents were buried in this snowslide.

### **HENRY STAKER'S SNOWSLIDE EXPERIENCE**

Henry Staker was involved in a snowslide up Big Cottonwood Canyon when he was a young man. The following is his account of that experience:

"It had been snowing a long time; the snow, a tapioca type snow, kept running down past the window of the bunkhouse where we were staying. The bunkhouse was almost covered with snow. The wind was blowing and the power was out, so it was an extra dark night.

"Orson Andrus, who was hauling supplies up, told them that this was an ideal night for a snow slide and that he wouldn't leave his horses up there overnight, that he was taking them down the canyon when he unloaded, no matter how late. Where the bunkhouse was, it was kind of behind a cliff and it had been protected from previous slides. The office force were living in a tent with wooden floors which was right in the path of a slide if there should be one. They warned the men that they shouldn't stay in the tent, so the men discussed it and decided it was foolishness, but they moved into the mine for the night anyway. Henry's shift came off work about midnight, they had something to eat, then they went to bed.

"About 4:00 in the morning, they heard an awful noise. Henry said he know what it was, of course. The slide hit the compressor building and the tent where the men should have been staying. We could feel it rip loose all the wires. All at once part of it (the slide) came down and hit the bunkhouse. It tipped over the stove and sparks flew up. The bunk house was two stories, with the upper floor all sleeping quarters, and the bottom the dining room. Upstairs there was a row of beds on the north side, and another row on the south side. Henry's bed happened to be standing straddle of a partition. He was sleeping on the east side of the bed when the snow hit. I could hear the joists breaking, as they came over

by me and I just laid there. One came over on top of me and I just went up forward as hard as I could to the other side of the bed.

"What the slide had done was come down and cut the bunkhouse right in two. My bed went down in the snowslide and I went out the other side, in the snow. Everyone west of me was covered in snow, everyone east of me was all right. The fellow opposite tried to get out of the foot of the bed and got caught by a big 2x4. He was trapped and he was hollering. They were cut off, and the only tools they had were a meat cleaver and a short handled shovel used to put coal in the stove. All the skis and the equipment went down with the compression building.

"The fellow who was pinned down by the 2x4 was yelling because the slide was settling on him and they had to cut the 2x4 with the meat cleaver to get him loose. After, Asa Bowthorpe and someone else tore boards off the ceiling to use for skis and started over to Brighton for help.

"In the meantime, we could hear people in the snow yelling for help. We had only the short handled shovel and everything was mixed up, mattresses and everything. They finally got those fellows out, about eight of them. They were kind of dazed, one of them was just in his underwear, he picked up his suitcase and started down the mountain. We had to catch him and bring him back. One fellow in the doorway was dead. Two others were dead too.

"They dug to get the men out of the mine entrance that was covered over with snow. They only had that one short shovel to work with, so it took quite a while. The men in the mine were digging too, so they opened it by dawn. That day they took the dead bodies down the canyon. The snowslide occurred about 4:00 in the morning, and it was 9:00 at night before they got the bodies down the canyon and to Murray to the mortuary. Three men were killed and one caught pneumonia from exposure and died."

## **JEFFERSON CITY**

Part way up the side of the mountain, on the east side of Wasatch Boulevard about 9000 South (Alpen Way), mine tailings are visible. These tailings are what remains of the Jefferson City mine. The canyon, just south of these tailings, is called Jefferson Canyon. At one time, a deep mine shaft, called "The Glory Hole," was cut into the side of the canyon to mine the ore. During the mining boom boarding houses, for the miners, sprang up along the east bench from Jefferson Canyon to Little Willow Stream. This area is now covered with homes.



## **LEGEND OF FERGUSON CANYON**

There is a legend from pioneer days of a lost gold mine. At the mouth of Big Cottonwood Canyon, the first ravine to the south is called Ferguson Canyon. This steep rugged canyon was named after Isaac Ferguson. He was born on September 4, 1810, in Ohio. He traveled across the plains in 1847 with the George A. Smith - Amasa Lyman Company.

Isaac and his son, Isaac David, often made trips into the Big Cottonwood Canyon area to cut trees and haul the logs down the canyon to the Big Cottonwood Sawmill, owned by Mr. McGhie. The mill was located at the mouth of Big Cottonwood Canyon. During one of the logging trips, the horse-pulled logs uncovered some ore. The ore appeared valuable to Isaac, so he took it to the Murray Sample Mill to be assayed. It was determined that the ore contained a high content of gold. Isaac informed Brigham Young of his discovery. He was told by the Mormon leader to go back to the canyon, cover the ledge where he found the ore and tell no one about it. Brigham Young made this decision because he wanted to avoid a rush for gold into the valley. He felt a rush could only bring shortages and suffering to the people of the church.

Isaac did as he had been counseled and covered up the ore. He marked the spot so he would be able to locate it later. He was given permission to use a nominal amount for his personal use, so occasionally he made trips back up the canyon to bring out small amounts of ore to exchange for money.

Several years after the death of Brigham Young, Mr. Ferguson returned to the canyon, this time taking some of his family members with him. When he was about a half mile from the mine, his heart failed him and he could go no further. He pointed out the spot to his family and they continued up the canyon. They searched everywhere, but were never able to find the ledge, and Isaac was never strong enough to travel into the canyon again. He died in 1880.

Over the years, Isaac David and his son, George, made trips into the canyon hoping to find the mine. The terrain had been changed drastically by rock slides and growth, and they were never able to find the exact location.

For many years people continued to search for the lost Ferguson mine. Prospectors would stop at the Ferguson home to ask for directions. Even though all searches have been in vain, some still believe there is gold in Ferguson Canyon. Perhaps one day someone will find it and make their fortune.

## **HOW BRIGHTON GOT ITS NAME**

In 1870, William S. and Catherine B. Brighton, Mormon converts from Scotland, arrived in the Salt Lake Valley with a handcart company. They pre-empted (a form of homesteading) eighty acres of land around present-day Silver Lake at the head of Big

Cottonwood Canyon. The family lived in a tent until William built a two-room log cabin. This log cabin is still being used today as the Brighton store. The mining boom in Alta and Park City was at its height. Men traveling between the two canyons found "Brighton's" a convenient place to get a good meal. This was how the Brighton area got its name.

The Brighton family were among the first to use skis in the canyon. William's granddaughter, Stella Brighton Nelson, described the "overboots as being made from a gunny sack cut diagonally, one for each foot. The sack point was folded, first over the toe and then wrapped around the shoe and tied." The ends of the skis were curved to the desired shape. The skis were then hung under a rafter until they were dry. They were smoothed with a piece of broken glass. The finished skis were rubbed with mutton tallow or beeswax.

### **PIONEER CELEBRATION AT BRIGHTON**

An account by James D. Moyle about what occurred on July 22, 1857, at the Pioneer celebration of their ten years in the Salt Lake Valley:

"One hundred and twelve years ago Brighton had its greatest moment in history. Other than a few sawmills and a little prospecting in the canyon, Brighton was as GOD created and nurtured it from the beginning of time - unmolested by man.

"On Wednesday July 22, 1857, wagons, carriages, and horses could be seen winding their way to the mouth of Big Cottonwood Canyon - all invited guests of Pres. Brigham Young - to camp for the night below the gates in the canyon - and early on the morning of the 23<sup>rd</sup> follow President Young and his party to Silver Lake, at the head of the canyon, there to celebrate the 10<sup>th</sup> anniversary of their entrance into the Salt Lake Valley.

"The advance party arrived about 11 a.m., over the rough logging roads. By late afternoon nearly all were camped on the flat near shimmering Silver Lake - 2,587 persons, 464 carriages and wagons, 1,028 horses, and 332 oxen and cows.

"Included were six bands - Nauvoo Brass Band, Capt. Ballo's Band, Springville Brass Band, Ogden City Brass Band, Ogden and Great Salt Lake's Martial Bands. Also present were a company of light artillery, four platoons of Life Guards, one platoon of Lancers, and one company of light infantry.

"At 4 p.m. the martial bands serenaded the camp. What melodious echoes must have resounded from the mountains of this natural amphitheater.

"Sunset brought to Brighton its first formal, or informal, religious service. Pres. Young made a few remarks, recounting the miracles of GOD to his people, delivering them from the power of their enemies and making 'The Desert blossom like a rose, and the sterile valleys yield luscious fruits and golden grain.' Pres. Heber C. Kimball offered a prayer of



thanksgiving unto GOD for his goodness to his people. All present must have expressed their thankfulness for the ten years of accomplishments in their mountain valleys.

“Three spacious boweries, with rough sawed plank floors, had been provided by The Big Cottonwood Lumber Co. (with lumber from their sawmills in the canyon). Disregarding the long slow trip over rough roads, the evening was spent in song and dance. All rejoiced around the many bonfires before turning in, to rest for the big celebration on the morrow.

“Soon after dawn, on Friday, July 24, the camp was alive and enjoying the bracing air and majestic scenery of a mid summer day. At intervals the many bands added zest to the occasion. ‘On The Mountain Tops Appearing’ was sung at the morning assembly by the choir: Pres. George Albert Smith offered the invocation. Pres. Kimball gave instructions for the governing of the vast throng present. Pres. Young requested all to attend their morning prayers in their individual tents.

“The stars and stripes were unfurled from the two highest peaks and on the tops of the two highest trees in the camp.

“At 20 minutes past nine, three rounds were fired from a brass howitzer, for the 1<sup>st</sup> Presidency of the Church and our ‘Rights and Independence.’ Three more rounds were later fired for the ‘Hope of Israel.’ Fifty boys from 1 to 12 years of age, in uniforms of light infantry, paraded and truly were the ‘Hope of Israel.’

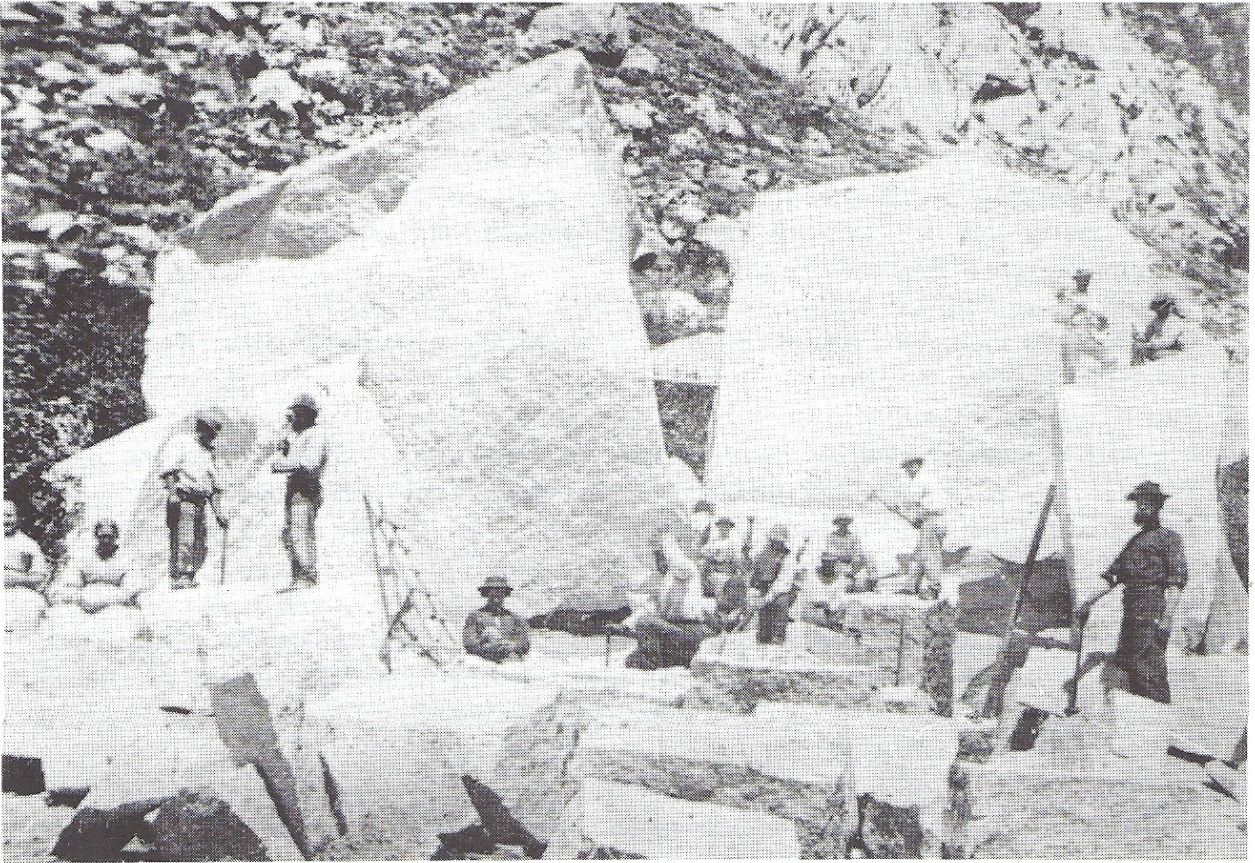
“About noon, a very dark cloud of gloom covered the happy celebrants - Messengers from the ‘States’ brought news of a new danger. The United States had dispatched, without warning, an army to put down the alleged Mormon Rebellion. “Johnston’s Army” was on the march to the Great Salt Lake Valley.

“At sunset a sorrowful group assembled to hear Daniel H. Wells make pertinent remarks regarding the latest sad tidings, and instructions were given for an orderly return to the valley at daybreak on Saturday morning July 25<sup>th</sup>.

“A subdued group, but many not too disheartened, celebrated with song and dance past midnight.”

(Author’s note: During my research, I found discrepancies in the dates of this celebration and Johnston’s arrival in the valley. The date and events recorded in James D. Moyle’s account are correct. The army was headed towards Salt Lake City as stated, but was waylaid for the winter in Wyoming and did not arrive until June 1858.)





Temple Quarry - Little Cottonwood Canyon



## SALT LAKE TEMPLE GRANITE QUARRY

Shortly after the saints arrived in the valley, Brigham Young dedicated the site where the Salt Lake Temple now stands. During General Conference of the Church in 1852, the congregation voted that "we build a Temple of the best materials that can be obtained in the mountains of North America, and that the Presidency dictate where the stone and other materials shall be obtained" (Cowen, *Temples to Dot the Earth*).

On April 6, 1853, construction began. The original cornerstones and broad footings were made of "firestone" quarried in Red Butte Canyon. In 1858, the foundations were hidden beneath several feet of dirt as Johnston's Army approached. When the temple foundations were uncovered in 1860, it was discovered that the soft sandstone had cracked. It was decided that granite, located in Little Cottonwood Canyon, would be used instead of sandstone.

Granite quarries had been established in the canyon by 1859. James C. Livingston was called to be in charge of the Temple quarry. In the spring of 1860, the first contract was given to John Sharp for 500 cords of granite for the new foundations. Stone cutters were hired, and the arduous task of cutting the huge granite blocks began. The cracked footings and cornerstones were removed, new granite stones set in place, and Temple construction began again.

Each granite stone was cut to exact pre-determined dimensions at the quarry, marked, and loaded onto wagons for the twenty-mile trip to the Temple site. Each stone weighed anywhere from two to six thousand pounds. Sometimes the stones would be loaded on timbers placed on the running gears of the wagons, but generally they were hung on a specially provided bed swing about a foot below the axles and fastened to the wagon with wrought iron rods. Four or six oxen were required to pull the heavy load. It was a three or four-day journey from the quarry to the Temple site. Many routes were considered, but the route along what is now known as Danish Road was selected.

A massive water canal was undertaken along the east bench from Big Cottonwood Canyon to a spot near Emigration Canyon to float the granite stones from the quarry; however, after two years this project was abandoned. Part of the canal bed proved too porous and would not hold water.

On May 3, 1873 the Utah Southern Pacific rail line from Salt Lake City to Sandy Station was completed. The Wasatch and Jordan Valley Railroad, a small narrow gauge railway, was built from this point to the mouth of the canyon. From that time the granite was hauled by rail to the Temple site.

The quarry area is an interesting place to visit. It is located at the mouth of Little Cottonwood Canyon, on the south side of 9400 South as it turns north into Wasatch Boulevard.

## QUARRYING THE TEMPLE GRANITE

by Don F. Colvin

In the mouth of Little Cottonwood Canyon, twenty miles southeast of the Salt Lake Temple, lie scarred boulders left when granite was quarried for the walls of that sacred building.

Jagged edges lined with drill holes attest to the efforts of early temple quarrymen, who began to carve huge blocks from boulders on the canyon floor over one hundred years ago. From those stone blocks were hewn the smaller pieces that can be seen today, not only in the temple, but also in the Assembly Hall on Temple Square.

Work in the quarry began in 1860 when pieces of the massive boulders were carried to the temple site by heavy wagons, sometimes pulled by as many as four yokes of oxen. The trip from the quarry to the building site and back took from three to four days. The builders also attempted to construct a canal to float the granite from the canyon to the building site. Though partially used, the canal was abandoned, still uncompleted, when the newly introduced railroad came to the Salt Lake Valley. By 1872, the workers were moving the stone by rail directly from the canyon to the building site.

Spurious stories of how the stone was cut from the boulders have been numerous: Some have said the quarrymen allowed water to freeze in cracks and the drill holes along the cutting grains, causing the rock to crack and split when the water froze and expanded. Others maintain that dry wood pegs were pounded into drill holes, then soaked with water, which caused them to expand and split the rock. But according to witnesses and evidence at the quarry site, the boulders were split by the more conventional quarrying methods of the time.

Granite may be split along one of three possible grains readily recognizable to experienced stonecutters. When cut correctly, a stone will break off on a straight line, much as if it had been sawed straight through. To cut the granite, the quarrymen used a rock drill, usually about one inch in diameter, which one man held while another hammered it with a single jack or sledgehammer. The drill was round like a rod and slightly flared and sharpened on the end. Using that method, the workers drilled holes from four to six inches deep along the line of the proposed cut, about eight inches apart.

After the holes were completed, the men put two slips into the hole and placed a wedge between them. (A slip was a rod of iron cut through its center or a half-round tapered iron rod.) The wedge was then tightened by hitting it with a mash hammer or mallet. As the wedges were continually and evenly tightened in the holes along the line of breakage, the resulting pressure split the stone. Stones weighing several tons were split in this manner.

One of the last living quarry workers, William D. Kuhre, explained before his death that he had never observed any freezing or wood-expanding processes and had no reason to believe that they were ever used. Bishop James A. Muir, another quarry worker, now



deceased, told acquaintances that neither method was used. He also discounted the idea that any explosives were ever used to split the boulders for building the temple. Bishop Muir herded sheep for the quarrymen when he was eleven years old and later worked in the quarry after spending time as a "tool nipper" in the blacksmith shop. He and his son operated the quarry for commercial purposes after the temple was completed.

Both workers said that all the stone used to build the temple was taken from boulders and not from the canyon wall as some had imagined. After the temple was completed, stone was taken from the walls of the canyon to be used for other building projects, including the Church Administration Building and the Utah State Capitol.

Brother Kuhre recalled that usually twenty to fifty men were employed in the quarry project throughout the year and that they were paid with commodities rather than with currency. Though some men were paid at times by the local wards where they lived, the priesthood quorums in the temple district usually paid them with flour, molasses, potatoes, squash, and other foods. Later their wages came from the Church Tithing Office.

Remnants of boulders once divided by those same men with simple hand tools stand today as silent reminders of the dedication of the builders of the Salt Lake Temple.

(This article appeared in the Ensign, October 1975. It has been reproduced by permission of the Copyright Office of the LDS Church)

## RECOLLECTIONS OF TEMPLE QUARRY

by William Dobbie Kuhre

A description of the cookhouse, as it was called, may here be in order. A log building about 40 by 60, two stories, facing west, with four windows and one door toward the north opening into the men's sitting room. The upper story was used for sleeping rooms for the men (only in winter), a window was in each end. On the north east corner an extension provided an office for the Sup. with a bed room when he remains for the night. The north west corner was useful for a lounging or sitting room, a stairway leading to the upper story is in the north east corner, a large heating stove stood in the center with the stove pipe running thru above the roof. To the south was the dining room with entrance at the south end. Two rows of tables, none with table cloth, but tables kept so scrupulously clean as to have no need. On the east wall was a five hole cook stove with the usual water reservoir at the back. Some times we had coal, but mostly wood. Big flour bin in one corner, two tables and a meat block, small bed room to the south for the cook. Outside was the meat cellar with water from the creek running through it. Also a vegetable cellar outside too, there was a large bake oven that we fired with wood which was raked out clean when the oven was thought to be hot enough. After bread baking there was heat enough to bake a batch of pies.

The menu. There was not much variety in the food, but there was plenty of what we had. John B. Muir was the driver of a team that came out from Salt Lake City weekly with a load of supplies. Fruit was usually dried apples, peaches, or apricots. Flour for bread was always sufficient. Beef was brought out in quarters or halves. A herd of sheep fed on the foothills provided mutton as needed. No cow for milk during my time. I understand that later cows were kept. Tea and coffee was served morning and night to those who wanted it but some drank water only. Butter is in a sort of tub, also molasses, with vegetables in limited quantities. A visit from Lauritz Smith of Draper, with some fruit and vegetables for tithing, was hailed with delight. Water was drank from the main creek thru a V shaped trough that entered near the kitchen door and then returned to the creek.

### The Quarry

I never worked as quarry man, being too young for that job. I did serve as drill packer for a period. It was my duty to carry the sharpened drills from the blacksmith shop to the quarry men at the various places where they were working, and then to gather up the dulled or broken drills and return to the shop for sharpening. It must have been in the winter time for I recall how glad I was to get the sacks which to put on my feet.

Some of the large rocks that were broken up for the Temple, lay well up on the mountain side toward the cliff. I think the size of steel used for drills was three-eighths to five-eighths, cut up to sizes needed. Then with two slips and a wedge in the hole driven with a hammer till the rock split.



Wages were \$2.50 a day at the quarry with board, but loss of time if stormy and so unable to work. For my work as assistant cook or dish washer, I received \$1.60 per day and later as cook I was paid \$2.00 per day. All wages were payable in tithing office orders good at the tithing yard for whatever might be available, with a small amount of cash every two weeks. At one time some men were paid by the ward from which they came or by their priesthood quorums.

### **Side Lights**

There were several nationalities represented among the men. There were Scottish, English, Welsh, Scandinavians, and Americans. In the summer we slept in temporary shacks.

It was the custom to sound the bell as a signal for the men to assemble for evening prayers before retiring for the night. A hymn would be sung and all would kneel while someone called upon by the Chaplain, Alex Gillespie, would offer the prayer. A meeting held each Thursday night in the sitting room was usually of a religious nature, but some times were addresses on topics of public interest. In fact most of the men went home for Sunday if their homes were near enough. Some of those remaining would walk down to the mouth of the canyon for Sunday School and Sacrament meetings at Granite Ward.

For amusements, checkers was the most popular game and some of the men were real experts at the game. In the summer time two croquet grounds helped out the amusements. As to playing cards, a deck here and there appeared, but never did I see them in the sitting room or in common use anywhere, many of the men were great readers and students.

Sanitary conditions according to modern ideas were not good with the conditions surrounding them the men did the best they could. During the summer time the men washed in the creek, each man having supplied himself with soap and towel. There was no facility for warm water except that that could be had from the reservoir on the range, stables were in too close proximity to the creek.

(Recollections of Temple Quarry, Little Cottonwood Canyon - by William Dobbie Kuhre, 1863-1960) LDS Historical Archives Department, Microfilm #: MS 13729)





**"THE OLD MILL"**  
Deseret News Paper Mill - Mouth of Big Cottonwood Canyon



## THE PAPER MILL (THE OLD MILL)

Less than three years after the pioneers arrived in the valley, efforts were underway to find ways to print a community newspaper. This was no easy task because newsprint was in short supply. The first copies of the *News* (*The Deseret News*) were printed on paper made in New England and shipped to Utah, either via the Ohio River, or through the Gulf of Mexico, up the Mississippi and Missouri Rivers to Nebraska, then brought overland to Utah. These shipments were often lost or delayed. Producing a local supply of paper was critical. Attempts at making homemade paper were begun in a public workshop on Temple Square as early as 1854; however, lack of experienced paper-makers and adequate equipment resulted in unsatisfactory paper.

In 1861 LDS church leaders purchased paper making-machinery, hauled it across the country in wagons, and installed it in an abandoned sugar factory located in Sugarhouse, on the corner of present day Eleventh East and Twenty-first South. Running this paper mill was fraught with difficulty. There was often trouble with the mill wheel. Power for the wheel was furnished by a stream. At times there was too much water, other times not enough water running past the wheel. Rags, which were pounded into pulp in crude stone mortars, strained through a sieve, rolled, and dried in the sun were used to make the paper. Often paper could not be made because there were no rags available. During a conference sermon from the Tabernacle on April 6, 1861, President Brigham Young plead with the sisters to donate old rags to the mill. He also instructed the brethren to raise hemp and flax. A similar plea was issued in the *Deseret News* on Saturday, November 30, 1850:

“Rags! Rags!! Rags!! Save your rags, everybody in Deseret, save your rags. Old wagon covers, tents, quilts, shirts, etc. are wanted for paper. The most efficient measures are in progress to put a paper mill in operation the coming season in this valley and all your rags will be wanted.”

The plea for rags was often met with limited success. This caused one man to remark, “The people chose to wear their rags rather than read them.”

In 1880, it was decided that a larger paper mill was needed. The board of directors of the *News* held a meeting with President John Taylor in his adobe office between the Lion House and the Beehive House. Three possible mill sites were considered; City Creek, Big Cottonwood, and Little Cottonwood Creeks. They chose to build the mill on Big Cottonwood Creek (one mile west of the mouth of the canyon on present-day Big Cottonwood Road). There was plenty of creek water for power as well as a spring for washing the pulp. In *Voice in the West*, Wendell J. Ashton relates how the property was acquired from two of the Butler brothers:

“Leander Butler offered about twenty acres of land, on which was a small house, for eight hundred dollars. Philander Butler owned almost another eight acres in the vicinity on which he had a number of frame buildings including a brewery, which

his bishop had counseled him to close. He would sell the entire plot, buildings and all, to the *News* for eight hundred dollars while to others his price is \$1,500."

Mr. Grow, a Philadelphia-born bridge builder who helped President Young and architect William H. Folsom design the Salt Lake Tabernacle, was appointed architect and builder. The mill took nearly three years to complete at a cost of \$150,000, an astronomical figure in those days. Creek bed rock and granite, discarded while quarrying blocks for the Salt Lake Temple, was hauled to the mill site and used in the construction. Mortar for the walls was made from stone "shavings" and clay.

A fifteen hundred-foot millrace brought the creek water into the three iron-encased turbine wheels, and a stone culvert carried the water back into the stream. The Sugar House Mill machinery was brought to the new mill and used to make coarse wrapping paper from straw pulp. A new one hundred-foot paper machine from Connecticut was installed.

Paper was produced by inserting rags and straw into a cutting machine. The pieces were then mixed with a liquid paste and set aside until pulpy. Next, the watery pulp was run through cold, and then steam-heated rollers. This process usually produced smooth paper in just thirty seconds. Occasionally a lumpy section of paper would come through which would jam the presses at the printing plant. Even with problems, the new mill produced first-grade quality paper in larger quantities than ever before. During the first fifteen months of operation, 28,000 pounds of paper products were manufactured.

With the new mill, the need for rags increased. Originally, rags were taken by the bishops to the tithing office and exchanged for tithing credit or script. These could be used to purchase needed merchandise from the tithing store. Later, rags could be taken directly to the mill for five cents a pound. When white rags were used in the process, the paper was light and of good quality; however, since there was no bleaching agent available, paper was often gray because of the colored rags that were used. Whenever anyone in the community lost or mislaid any article made of cloth, it was commented that someone must have taken it to the mill for cash. Many of the local boys earned money by collecting old rags for the mill.

In 1892, the Granite Paper Mill Company purchased the mill from the *News*. At that time about forty men were employed by the mill. A small community had grown around the mill. There was a post office (William McGhie was postmaster and mail was delivered by horse and buggy twice a week from 1892 until 1920), ice house, sorghum mill, rooming-house, and a one-room log cabin school house. Many of the mill workers lived in Butlerville. One Butlerville resident, Nathan H. Staker, was mill superintendent.

During the ten years of operation there were often challenges; however, it took a fire to close the mill. There are two accounts of what occurred in the early morning hours on April Fools Day, 1893. One account tells of a nine year old boy, Charlie Wright, shouting that the old paper mill was on fire. Sadly, many thought it was an April Fools joke and did



not believe him. By the time they realized he was telling the truth, the great building was only smoking stone walls and a tower.

Wendell J. Ashton gives a second account:

"The crackling sound of the flames had awakened the engineer, sleeping in the attic, about 3:00 a.m. Without so much as pulling on his clothes, he had spread the alarm. While dazed and helpless workers looked on, the flames had destroyed the machinery, swallowed all of the stock piles except about three and a half tons that were rushed out. The heat had even cracked the stone walls."

Mill hands and residents of the area did rush to help fight the fire. There were hoses on each floor and plenty of water, but the flames had gained control and could not be stopped. By 5:00 a.m. the building was completely gutted. Not only was the mill lost, but an unusual amount of paper was also destroyed. Bad roads had prevented the paper from being hauled to the city. It was being stored in the mill until the weather improved.

W.H. Rowe, president of the company, said of the tragedy, "It does seem too bad. The sun was beginning to shine with us. We have been working under great difficulties and had just got into shape for pushing ahead. Last night we completed the best run ever made at the mill and now almost the whole plant is swept away."

The cause of the fire was never determined. Some claimed the fire was arson, but the owners dismissed the idea; they felt there was no motive. An article in the Deseret Evening News, April 3, 1893, listed "fire burning soot" as being the fire's origin. Others felt the fire began by spontaneous combustion in the rag-sorting room. Whatever the cause, the damage was complete, as a headline in the Salt Lake Herald on April 2, 1893, states: "Burned to the Ground, The Granite Paper Mill Now in Smoking Ruins."

The paper mill was never rebuilt because the building was not fully covered by insurance. Also, by the time of the fire it was cheaper to import paper than to manufacture it locally. The mill lay in ruins until it was purchased in 1928 by J.B. Walker. The mill was renovated, renamed "The Old Mill Club," and used for dances and community gatherings. It was the site of the "Old Milladays" celebration in the early 1960's. This celebration included a parade, carnival, food, games, dance contest, and floor show. It was to be an annual event, but was never held again. Community dances ceased, Halloween haunting began. Today the mill is affectionately referred to as "The Old Mill."

## BIG COTTONWOOD CREEK CANAL

As construction of the Salt Lake Temple got under way for the second time, ox-drawn wagons were the only means of hauling the huge granite blocks from the quarry at the mouth of Little Cottonwood Canyon to the Temple site. An easier method of transportation was needed. Construction of a large canal, intended to float granite from the quarry to a point on the east bench near Emigration Canyon, seemed the most feasible solution.

The Stansbury map of 1849 depicts an irrigation canal running from the direction of the Cottonwood Canyons to Salt Lake City. Mention is made of this canal in a Deseret News article dated August 29, 1855, titled "Big Cottonwood Canal." This article states:

"The work is progressing, several sections being about finished. All the heavy jobs north of Big Canyon Creek (present-day Parley's Canyon) have been let by John Sharp to hands engaged on the Public Works who are temporarily thrown out of their usual vocations in consequence of the failure of grass for the cattle employed in hauling rock from the quarry (Red Butte Canyon)."

Enlarging the original canal to accommodate the huge granite blocks began in 1860. When it was completed, the canal was four feet deep and twenty feet wide at the bottom, growing gradually wider as it neared the top. To excavate such a large canal bed required a great deal of hard labor. In a Deseret News article dated December 18, 1909, W.C.A. Smoot, who worked on the canal, describes how it was to work on such a huge project:

"The digging proceeded under difficulties. We had only oxen in the way of teams; there were very few horses in those days. We had some plows, but no scrapers at all. Some of the men had shovels; but the majority of the workers had only the ordinary garden spade, and with these implements the whole canal was constructed. It was a slow process taking out the dirt plowed up with spades."

The canal began south of Big Cottonwood Canyon. The project continued for two years, but was never completed. Several times water was turned into the canal, but no boat was ever laden with stone for transportation. A Deseret News article quoted W. C.A. Smoot about why the project was abandoned:

"When the water was turned into the canal it was noticed that when it reached the point on the side of the mountain round which it passed Parley's Canyon, the soil was of such a nature that the fluid sank nearly as rapidly as it entered. The bed of the ditch was of loam, and the water percolated through it as if it had been a sieve. Either the builders of the canal did not have the time, or did not think of the plan of fluming the ditch over this stretch of porous soil. At any rate, it was not done, and the water seeping down as it did in quantity from the hillside, threatened with destruction the newly established woolen mill a short distance below...And the



annihilation of this promising plant was one not to be considered by the leaders of the people.”

As recorded in “Journal of Discourses,” IX, page 240, on March 2, 1862, Brigham Young announced,

“The canal that we started from Big Cottonwood Creek to this city was for the purpose of transporting material for building the Temple...We have learned some things in relation to the nature of the soil in which the bed of the canal is made that we did not know before. We pretty much completed that canal, or, in other words, we hewed out the cistern, but behold, it would not hold water. We have not the time now to make that canal carry water, so we will continue to haul rock with cattle, and when an opportunity presents, we will finish the canal.”

The huge granite blocks continued to be hauled from the quarry to the Temple site by wagons until the advent of the Utah Southern Pacific rail line from Salt Lake City to Sandy Station on May 3, 1873. The LDS church built a smaller narrow gauge railroad called the Wasatch and Jordan Valley Railroad from the Sandy Station to the mouth of the canyon. This new form of transportation eased the burden of hauling the granite blocks to the construction site.

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