

OLD GRAFTON
HISTORY OF GRAFTON, UTAH
1861 -1921
by James T. Jones
OLD GRAFTON

Old Grafton, they call you a ghost town, and quite truly it might be said.
Though your streets are now deserted, your history is still far from dead.
Though others mightn't know the spirits here, I have trodden down histories way,
I know the spirits that walked the paths, and those that have come here to stay.
There is John, Alonzo, and Samuel here,
and George, James, and Charles beneath the sand. You are not forgotten, no, not yet a
one, and by you sweat, hallowed is this land. We must never forget our sacred past, or
the souls from which it is made,
or we ourselves, will soon be forgot,
when we at last fall beneath the spade.

James Thomas Jones

HISTORY OF GRAFTON, UTAH 1861-1921 INTRODUCTION

In Grafton the cemetery rest aloof and isolated about half a mile outside of town.
A net wire fence stretching around the steel post gives the impression of long
encircling arms, holding out the sagebrush and tumbleweeds clawing at the
fence. The steel framed gate stands ajar, seeming to invite me to step inside.
"Past whispers in ghostly Grafton", by Luen A. Woodbury, Deseret News Mon
P.M./Tues A.M. , May 30-31, 1983, C-3.

This old cemetery tells more about the old settlement of Grafton, than most people might know. The many small unmarked graves, are those of children who died while their families struggled to live on the banks of the Virgin River. The small wooden fenced graves of the Berry's tell the story of conflicts between the new settlers and the old inhabitants of this land. The joint marker of Loretta Russell and Elizabeth Woodbury recount the tragedy of two young girls accidental deaths. The three wooden markers with the names of "Willey", "Puss", and "Po-ink-um", indicate the many years when both the old and new residence of this land lived in peace. (The markers of Puss and Poinkum have been removed by vandals. Puss is next to Willey, and Poinkum is buried next to Puss.) The lack of weeds is not by chance, but the annual pilgrimage of the descendants of this place who return the last Saturday in September with work gloves to clean up the cemetery and the town. Finally, the worn headstones of those who lived long enough to die old in this place are a reminder of those who were called by their prophet leader, and who said, "The Prophet called me on a mission to this place, and I have not been released from that mission, and so I will stay."

There has rarely been a town located in a more roughly beautiful location than Grafton. Because of its isolated location, and the vistas of Zion's National Park in the background, it has been a favorite of photographers and sightseers. Of the location of Grafton, Stephen L. Carr writes:

The old town is easily the most picturesque and intact ghost town in Utah and presents extraordinary views from every direction. From across the river, the tops of the church and houses are seen among the trees; coming into town gives

another vista; then right in town, the buildings are close enough together to be admired as a town.

Stephen L. Carr, *THE HISTORICAL GUIDE TO UTAH GHOST TOWNS*, Western Epics, Salt Lake City, Utah, 1972, p. 134.

It is true that the settlers had little chance to enjoy this rich setting, although it did not go unnoticed. Alonzo H. Russell, one of the settlers called in 1861 described his first view of Grafton in these words:

We came up the Rio Virgin River on the north side of the stream and found the grass and trees so thick there at Grafton that it became necessary to cut a road through the trees in order to get into the south side of the stream or the townsite of Grafton, Utah. The grasses were so thick and heavy that they hung down into the water and gave the river the general appearance of a meandering brook. You could pole vault across the river anywhere. The grass was so thick it could be cut with a mower.

Two of the remaining houses in the town site of Grafton are those built by Alonzo H. Russell. Located just east of the old school house is the largest of the two Russell homes. The other is directly across the street to the south.

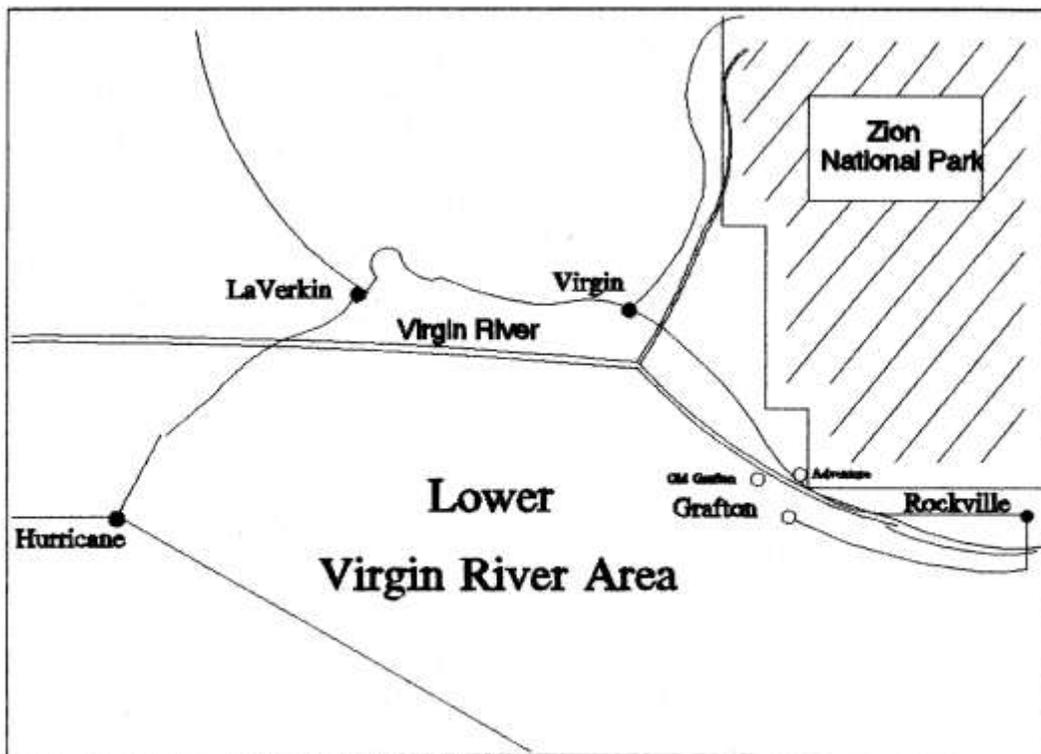


Figure 1 Location of Grafton

This beautiful country also has attracted movie makers. One of the earliest movies and the least know filmed at Grafton was Ramrod and Arizona Kid. In recent years the movie The Red Fury was filmed in Grafton, but the most famous movie filmed there was Butch Cassidy and the Sundance Kid. Part of the reason that the town is so well

preserved, might be its use as a film set. Each time a company comes to film, the old church is fixed up and the broken windows replaced.

PRE-HISTORY

In order to understand the history of Grafton, it is necessary to include some background information on the area. Originally settlers were sent to southern Utah to provide a corridor of travel along a southern route to California, and protect immigrants from the local Indians. They were also sent as missionaries to the 'Lamanites,' as they were called by the Mormon settlers. One of the best known of these Indian Missionaries was Jacob Hamblin. He along with several others, including Thales Haskell, Augustus P. Hardy, Ira Hatch, and Samuel Knight founded what they called Tonaquint Station, as they called it on the Santa Clara. They left Harmony to travel to Santa Clara on December 10, 1854. They were later joined by President Rufus C. Allen, and Hyrum Burgesss. Jacob Hamblin became ill because of the hard labor and poor food. Augustus P. Hardy we sent to Harmony to get good food and medicine. He sent both back, but continued on to Parowan and obtained from a Sister Nancy Anderson, who had moved to Utah from the South, a quart of cotton seed. Hardy return to the settlement with this seed, and the missionaries planted it. Andrew Karl Larson writes in his book, I WAS CALLED TO DIXIE:

The missionaries planted the seed, and after it came up they watered and cultivated it with care. This first planting so carefully nurtured, yielded enough cotton lint in the autumn of 1855 to produce thirty yards of cloth. This was the first cotton cloth made in Utah's Dixie; it was spun and woven by Caroline Beck Knight, Maria Woodbury Haskell, and Mrs. Lyman Curtis. The seed was picked from the lint by hand. The hand spinning wheel and the treadle loom used in the cotton's processing were described as "of most primitive make." When a sample of this first cotton grown in Utah's Dixie was shown top Indian Agent Hurt, A Virginian, he declared it to be as good as any he had ever seen. This demonstration of the adaptability of cotton to the soil and climate of the Santa Clara stated the church authorities to thinking in terms of establishing a cotton mission on the Virgin River.

It was not many years after this first trial of cotton in the area, that Old Grafton was established. It had been proven that cotton could be raised in the Santa Clara area, and indeed Reddin Allred had matured some cotton far to the north in Davis County in 1851, so it was not a great stretch to hope cotton could be raised along the upper Virgin River.

OLD GRAFTON

The town of Grafton is located 3 1/2 miles west of Rockville, Utah, on the south side of the Virgin River. This is not the original townsite. Old Grafton was located about a mile and a half below the present townsite of Grafton. It was first settled in December 18597. Among the first settlers of Old Grafton were James M. McFate, Darius Shirts, Benjamin Platt and Nathan C. Tenney, a noted Indian missionary. One of the first things they did was to build a dam across the river, so they could take water out for irrigation. In 1852 John D. Lee had suggested that the Virgin River Valley could produce cotton, grapes, figs, and other similar products⁹, and that early test of 1856 had proved it possible

to raise cotton on the Santa Clara, so it was the intention of those early settlers to raise primarily cotton, because it was thought that the land and climate were well adapted to that product.¹⁰ They did however plant other crops as they wished to be as self sufficient as possible in this remote region. They were not alone in this work, in an early letter to the DESERET NEWS, James M. McFate writes , many of the Lamanites were at work , assisting the farmers in their agricultural labors.'

In March 1860, Grafton was organized as Precinct Number 8 in Washington County. James M. McFate was appointed as Justice of the Peace, Darius Shirts appointed Constable, Benjamin Platt appointed Poundkeeper, and Nathan C. Tenney appointed Road Supervisor.

The effort of colonizing the Virgin River Basin was a voluntary effort, but there were very few that we volunteering. In May of 1861, Brigham Young along with Daniel H. Wells, George A. Smith, John Taylor, and Wilford Woodruff, along with others, went to Dixie to visit the settlements along the Virgin River, to appraise first hand the progress of these southern settlements. They went to determine what the resources were, and whether or not during the conflict of North and South in the East, these settlements could supply the cotton needed by the saints. At the time of their visit despite the efforts of the previous seven years, there were only 79 families in the Virgin River area, which included only six from the Grafton area, and six more in its sister settlement of Adventure on the other side of the river¹³. They were discouraged with the number of settlers in the area, but there was no such discouragement with the experiment of growing cotton in the area. Andrew Karl Larson writes:

But in spite of all its drawbacks the hardy souls who remained had done much experimental work with cotton and had demonstrated that it would grow in all the settlements between Grafton and Santa Clara; moreover the quality, while not superior, was good. The Territorial Legislature's Committee on Agriculture, Trade, and Manufacturing reported favorably on the value of cotton production after investigating the results of the experiments on the Virgin. "Your Committee," said the report, "is of the opinion that the cotton in the county of Washington is not impractical, and that the experiments. . .are so far from being failures, that they give good reason to hope for sufficient success to enable the territory at no distant day to supply itself without importation." The report went on to say that cotton had been grown on the Virgin under the most adverse circumstances and suggested that when these were overcome, through experience, permanency of settlement, improvement of dams, etc. , that much better results could be expected.

As a result in October 1861, some three hundred men and their families were called to settle Dixie. The following is from a article titled "Going South, But Not Seceding," in the DESERET NEWS, dated Wednesday, October 23, 1861.

The development of the resources of Washington county and the entire part of the Territory has long been considered of great importance to the people residing in these valleys, but the settlements formed there for that purpose have not flourished to the extent desired from various causes, not necessary to state. In view of the great demand there will be for cotton and other products of a

warmer climate than the Great Salt Lake and surrounding valleys, in the event that the civil war in the East should continue for a number of years, it has been deemed expedient by the First Presidency, to materially strengthen the settlements that have been made in Washington County and make others where facilities for doing so exist, that the objects desired may be more speedily attained than by the course hitherto pursued.

To accomplish the desired objects as soon as practicable, a company numbering over three hundred men with their families, have either been selected or have

: volunteered to go there this fall, as the winter, below the Rim of the Basin, is the best season of the year for building, fencing and opening farms for cultivation the ensuing year. Of this company, about two hundred are from Great Salt Lake City and county, some fifteen or twenty from Davis and Weber, a few from Tooele, about sixty from Utah, thirty from Sanpete and a few from Juab, Millard and Beaver counties.

With some of those going, we are not acquainted and cannot testify as to their fitness for the enterprise, but those from this city and county are among the most energetic and enterprising citizens; and, if they fail turning that part of the Territory into fruitful fields it may be considered an impossibility so far as industry, ingenuity and perseverance can be made subservient to that end.

Those of the company who can get ready by Monday next, the 28th inst. , will start on that day, according to present arrangements, and the others will follow as fast as they are in readiness and their circumstances will permit.

Among that group sent to Grafton were Alonzo Haventon Russell, Samuel Stansworth, George H. Wood Sr., William Hastings, John Harvey Ballard, Captain James Andrus, Charles Jones, Daniel Morris, William Halladay¹⁶, and Franklin W. Young, who presided over the settlement. Andrew Karl Larson writes of Young, 'He located on the flat where Grafton was built after the first location was destroyed by the great flood of 1862.

To the Honorable: The Council and House Representatives of Utah Territory:

Gentlemen: The undersigned citizens of Washington County respectfully petition that your honorable body make appropriation of \$1,000; to be expended under the direction of the county court of this county, in constructing a wagon road from St. George to Grafton. We further petition that you make an appropriation of \$500 to be expended under the supervision of said county court; in altering and improving the road from Harmony to Toquerville and in continuing said road until it intersects the contemplated St. George and Grafton road.

And as in duty bound your petitioners will ever pray.

Signed by the citizens of Grafton, Virgin City, and Toquerville.

THE GREAT FLOOD

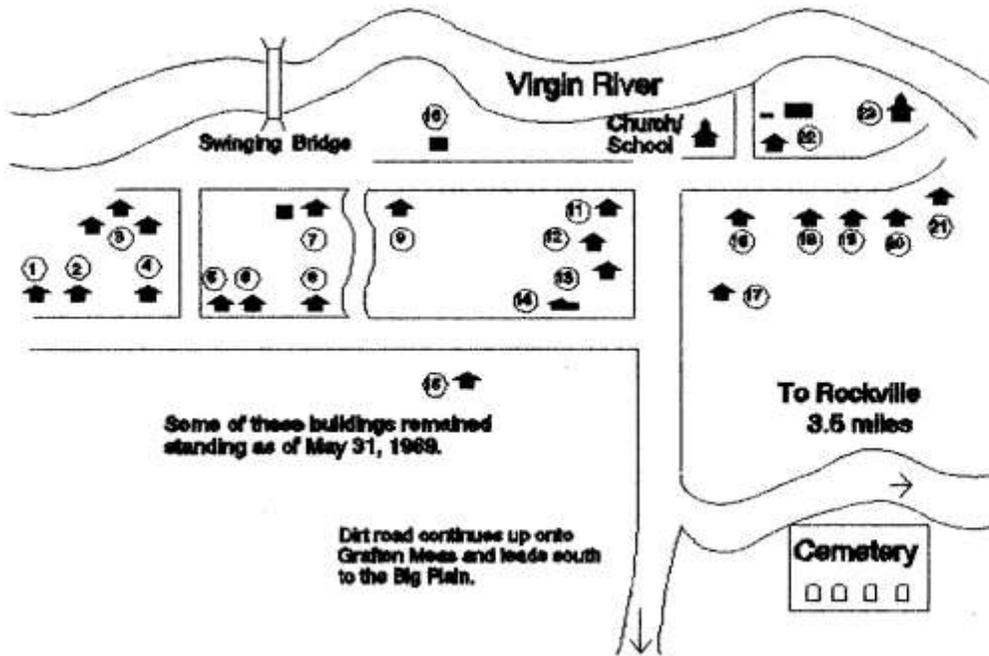
The family of Nathan Tenney was part of the most often told story about Grafton. During the later part of December 1861 and the first part of January 1862, it is reported that it rained for forty straight days. Nathan Tenney's family was living in their wagon

box. On January 8, the village was flooded by the river. As the water rose, it threatened the wagon box home of Nathan Tenney and his wife who was at that moment in labor. The men of the village pick up the wagon box and hauled it to higher ground where a baby boy was born. The child was named Marvelous Flood Tenney. He was known as "Marv.

It was during this, the first of many of the floods to plague Grafton, that the original townsite was wiped out. Larson writes in his book;

The flood of January 1862 inundated the whole valley and wiped out the new town, taking houses down the river and leaving terror-stricken inhabitants without shelter in midwinter. ...At Virgin one of the settlers wrote that, "The houses of Grafton came floating down with the furniture, clothing, and other property of the inhabitants, some of which was hauled out of the water at this place, including three barrels of molasses." The whole valley was changed by the ravages of the flood, and the shivering settlers were forced to find a new townsite; they located themselves about a mile farther up the river.

Considering the scope of the devastation it can well be understood why most of the original families that settled Grafton went elsewhere to settle. Many went down river after their belongings and settled at Virgin. Adventure, Grafton's sister settlement across the river, was also washed away and the residence relocated up the river to join John C. Hall and founded Rockville.



Grafton Townsite abt 1900

Map from Marquee Spectrum, 22 Sep. 1985, p.8.
 Map drawn by D.S. Beckstead, from an original
 drawn by L.W. Wood. Sketch of Grafton as recalled
 by George H. Wood, Ivie Ballard, Bertha Hall Wood
 Ether Wood, and Edgar Gibson.

- | | | |
|--------------------------------------|------------------------------------|---|
| 1 - Bert Russell | 9 - Alonzo Russell | 17 - J. Wood Jr. |
| 2 - Will Isom | 10 - Barn | 18 - Louise Russell |
| 3 - Ed & Charles Jones
(3 houses) | 11 - Sarah Hasting
(Dugout) | 19 - Stanworth |
| 4 - Frank Ballard | 12 - J. Wood
(Wm. Halliday) | 20 - J. N. Stanworth |
| 5 - Tithing House | 13 - J. Wood | 22 - Alonzo H. Russell
/William T. Russell |
| 6 - Dan Morris | 14 - Log Barn | 23 - Original School
House |
| 7 - Dave Ballard
(House & Barn) | 15 - Amby Stanworth | |
| 8 - Ed H. Ballard | 16 - Thad Ballard
/John Ballard | |

NEW GRAFTON

After the floods had subsided, a new townsite was selected on the south side of the river on higher ground about a mile upstream. Larson writes;

After the floods subsided Old Grafton was abandoned and a new site was selected on the south bank on a higher bench a little farther upstream. The area was

surveyed and laid off in town lots and fields. A new ditch costing \$5,000 was dug within the next year.

Leone Russell McMullin describes the earliest dwellings in her history of Grafton. She writes;

The homes at first were tents, wagon boxes, dugouts, and log cabins. These were later replaced by adobe buildings, sawed-logs, frame houses, and brick.

A large tent which Alonzo H. Russell purchased from i Johnston's Army was used to live in until he could build r something else. Then it was used as a meeting house and i social hall. William and Sarah Hastings had the largest dugout home just under the hill southwest of the present school house. Church was held in their home until the Russell family moved out of the big tent, then it was used for a church. Soon log rooms were built for that purpose, then the present building was erected for church and school. The first cultural hall meeting house and day school was an old hand-hewn log cabin. Later the on, it was replaced by the adobe building that is22still standing. Many dances were held in the big tent.

In this work, is included a map of the village of Grafton, as it was at the turn of the century. There are few of the original buildings that have survived, but there are enough to get the feeling of the village.

One of the first known graves in the old cemetery is that of Joseph Field who died February 5, 1962. In September 1862, Brigham Young along with a party of others made a visit to the settlements along the Virgin River. One of their stops was at Grafton. Elder J.V. Long, one of President Young's group gave the following description in the DESERET NEWS;

I regret being under the necessity of recording the occurrence of a fatal accident at this place, on Friday the 5th inst., under the following circumstances; A boy named Joseph, son of Joseph Field, age nine years, was leading two horses down to the river, when, on passing a man carrying a couple of boards on his shoulder, on of the animals took fright, in consequence of which, the lariat by which the unfortunate little fellow was leading one of the horses, got fastened around his wrist, and he was dragged two-an-half blocks before the lariat could be got off. He was dashed into the brush, thrown about and bruised so badly that he expired in fifteen after hew was picked up. Every possible effort was made by Mr. Baddley and others to stop the terrified animal, but all proved unsuccessful.

This is the only "recorded" grave in the cemetery, even though there are others that are marked and it is know who is buried there. There is no formal record of the Grafton Cemetery.

Elder J.V. Long, also gave a description of the town. He writes;

This is a fine location and better adapted for stock raising than some others, and the brethren feel like going ahead, realizing the importance of the mission assigned them. The scenery around Grafton is quite picturesque and

romantic; hence there is something that is both pleasing and attractive to the stranger.

The area may have been attractive to the stranger, but was not very inviting to those called to live there. A traveler who visited Grafton about the same time wrote in the DESERET NEWS, Sept. 17, 1862;

Three miles more and across the river to the south side and we were at Grafton, the principal settlement of the upper valley of the Virgin, expected by the citizens to be a very thriving place, abundance of range conveniently near, plenty of wood, building stone and other conveniences with good land and plenty of water, for mills, etc. as they will tell you. The crops of corn here are unsurpassed in the country, reminding one of the rich Wabash bottoms. Cotton does well and the Bishop F.W. Young expects to carry off at least the second prize at the county fair, or would if that institution had not postponed itself until another year.

Inquiring for many acquaintances supposed to be located here, I was somewhat amused by the answers given to my inquires by a friend who still remains. Where is A?, says we. Gone to the city; B? Gone to the city for an outfit; C? Gone to the city to trade with the immigrants; D? Apostatized, gone to the city; E? Begged off, gone to the city; F? Gone to the city; and so on through the list, no more the half being here now who were here last spring.

Another of the task that was accomplished was the building of the Grafton wood road. In her history of Grafton, Leone Russell McMullin gives the following description:

The building of the Grafton wood road was a miraculous undertaking. This goes up the Grafton Mountain south of town. The road was used to bring wood for fireplaces and cook stoves from the mesa to the south of town. Later when the big plains became dry-farm project, corn and corn fodder was hauled down the road. The road was so steep in places that the wagon had to be rough locked by use of long chains and a large tree attached behind the wagon as a drag to secure the safety of negotiation of the road. If there was kind of load on going up, three horses were required.

One of those who had trouble getting down the road was James Monroe Ballard. The following is from his history:

One time while hauling wood from the Grafton Mountain, which is very steep, the brake level to the wagon broke. He was afraid he would be killed as he had a young horse. He called "Woah". This particular horse sat down on his haunches while he put rocks in front of the wheels of the wagon.

THE LAND AND THE RIVER

As each flood would come, more of the land was washed away, and another ditch had to be made. It was said in journals that the "Making of ditches at Grafton, was like women's washing, it had to be done every week."²⁹ And with each flood, some families would get discouraged and move on.

Lizzie Ballard Isom gives this description of the flooding:

We witnessed many awful floods in the river. One I so well remember was so thick with dirt and logs that it moved so slowly that a person could have run across in front of it. Timber and dirt together made it look like the side of a log house. Father took a can and dipped some of what was supposed to be water and poured it on a log and it was so thick that it hardly reached the ground. All floods were not the same. One day another flood came and was running so swift with everything imaginable in it. There was a cow that had been caught in its path along with bee hives, all kinds of farm equipment, field and garden produce. Men tried to catch the cow by the horns with a lasso but the swift water filled with trees prevented her from getting near enough so they could get the rope on her and she went down. The floods came so many times and claimed so much of the land that the people became discouraged and abandoned Grafton.

It was not uncommon for the floods to wash a years work away, Leone Russell McMullin, writes the following about her mother Charlotte Amy Ballard:

Mother always raised a large garden and some men folks bought her vegetables to sell in other towns. She had a large garden one summer and was going to pick tomatoes to be taken to a cannery; a large flood came down the river during the night and took garden and the ground it was growing in away.

The river was not only troublesome in the spring and winter when it flooded, but it also created problems in the summer. Ether Wood had the job of getting the water for his family from the river, and tells the following story:

Our water system was a fifty-gallon barrel on a sled made from two cottonwood logs, with a chain and single tree on one end to hook the horses to. I would go to the river, dip the barrel full with a bucket; coming back, we had a rocky hill to climb, which make the horse work to pull it. I would have to stop and let him rest several times. In the summer the river would get quite muddy and my mother would put milk in the water to settle the mud. When I went after another barrel of water, I would have to take the barrel off from the sled and rinse out the mud. ..There was also the rinse tub to fill, then I had to empty the tubs when she was through. Wash days was the days I dreaded most, for I had to haul all the water in buckets to a copper boiler on the fire, where she boiled the clothes, then to the scrubbing tub, where she scrubbed them on a board. ..

There were many that truly tried to make a go of it in Grafton, and among those was Thomas H. Woodbury. Woodbury was a farmer and a nurseryman. In a letter to the "Domestic Gardener's Club," published in the Deseret News, and written under the date, February 2, 1863, he tells readers about the crops that he and other were able to grow. He writes:

Corn and cane grow well. Cotton promises well. From last year's experience I judge six hundred pounds of Green Seed Cotton, ginned, to be a fine crop.

Cucumbers early are of little or no benefit to the planter; late they do better. Carrots are a good crop, though many of them die during the summer. The largest orange carrot which I have raised here weighed four pounds six ounces. Cabbages are about as lousy as they can be. There are no good cabbage raised in this part of the country. Beets are a middling crop. Squashes

are eat up by the bugs during the summer. Sweet pumpkins do well. Onions promise well: the largest onion I raised this year weighing one pound seven ounces. Tobacco does well. My Sesame, on a small piece of ground, produced at the rate of twenty bushels to the acre. Peas, a very poor crop, though one small piece has done very well, lettuce does better than in Salt Lake Valley.

In his letter, he writes about his experience with one patch of cotton, and confirms the claims of those who felt that cotton could indeed be raised successfully on the upper Virgin River:

Last year I planted fifty rods of ground to cotton. The amount of cotton from said piece was one hundred and four and one half pounds of good cotton, ginned. This piece was planted May 15th or twenty days too late and on the poorest piece of ground I have. It was well cared for till it was in bloom; then it was suffered to get to dry, the water being wanted elsewhere. The next thing, it was well wet, -- the result of which improper treatment was the dropping of the squares, after blooming.

The amount of floor or frosted cotton is so small I had not counted it.

He continues in his letter to talk about his experience in the nursery business at Grafton. He writes:

The Nursery business has been an up hill business. Before I landed in "Dixie" I was told that I was not wanted on the Santa Clara, because there was a nurseryman there. I looked around for a good place and found myself, hard to please. I finally drew a city lot in Grafton, mostly in the river. I set my trees and grafts on a bank descending to the north, not far from the river, where they remained until the night of the flood.

On this night I watched the river until it was nearly up to the fence on the lower row and losing no time until the last bunch in the upper row was moved. At this time the water had overtaken me and the lower side was nearly two feet deep in the water. The retreat was made in good order and without confusion --saving all except the peach pips, which were carried away in the flood. I then had to take peach pips on shares.

The amount of ground which my small trees, apple seeds and peach seeds required to plant them out in good order was a little more than one half of an acre. The apple seeds were coming good when the worms commenced cutting them down --a kind of cut worm that travels all over the ground nights. These worms were very destructive --eating all the dormant buds of peach, apricot, &c. , and gnawing the bark off the stumps, as well as by night eating up the seedling trees that came up by day.

I applied tar around the trees which were set for orchard and dug a ditch around the small trees and seedlings, which was straight up and down on the inside. Then I commenced battle against all the worms that were on the inside of this inclosure. When they were conquered the red ants came up out of the ground by millions, or in numbers too numerous to count and were very destructive. I was fighting these ants and gophers not a little all summer.

The amount of seedling apple trees which I have produced is only about three thousand. The Cherry looks well. The Peach and Pear promise well. The

English red current which I brought here with roots on, all died during the summer. The cuttings which I set are many of them alive.

The wild currant thrives excellent. The wild bush cherry does splendid. The land seems to be in a wild state, but rich in mineral properties. It needs cultivation and vegetable manure for gardening; then it will give satisfaction. Grape vines, cut from Pres. B. Young's garden, Oct 20th, were brought here in excellent condition. Others a little later, are reported good.

I am satisfied that two year old, or fruit bearing vines. with proper management, can be moved or cut for cuttings early in October and brought from Great Salt Lake City to this place with safety --frost or no frost.

I have written a little of my experience in this place. That which I have not written has also been somewhat of an up hill character.

I have one acre ready to put out to grape vines as soon as I shall be able to obtain the cuttings. I think this place can be made a very fruitful place. I would be pleased to receive a few lines from the Clerk if you can afford it. I am ignorant of what you call the American Golden Russet.

Thomas H. Woodbury

By July 1864, there were 28 families at Grafton, a total of 168 people. There were 150 acres of land under cultivation, including, "16 acres with wheat, 70 acres with corn, 25 acres with cane, 28 acres with cotton, and 10 1/2 acres with vegetables and tobacco. Anson P. Winsor was the Bishop. The tobacco, was in response to Brigham Young's counsel, "to produce his own tobacco if he had to be a slave to the weed.

Farming in Grafton was not an easy task, but those there looked upon the adversity that they withstood with some sense of humor. In a letter to the Deseret News dated March 22, 1865, a writer signing his name only as "Rio Virgen, " writes:

The past winter has been one for this locality of universal severity, exceeding in cold and frosty weather that of any previous season within the recollection of that ancient and wise personage, "the oldest inhabitants." Not having a thermometer, I cannot give the degrees of cold.

Having had two winters of almost unprecedented drought, we feel quite grateful for the change, and already discover indications that the frequent freezing and thawing, together with the liberal amount of snow and rain that has fallen during the winter has had the salutary effect of bringing the soil into better condition to receive the labor of the husbandman. Until the present season, we have been obliged to irrigate our land before it could be plowed.

FARMING IN THE ZION PARK AREA

Not only was there farming by residents of Grafton in and around the town, but there was also farming on the level areas of what is now Zion National Park, particularly Zion Canyon. Among the crops planted at Zion, were grain and fruit orchards. One of those Grafton residents, who did farming in what is now Zion's national park, was Alonzo H. Russell. He had a corn field on the site where the Zion Lodge now occupies. Early in the spring, Alonzo, his sons, and others from the town Springdale would load their plows

and provisions on the back of pack mules or horses, and enter the canyon via the old Sand Ridge Trail. Once in the canyon, the pack animals, would then become the plow animals to cultivate the land in preparation for planting.

One of Alonzo's sons, Franklin E. Russell, gave the following account:

One day I remember it was storming and as I was about to enter the canyon going up the river, I noticed the river gradually raising. I whipped the horses and it was about all I could do to get out of the flood that came. The high water struck the breast of the horses and it began to run over the rack and I began to get plenty scared, but I did get out alright. ..We used to go up to plow the ground and lay it off, water it and plant it, then when it was grown we cut it and hauled it into the stack yards. Then we would go up long about October and shuck it out and haul it out over that rough road. The fodder we bound in bundles. We hauled out about fifty bundles, often the load was so top heavy that the wagon would tip over.

William Thomas and Elias Russell, two other of Alonzo H. Russell's sons, also worked in the Zion area. William would cut the grain with his cradle, and Elias would tie it in bundles to be stacked. William could cut five acres of grain per day. His cradle is now in the Zion Park Museum.

The women of the Russell Family would go to Zion in the fall to gather the corn husk for bed "ticks." The corn husks were put in mattress size bags with an opening of 2 1/2 to 3 feet wide with buttons on the top side for re-filling. Straw was sometimes used, but corn husks were best and preferred.

Alonzo H. Russell and William Thomas Russell also ran a ranch on Kolob Mountain where they could look down on Zion. They farmed there for many years, living there during the summer and making cheese and butter to last until the next summer.⁴²

William Thomas Russell cut and hauled wood from the Zion area as well as farming. His daughter Leone McMullin tells the following story:

Father hauled lumber from Zion after the Cable was built. On one trip, he met John Crawford on a narrow dugway. There was no place to pass, so they built a scaffold of limbs and lifted the Crawford buckboard on to it while father drove by, then set the buckboard back onto the road.

This area was considered sacred ground by the Pahutes. When ever they killed a deer, they would leave the choicest section at the base of the Temple of Simawava in the canyon for Tobats and Shinob to come and get, so they would not go hungry.

THE OLD COTTON GIN

Early in the history of Grafton, President Brigham Young financed the building of a cotton gin. This was located at the east end of town. This was at first run by horse power and latter was converted to water power.⁴⁵ On February 15, 1864, a fire destroyed the gin house and "about 300 pounds of cotton and the woodwork of Pres. Brigham

Young's cotton gin which was being run by Anson P. Winsor."46 The mill was then moved to Rockville. Leone McMullin writes:

After the mill had been removed, the young folks of town made a swing at the sight of the mill. Two young girls (Loretta Russell and Elizabeth Woodbury) were killed while swinging.

This is probably one of the two most famous tragedies in the history of Grafton. Loretta was 14, and Elizabeth was 13 at the time of their death. Sarah Jane York describes the incident in these words:

In the center of town was an old cotton gin that was used for a swing. My grandfather was afraid someone would get hurt swinging on it. He even went to the Bishop and told him that it was dangerous and someone was going to get hurt if it was not removed. No one took notice however, and no one seemed to be afraid. One night just before dark, a crowd of young people gathered to. ..swing. I was also there with Lizzie and Letty. They called for me to have a swing too. She picked me up on her lap and swung back and forth several times. All at once she put me down and told me to run home as fast as I could as my father would not like to have me there.

I went on my way and was nearly home when there was an awful crash and all of the men ran for the swing. I saw my father running but he did not see me. I went home. The swing had broken when Lizzie and Letty were swinging in it. Letty was killed instantly. Lizzie was hit across the chest, but she lived a short while and then she too died. I went to see them and also went to their funeral. I cannot explain how I felt for I surely loved these girls.

There is a single red sandstone marker that marks the graves of these two young women. The smallness of the town must have compounded the tragedy. Elder George A. Smith with a group of others, including Erastus Snow were at Grafton for meetings when the incident occurred. Elder Smith and a companion, Jesse N. Smith, spent the entire night at the home of Alonzo Russell, the father of Letty.

Sister Eliza R. Snow, the famous poet of Utah, knew the families and wrote the following lines of consolation:

The dearly belov'd ones no longer dwell
In the cherished homes of the mountain dell,
'Neath the lofty peaks that in grandeur rise,
With the towering summits embrace the skies.

In youth's sweet innocence, bright and gay
They passed like two beautiful sunbeams away;
But a sudden departure, deep sorrow leaves
In the hearts--in the homes--that death bereaves.

Far better for them, thus to dash away,
Than endure the sad process of slow decay,
Where the hands of sickness, with anguish rife,
To a fearful point, draws the thread of life.

What is death? 'Tis a passage through which we go
Where the streams of life more abundant flow—
Where affection lives, and love's holy tie
Is transferred from time to the world on high.

Eternity's portals wide open flew,
And the loving young maiden went cheerily through,
Without sense of pain--without sense of fear—
With no farewell sighs, and no parting tear.

Had their friends the power, would they call them back,
To encounter the perils of life's rough track?
No: They've gone in innocence, chaste and pure,
And to them, the rich blessings of heaven are sure.

GRAFTON AND THE UTAH INDIAN WARS

Grafton grew to be one of the major settlements on the Virgin River. On January 16, 1866, the boundaries of Kane County were defined and Grafton was made the county seat⁵⁰. However before any building could take place to that effect, the Utah Indian Wars began.

One of the first incidents to affect the citizens of Grafton was the killing of James M. Whitmore and Robert McIntire. They were killed near Pipe Springs on 9 January 1866. A group of men lead by Captain James Andrus from Grafton went in search of the murdered men. The hoof of James Monroe Ballard, one of the search party, uncovered the arm of one of the dead men.

The most famous story of Indian trouble is in part told in the small enclosed graves of Robert and Isabella Berry, and Robert's brother Joseph. Shortly after Robert and Isabella buried their only baby, they, as well as Joseph, were murdered by Indians on April 2, 1866, while returning to their home in Berryville, in Long Valley, south of Grafton. The bodies were taken to Grafton where they were buried. Sarah Jane York records the following concerning this incident:

I went to the school house and the two men and the woman was laid out there. There didn't seem to be anyone around so I walked in. There on a chair were the arrows that had been taken from their bodies. I don't remember seeing their faces, but I stood there crying as if my heart would break. It brought back to me the memory of the death of my mother and brothers. Sister Spillsbury came in and found me crying. She said, 'Sadie, what are you doing here, you go right home. You shouldn't be here. .', I had to go home, but I shall never forget that time. The woman was buried right by the side of my brothers and the other men were buried by the women. They would not let me go to the funeral because I cried so much. There lay my mother and brothers in a row, and the Berry people were lying along the same row with them.

To understand the grief of little Sarah Jane, one needs only visit the cemetery and read the small wooden markers with York carved on them. Among those markers are, John William York, who died 16 Jan 1866, Asa Uriah York, who died 23 Jan 1866, and

James Jasper York, who died 25 Jan 1866. Also the small metal marker of Mary Jane York, with the dates of 1835- 1866 on it.

MOVE TO ROCKVILLE

The difficulty between the settlers and the Indians was troublesome throughout the State, and the people were told to fortify together in larger groups. Erastus Snow, leader of the Dixie Cotton mission sent a letter to all those Saints living on the Upper Virgin River. In it he writes:

Your present population will admit of no more than one permanent settlement in accordance with the instructions contained in the Epistle of the First Presidency, and from letter of Lieut. Gen'l Wells accompanying it. ...We have, in council, considered your condition and thought it best to recommend Rockville as the point of concentration, unless the majority should prefer another place lower down the river. Let every one, therefore, go to without delay to carry into effect the instructions received, as fast as circumstances permit, without unnecessary waste, or destruction. Secure the growing crops, preserve the orchards and vineyards as best you can, and clear the canyons above Rockville of stock, so as to keep that range for winter.

After a meeting, the residents of the town voted to follow the council of their leaders and relocate at Rockville. On June 10, 1866, the town of Grafton was abandoned, and its inhabitants relocated at Rockville.⁵⁴ Over the next little while, the individual homes were moved to Rockville, leaving nothing but farms in Grafton. While at Rockville, the former residents of Grafton continued to work part of the land, but the amount of land worked was necessarily smaller. By the end of 1866, there were 20 1/2 acres of wheat, 45 acres of corn, 18 acres of cotton, and 8 acres of cane⁵⁵ for a total of 91 1/2 acres of land under cultivation, whereas just two years before in 1864, there had been at least 150 acres of land under cultivation.

The Grafton Ward was disbanded as a result of the move, and the Rockville Ward was reorganized with Anson P. Winsor as the bishop. The residents of Grafton lived at Rockville until the spring of 1868, when the treaty of war with the Indians had passed. In March of 1868, some of the residents began to move back to Grafton, many however, remained in Rockville and stayed there rather than return to Grafton to fight the river again.

RESETTLEMENT OF GRAFTON

The return to Grafton was a slow process, and Grafton never did reach the point it once had been. The residences of the resettled Grafton were some of those who had been called to settle it in 1861. They had been called to settle this place, and they felt that they had not been released from that mission, so they returned to fulfill it.

With their return, Grafton was organized as a dependent branch of the Rockville Ward with Alonzo H. Russell as Presiding Elder, under the direction of Charles Smith, the Bishop of Rockville. Finally in 1877, the town had gained sufficient population for the Ward to again be organized, and Alonzo H. Russell was made Bishop.

There are few events that stand out in the history of Grafton, after its resettlement. Life began to settle down to what for residents was normal. Most of the time was spent in the production of food, and those crops from which clothing could be made.

There were few conveniences for these town's folk. Those at Grafton had to learn to make do with what was around them. Clothing was made from a variety of materials. About 1874, silk became very popular throughout the nation. In response to this great rise in popularity, Brigham Young ordered silkworm eggs from the Far East, and had some of those eggs sent to Dixie. Grafton had planted Mulberry trees in expectation, as the Mulberry leaves were the primary source of food for the silkworms. Some eggs were sent to Grafton and some silk was produced. Clothes were also made out of cotton and wool. Some flax was raised, and Nancy B. Russell made cloth from it. This flax was combined with cotton to make fabric as well. Some of this fabric exists today, and it is known as "linsey-woolsey."

A good example is making do with what you have available is that of Alonzo H. Russell. Alonzo Russell was a blacksmith, which may in part be the reason for his "call" to Grafton. The blacksmith was one of the most important people in a settlement. He was the one that provided most of the important objects of the community. Some of the objects that were made by Alonzo Russell, include, knives, forks, tongs, hammers, and spring steel coyote traps.

One of the important elements needed for this work was the proper fuel. Coal was generally the fuel of choice by most blacksmiths, but there was little of it to be had around Grafton. It then became necessary for Alonzo to find another fuel source. Quoting him his history, we find the following solution to his problem:

In the early days of Grafton, it was hard to do blacksmith work because of a lack of coal. Alonzo used to go up the north [wash] or Coal wash from Grafton and search out nice native pine logs that had fallen and were dry. These dry pine logs were cut into cord lengths and piled into cone shaped formations. Cedar bark was then placed over the logs and then covered with earth. A hole was left at the base of the cone on one side so that a lighted torch could be thrust into the center of the structure, as the fire ignited the kindling placed there holes were made through the earth and bark for air vents and draft holes. This pit was allowed to smolder and burn, but not blaze for three days. Finally the last day and night, a man had to sit and tend it constantly, to keep it smoldering, but not lighted. When the logs were all burned into a charred stage, the fire was quenched with water through the vent hole and the holes were sealed. In a day or two, the pit would be opened and a nice quantity of charcoal would be the finished product. This was next best to soft coal mined from the earth.

There was other that had unique talents in the community. John Wood Sr. was also an expert blacksmith, but he was also a good carpenter and made many pieces of furniture.⁶² Alfred Jones was an expert rope braider. He could make ropes, quirts, and hack-a-mores from rawhide. He could not be outdone. Others made lariats from hair. "The wild mustangs were rounded up, the hair pulled from their tails and spun into ropes,

large and small, the smaller size used in making hake-a-mores along with the rawhide nose piece, and cinches for saddles.

THE OLD ADOBE CHURCH

After the return from Rockville in 1868, the residences of Grafton, decided it was time to replace the old log church with a new one, the building that now stand as the greatest monument to Grafton's past.

The building was made of adobe bricks from adobe obtained from an adobe hole located in the lower part of Grafton. The building was then given a wooden floor. The lumber used, was hauled from Mt. Trumble, where most of the lumber used in Grafton came from, some 75 miles south of Grafton. The walls are made of several layers of brick and are about 18 to 24 inches thick. It has withstood floods, earthquakes, winds, and harsh winters. It's only and perhaps most feared enemy is the vandals that visit the town from time to time to destroy things that they do no understand.

This building served the community as the central community center. It was the main building for church on Sunday, and School on weekdays, as well as night school for the adults. It was the place where funerals were held, and most probably weddings and wedding dances. There were also many community dances held in the building, which attracted people from surrounding communities. The building was dedicated as a church, July 8, 1888.

SCHOOL IN GRAFTON

One of the primary functions of this building was that of a school house. It was used for that purpose from the time it was built until 1919, when the population of Grafton had dropped so low, that the remaining children went to Rockville to school. The students sat on wooden benches, with some of the smaller children unable to touch the wooden floor with their feet.

Though Schooling was important to those living in Grafton, it was sometimes hard in those days, as now to raise funds to support it. In a letter written on September 13, 1883, James Monroe Ballard, then Bishop of Grafton, wrote, "that his ward was at this time unable to give anything toward a building because of the loss of the fruit crop and the lightness of field crops had left the people in difficult circumstances."

There were very few children in school, and so that made it necessary to run things a little differently. Leone Russell McMullin gives the following account: There were not enough students in school to have programs, so in place we would go on hikes, up the mountain south of town or up the river to the fish pond to where a grove of squaw bushes grew and gather squaw bush gum. One hike we went to the coal pits and volcano knoll on Coal Pit Mountain north of Grafton. While there we climbed on top of some huge sand rocks as large as a small house. While on one of these trips, my cousin Monroe Russell accidentally knocked me and I fell off. My ankle was badly sprained and had to be helped home which was about five miles. On another hike, a trail went up through a crack in the rock ledge. The students went through, but the teacher, being rather fat, could not make it along. So the two largest boys pulled her up through and in

doing so it skinned her hips and arms. This teacher was Barbara Barton, she was part Indian, or Lamanite.

She also says that "School in Grafton did not last over five months, commencing with November and ending with March."

LIFE IN GRAFTON

The quickest way to describe most of the people that lived in Grafton in one word, would be poor. The economy of Grafton was primarily agricultural; there was little cash in the local economy. Most of the articles of necessity were obtained by barter. Hard cash was very scarce, some faced long winters with less than \$30 on hand or even to be earned somehow before spring or summer. Many of the people of Grafton had only one pair of shoes, the following is from the history of William Thomas Russell:

He went barefoot during the week, so he could save his shoes for Sunday and dances. He and Uncle Edward Ballard walked several miles out on the hill barefoot to catch their horses to take their girls to Rockville to the dance.

There was not very much cash in the whole territory, and so there was a lot of trading throughout the area. Poultry, which was raised in Grafton, would be sold by the store to peddlers, who took the poultry to the mines in Silver Reef and Pioche, Nevada. The store could then buy the products it could not get locally. The store would then barter these purchased products with local residents for the products they raised or could produce, including the poultry, which it needed to sell to the peddler from the mines.

Much of the fruit that was raised, was dried, bottled, or preserved, and taken to northern settlements, as far north as Richfield, to trade for potatoes, cheese, and dry goods such as clothing, cloth and shoes. Quite a lot of molasses was made at Grafton. This was poured into barrels of usually 20 to 25 gallons each, and also taken to northern settlements to sell or trade.

AMUSEMENTS

Despite the hard life in Grafton, the constant struggle against the river and the weather, the lack of money and many of the nicer things in life, most of the memories that have survived over the years of life in Grafton are happy ones.

Mary Bertha Wood Hall had the following memories of Grafton:

As I look back in my life, I think the happiest days were when we lived in Grafton. When I was a little girl everything was a pleasure, even going to the field and hoeing and pulling wild oats out of the wheat field. Life was a pleasure to me. And then up on the mountain bring the cows home at night.

We had such nice neighbors. The people in Grafton were just like one big family. (At this time there were about 31 families.) And then we had lots of horses. We used to ride horseback all the time. Some of my friends were Eagar Gibson[sic], Ether Wood, Jean Russell, Thatcher and Harvey Ballard, Roe

Ballard. Oh, there was quite a bunch of us that age. Dorothy and Eva Stratton, and Wealthy Isom, Lizy Ballard, Ivy Wood, and we use to have the best times. Especially when we would have a big melon bust every few nights. We dried peaches --they dried lots of fruit up there and they'd have a "cutting bee" -they'd gather around and cut peaches for an hour or two and then they'd have a melon bust. It was all a pleasure.

When I was a girl. even a little bit of a girl. we'd have to piece quilt blocks. We'd all get together after school almost every day. We'd have to piece two or three quilt blocks before we could play. When we'd get that done, we'd get up and play ball, run races, ride horses or just anything.

When we were teenagers we had a lot of fun. We danced what you call old-time dances: Virginia Reel, Quadrille, Minuet, Three Step, Schottische, Danish Slide- off, Round dances and many others. When anyone would get married, we'd have a dance. It sure was fun. The dances were really started by us young kids, but the older people came just because they like to dance.

The cowboys liked to come to the dances, too. They worked out there at Canaan at the big cattle ranch, and Cane Beds. Oh, they loved Grafton. They would always sing and dance. Oh, it was really a pleasure to have those guys come.

Grafton had more music than any place I have ever seen. Nearly every night or every few nights, everybody in town with music would get out there in front of the school/church building and start playing. There would be three or four violins, guitars, mandolins, and accordions. They'd get on those steps and start playing, everybody would dance. There was really a lot of pleasure that we got out of the hours we spent there.

Leone Russell McMullin describes some of the other amusement of the young people and some of the ways that the holidays were celebrated.

Many an evening in the summer, the young folks from town would take their musical instruments and go up the road on the top of Grafton Mountain, build a large fire so it could be seen from town. After playing and singing for some time, the fire would be pushed off the ledge so that it made a brilliant spectacle to be seen from town.

At Christmas time, Grafton always had a Mr. and Mrs. Santa Clause with a big tree and presents for each child. It was joy to all.

On the 4th and the 24th of July, Grafton joined in with Rockville for celebrations. The day was always started off by an early rousing "Martial Band," an eye opener for the two towns.

Not all t he holidays were enjoyed equally by all, some were enjoyed more by the young people than they were by the older folks. Ether Wood tells the following story:

Our main way of celebrating New Year was to ring the school bell. One of the trustees didn't like to be disturbed at midnight, so he locked up the schoolhouse. He made the brag the bell would not be rung that night. This was quite a challenge for us kids, so after dark we started checking for a way to get into the schoolhouse. We found the southwest window had not been fastened on

top. This window was opposite the bell rope where it hung down from the belfry. Across the school ground was a straw shed next to the schoolhouse. We tied lassoes together to the bell rope through the top window and from the top of the shed. At midnight we rang the bell. We were sure the trustee would come, so when we thought he had time to get there, we stopped ringing the bell. He unlocked the door and tried to find us(We kept quiet until he had time to get back home.

There were other times that were enjoyed. Leone Russell McMullin tells a story of gathering pinenuts with her father, mother, and uncle, and meeting a group of Indians doing the same thing.

One fall, Mother, Father, Uncle Lorenzo Russell, and myself, went out on Goose Berry Mountain to gather pine nuts. We came to an Indian camp, they were gathering nuts too, so they insisted on us roasting ours along with theirs. After they were roasted, they had us keep all we could get out of the cones, whether they were from our cones or not. Their methods of roasting them was to dig a shallow hole several feet across, pile the cones in the hole, covered with brush then cover with dirt and at several places around the mound the brush was set on fire, the dirt kept it from burning too fast and it heated the pile of cones enough to roast the nuts. After a long time, it was uncovered and the mound was surrounded by indians with a shallow basket. A large rock to crack the cone open on and a smaller rock for a hammer, the nuts were put in the shallow basket and tossed to winnow out trash and empty nut shells. While we were there we saw the men indians take their water jugs, one on each side of their horse. and go half way down the mountain to a spring for water. These jugs were made from woven willows filled in between with sticky pine gum, then rolled in dirt so as to make them water proof.

DECLINE AND THE HURRICANE CANAL

As the floods slowly washed away the farm land, the economy slowly changed to cattle raising, and the land would not support as many families, so slowly people moved away. In 1907 so many residents had moved away that the Grafton Ward was changed to a branch.

In 1908-09 a company came to Grafton looking for oil. A well was drilled and some oil was taken out, but there was not enough to continue operation. As they were drilling they struck water, so they bought dried fruit from local residence and put it down the hole. They also bought several pounds of rice and put it down the hole in an attempt to soak up the water.

The final blow to the town of Grafton was perhaps the Hurricane Canal. The first meeting of the Canal Company was held in Toquerville on July 11, 1893. At that meeting William A. Bringhurst was elected chairman of a committee to approach the towns up stream about building a canal to divert water from the Virgin River to the Hurricane Bench.

On August 25, 1893, the stockholders of Toquerville met to hear the report of the executive committee. They learned that the county surveyor, Isaac Macfarlane, had made a preliminary survey of the proposed canal, the length of which would be about seven and one-half miles. About two thousand acres of

excellent quality land could be irrigated under the seven and one-half mile canal; a dam fifteen feet high would be necessary to turn the water into the canal. As to the cost it was not possible to give an estimation until the surveyor made his final survey and estimates.

The report was accepted and a motion made that work on the canal be commenced. The stockholders decided, on a motion, that the company should incorporate. They therefore, appointed Martin Slack and William A. Bringham to meet with a similar committee selected by the stockholders from up the river to draft the articles of incorporation.

James Jepson of Virgin, James M. Ballard of Grafton, and David Hirschi of Rockville met with Bringham and Slack, and the five drew up the articles of incorporation which were then presented to the stockholders of the various communities. Nearly all signed them. The legal formalities were all complied with, the articles of incorporation were recorded by the clerk, and a certificate of incorporation was issued. The elected officials qualified by filling the necessary bonds, took the oath of office, and as representative, of the company they proceeded to carry on its business.

This was the beginning of the end for Grafton. Many of the men of the town were stockholders in the Canal Company, and worked on the canal as a means of gaining homes and land in Hurricane. Ironically, as one town was being created, several others, including Grafton were dying. Building the Canal proved no easy task. It took 11 years to build. Nell Murbarger describes the work in her book.

Despite the bulldog determination of Mormon colonist, it is doubtful if any man would have had sufficient courage to launch that undertaking if he had known that before a single drop of river water should be laid on that arid bench, there would have been expended 11 years of grueling labor! Since the Virgin Canyon was completely inaccessible by road, all supplies needed in building both dam and canal were carried on men's backs down the steep north wall, across the canyon floor, and up the steep south wall to point of use. All work was done by contract--each group of workers agreeing to complete a given number of "stations" of [66 feet or 20 meters] each. For excavating through solid rock, payment was at the rate of \$1.25 per cubic yard; for loose rock, 75 cents; and for earth excavation 15 cents.

At a site selected for the dam, the river gorge was approximately 40 feet wide with solid rock sides and bottom. By tumbling thousands of tons of huge boulders into the narrow gorge the water was made to rise satisfactorily and the dam was checked off as an accomplished fact.

A year later that entire rock barrier was torn away by a flash flood--boulders weighing many tons each being tossed through the canyon like pebbles. On the second attempt a huge pine log was anchored in grooves cut in either wall of the gorge. On this log were laid the butt ends of cedar poles, their tops extending upstream, and more tons of heavy boulders were heaped on top. Came another flood, and this arrangement likewise went down the river for the third dam the same procedure was followed, with two additions. On top of the cedar poles and rock were laid more cedar poles, and all was lashed together with galvanized wire.

This arrangement was too baffling for even the tempestuous Virgin, and the dam held.

All the while this work had been going on, the canal builders, too had been having troubles. In addition to extended tunneling through solid rock there were sheer cliffs to be skirted and wide canyons to be bridged with rock and earth fills. And first, last, and always, work was hampered by lack of adequate tools and supplies.

Throughout this entire undertaking, through all those 11 years, there was used on this project no piece of machinery larger or more complicated than a wheelbarrow!

Cool waters of the Virgin River first touched the sands of Hurricane Bench in the late summer of 1904.

The finishing of the Hurricane Canal, represented not only a change for the residents of Grafton, but a whole change in the lifestyle of Utah. Mormons were becoming less and less a "peculiar people," and more and more "Americans." Residents were either moving to Rockville, Hurricane, or just slowly dying off. The self-sufficient lifestyle was developing into more of an American free enterprise style of life. By 1919, most of the residence had moved and the school was closed. By 1920 there were only about three families left, and in 1921 the LDS branch ceased to exist.

EPILOGUE

Several times since its demise, various movie companies have come to Grafton to make the films already mentioned in the Introduction, but most of those that come to Grafton are tourists, and come for a visit of a few minutes. When I was there in September 1992, I met two older gentlemen from Sweden that were just leaving as we arrived, and two young couples from Germany just arriving as we were preparing to leave, and we were only there twenty minutes.

Grafton is a well-known tourist spot, and although there is no official estimate of its visitors, I would estimate it to be at least one hundred thousand a year.

The purpose of this history is to work for the preservation of Grafton, and save it from the vandals and destruction of time. Most of the local residents of Rockville or of Springdale would be able to give good directions to Grafton, and they are printed in various books on Utah's ghost towns. But the best advice that could be given to tourists would be, "Take nothing but pictures, leave nothing but footprints."

DESCRIPTION OF THE ALONZO H. AND NANCY B. RUSSELL HOME

When Alonzo Haventon Russell settled in Grafton, he lived in a tent he had acquired from Johnson's Army. He built three identical log homes for his three living wives, Nancy Briggs Foster, Clarissa Harriman Hardy, and Louisa Maria Foster. The old log house south of the large Russell home and east of the school house is one of these. After completing the three log homes, which were only planned as temporary dwellings, he began to build the first of what was to be three more identical homes. This first house is the big house east of the school house. Because Nancy B. Foster was the wife with the largest family including several children from Alonzo's first marriage to Fanny Malena

Royce who died before he married Nancy, this first home was for her and her family. By the time this house was finished, Clarissa Harriman Hardy had left Alonzo and left behind several children for Nancy to raise. The story is told that Louisa Foster insisted that she be allowed to have the first home, and when it was given to Nancy, Louisa told Alonzo that she did not want one, if she couldn't have the first, so he never built another like it.

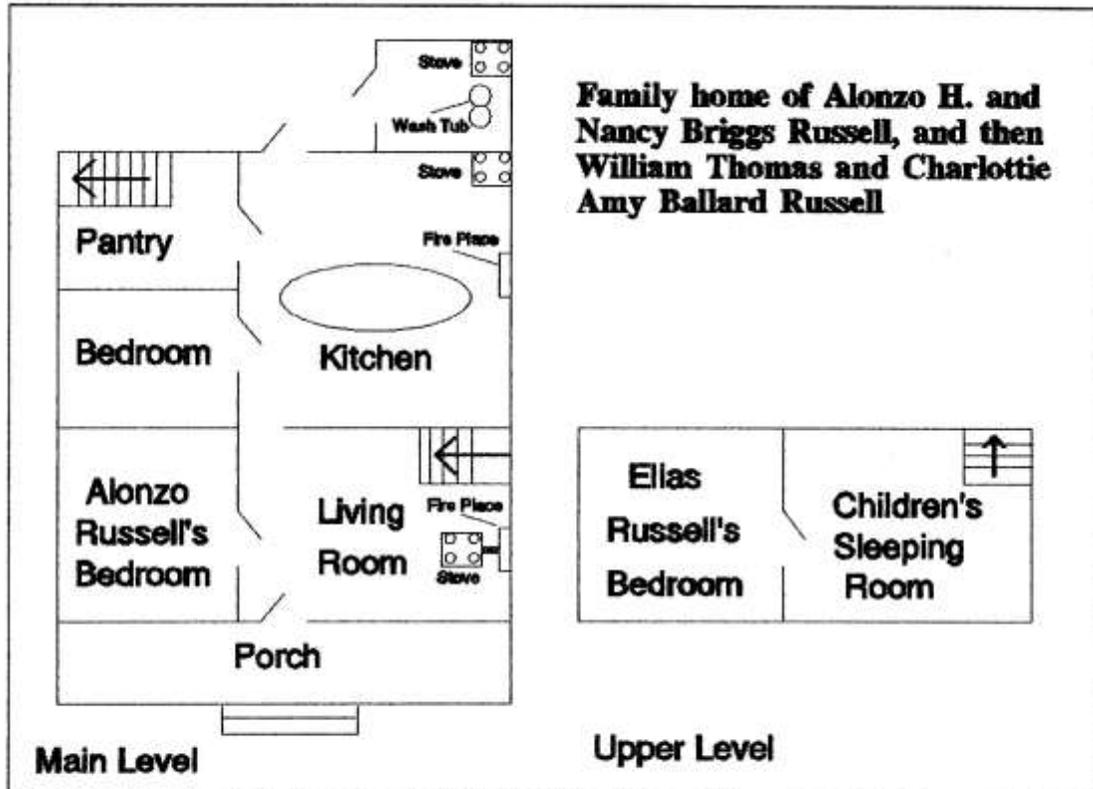


Figure 3 Family Home of Alonzo H. Russell

The house is a two story house built of red, sun baked adobe clay bricks. It had a covered porch facing south with a wooden rail around it and a small swing hanging from the rafters. The swing was a simple one of two lengths of chain hanging down and a 2 x 4 for a seat.

The main floor had on the south a large living room with a home made couch that make into a bed. It also had a fireplace but it was not used. There was a wood burning stove in front of the fireplace that was used for heat in the front room. The only other furniture in the front room was several home made wooden chairs. The floor was covered with a large rag rug.

West of the front room was a bedroom used by Alonzo H. Russell in his later years till he died in 1910. There was also another small bedroom just north of Alonzo's bedroom and west of the kitchen with the door into the kitchen.

The kitchen was on the north of the main floor. It was heated with a fire place on the east wall and the stove next to it in the north east corner of the room and the house. A room was built later outside the house on the north, in the north east corner that housed the wash tub and was heated with a wood burning stove on its north wall. There was a small pantry north of the small bedroom on the main floor in the north west corner of the house. Inside this pantry were steps that led down to a root cellar.

In the north east corner of the living room is a stairway that goes up to the upper floor. It goes halfway east to a landing then turns south up to the top floor. The top floor was divided into two large sleeping rooms. The west room in the fall was stocked with apples and during the rest of the year it served as the bedroom for Elias Russell, a son of Alonzo that never married. The east sleeping room was used for a children's sleeping room.

GRAFTON CEMETERY BURIALS

There are a total of a least 66 graves in the Grafton Cemetery. The following pages contain a list of the names and dates on the markers that are readable. This list was made on a visit to the cemetery, October 18, 1992. There are also included, those names not among those readable on the marked headstones that are either known or reported to be buried there.

Ballard, Charlotte Ann	20 May 1861 -6 Mar 1865 (known)
Ballard, Charlotte Pincock	3 Jun 1826- 28 Mar 1901 (marked)
Ballard, Eliza	19 Jan 1896- 26 Jan 1896 (known)
Ballard, Francis Marion	1 Jun 1869- 17 Jul 1877 (known)
Ballard, John Harvey	30 Nov 1825- 23 Mar 1891 (marked)
Ballard, Miles Harvey	2 Jun 1864- 28 Feb 1867 (known)
Ballard, Rhoda Ellen	2 Feb 1871 -20 Mar 1872 (known)
Berry, Joseph S.	9 Dec 1843- 2 Apr 1866 (marked)
Berry, M. Isabelle Hales	4 Jun 1846- 2 Apr 1866 (marked)
Berry, Robert M.	3 Feb 1841 -2 Apr 1866 (marked)
Bybee, Byram Lee	25 Feb 1799- 27 Jun 1864 (marked)
Draper, William A.	1803- 1864? (date hard to read)
Field, Joseph	1852 or 53- 5 Feb 1962 (known)
Gibson, Electa Ann Badger	14 Mar 1855- 1 Jul 1883 (marked)
Gibson, George Jethro	12 Dec 1875- 22 Apr 1878 (marked)
Gibson, George Washington	17 Jun 1800- 17 Aug 1871 (marked)
Gibson, Lydia Ann Badger	22. Oct 1858- 30 Nov 1869 (marked)
Gibson, Mary Ann Sparks	10 Jun 1802- 6 Sep 1871 (marked)
Hastings, Lucy Jane	Nov 1866- Jun 1867 (marked)
Hastings, Sarah Smith	1 Jun 1830- 17 act 1920 (marked)
Hastings, William	21 Feb 1824- 8 Nov 1882 (marked)
Hastings, William Robert	29 Apr 1861 -18 act 1888 (marked)
Hunt, George W.	2 Nov 1851- 25 Jan 1883 (marked)
Hunt, William F.	16 Apr 1859- 2 Jan 1883 (marked)

Jones, Charles Henry	30 Aug 1836- 30 Apr 1903 (marked)
Jones, Lovenia	1880- 1882 (marked)
Jones, Viola Ann	No date, list as child with parents.
Jones, Viola Maria Russell	27 act 1846- 1 Sep 1924 (marked)
Russell, Alonzo H.	31 Jul 1821 -7 Aug 1910 (marked)
Russell, George	26 Jan 1865- 16 Aug 1865 (known)
Russell, Loretta A.	29 Sep 1851 -18 Feb 1866 (marked)
Russell, Lousia Maria	24 Jun 1840- 22 May 1916 (marked)
Russell, Nancy Briggs	28 Mar 1825- 11 Mar 1903 (marked)
Stanworth, John Nutter	22 Mar 1868- 2 May 1887 (marked)
Stanworth, Samuel	7 Mar 1835- 2 act 1886 (marked)
Wood, Dau. of George Wood	5 Oct 1888- 5 act 1888 (marked)
Wood, Ellen May	1885- 1886 (marked)
Wood, Ellen Smith	18 Feb 1822- 18 Feb 1899 (marked)
Wood, Emily Louise Hasting	20 Feb 1861 -1 Dec 1909 (marked)
Wood, George Henry	1 Dec 1860- 7 May 1898 (marked)
Wood, Pearl	1887- 1888 (marked)
Woodbury, Elizabeth H.	1851 or 52- 18 Feb 1866 (marked)
York, Asa Uriah	28 Mar 1862- 23 Jan 1866 (marked)
York, James Jasper	18 Dec 1860- 25 Jan 1866 (marked)
York, John William	25 Jan 1855- 16 Jan 1866 (marked)
York, Mary Jane	1835- 1863 (marked)

There are also 3 known indian graves and an one reported in the cemetery. They are as follows:

Chief Poinkum, (pronounced po-ink-um) (marker gone)
 Blind Mary, wife of Poinkum (reported)
 Puss, teenage son of Mary and Poinkum (marker gone)
 Willey, teenage son of Mary and Poinkum (marked)