

## History of Pine Valley

by Heber Jones

There are some things that we know about Pine Valley and there are some things we think we know and perhaps there are some things we think we know that we don't know. In any event, I will proceed to tell you what I think I know about Pine Valley.

First, I would like to suggest to you that there is and for the most part has been at least two quite distinct cultures living side by side in the valley. You might consider it as the haves and the have-nots, the learned and the ignorant, the clean and the dirty, the known and the unknown or whatever comes to mind as you attempt to sort out the clues we refer to as history.

As for my part, check the have-nots and the unknowns. While the current histories of the valley don't say much about it, my association with Pine Valley goes back a long way. My great, great grandfather on my father's side, William Ellis Jones, burned most of the bricks you see in the older buildings in town. My great, great grandmother, Dinah Davies Vaughan Jones, was a midwife in the area. My grandfather, Hyrum Ellis Jones, owned a home here for a number of years. My father, Ellis Jones, and his brother Clarence went to school in the white building down the street and my great grandfather on my mother's side, George Jarvis, plastered the original walls of the little white church. He also did the plaster-of-paris decorations on the original ceiling. My uncle, Thomas Cottam, did the plaster work that still stands on the arch and in other places in the building as it was remodeled in the early 1930s. I worked for the Forest Service, took care of the campgrounds and lived in the little green cabin there for several years. My wife LaRee's great grandparents, Wilson and Ella Nielson Lund, also lived here for a number of years during the pioneer period.

This is the sixth time I have been asked to talk about the history of Pine Valley, and almost without exception, there has been someone in the audience who seems to know more about what I am talking about than I do. This time I have tried to incorporate into my remarks their questions and my answers, if any.

Someone asked me once if I could give a talk on the subject of Pine Valley without canonizing the Snows and Gardners. I told them that when I was a youngster, the word was the Gardners speak to the Snows and the Snows speak only to God! Someone piped up at that point and argued that the Cannons had been neglected and let us know that they were responsible on this earth for interpreting God's will. At this point, I gave up on the argument and started to talk about the geology of the area and suggested that the geologist tell us that this area was covered with water millions of years ago and dinosaurs roamed through large forests on the edge of lakes filled with various forms of life. Then the water went away and was replaced by desert sands, fierce winds, etc. The dinosaurs died and the land was again covered with water, which fossilized the dinosaurs along with the trees. Then over a long period of time the earth began to bulge and the Pine Valley mountain rose from the earth's surface. After many more millions of years, the surface of the volcano washed and blew down into the valleys and left the largest laccolith in the world. The rain and snow continued to fall until life sprouted in the form of plants and animals. Beautiful clear streams ran to the valley floor on the way to the Pacific Ocean.



At this point, the questioner interrupted with, "Hold on, it says right here in the book that the earth is only 6000 years old and all this talk about millions of years was made up by liberals like you who want to distort the true history of the world and you ought to be ashamed of yourself and do the right thing and start listening to Bill O' Reilly and Fox news." With that ringing in my ears, I reminded those still listening that there were numerous petroglyphs and artifacts scattered around that could be verified without the book. We know that at least two groups of native Americans had lived around this area prior to the coming of people of European descent. I was about to mention the Christian entrance to the area in the form of the Escalante expedition on the east side of the mountain in 1776 when I was interrupted again with, "How do you know that the people who were here before 1776 were not the Gadianton Robbers?"

"Well," I said. "I asked Mert Lovell, and his wife is a Snow, and he assured me that the people I was talking about were definitely not the Gadianton Robbers." Anyway, I proceeded to mention that Jedediah Smith had visited this area in 1826 and 1827 and that Peg Leg Smith had spent part of 1828 and 1829 trapping on the Santa Clara and other tributaries to the Virgin River. "Did you say the word 'Virgin'?" "Yes, but at that time it was spelled Virgen." Peg Leg Smith accumulated enough furs to make a trip to California and just happened to mention to the folks along the way that he had discovered silver at the fork of the Santa Clara and the Moody. He probably also mentioned that he had discovered a beautiful boxed-in valley covered with clear streams of water among pine groves teeming with beaver---not that it seemed to matter to anyone at the time.

The word was out and the Spaniards from New Mexico and the Indians from far and near began to trade and travel through the area with herds of livestock and Indian slaves for trade. Even that U. S. Government that is so much maligned by the Tea Party people became interested and sent John C. Fremont out here several times to investigate. On his fourth expedition in 1844 he came up the Santa Clara to the Mountain Meadows and then back to Washington D. C. where he published maps and wrote about his travels.

The Mormons were leaving Illinois with copies of Fremont's materials which started them thinking about coming here to settle. From the audience, "They didn't follow Fremont's maps. Brigham Young had a vision and told them to come to Pine Valley. My grandmother told me that." Fremont came again in 1854. He was caught in a mountain snowstorm and was rescued by the people from Parowan. Fremont ran for President in 1856 on the Republican Party platform to do away with the twin relics of barbarism--polygamy and slavery.

In 1849 Brigham Young sent a group under Parley P. Pratt to explore and determine the best places to make settlements. Part of his group stayed in Parowan and part came to Dixie. They camped about where the Ford Garage is located in St. George. They discovered some small pieces of high grade iron ore in the river and began to speculate as to its origin. They decided to follow the Santa Clara toward its headwaters and try to locate the source of the ore. They made their way to the Mountain Meadows and across by Iron Mountain to Parowan. The ore was sent to Brigham Young. He and his counselors decided to create Iron County and to send a group to develop an iron industry.

In order to take over the area something had to be done to placate the local Indians. A group of seventeen young men was sent to see what they could do to help lift the curse



of darkness from the Lamanites and at the same time to keep the natives in harmony with Brigham Young's intentions. These men were sent to John D. Lee's farm at Harmony where they were put to work. It soon became apparent that relations at Harmony were less than harmonious. Jacob Hamblin and several others packed their bags and headed for Santa Clara. They built a couple of cabins at Tonaquint--commonly referred to as Seldom Stop, Seldom SOP or Lick Skillet. Eventually they moved up river to Santa Clara where they built a fort. From Santa Clara they moved up the river to Mountain Meadows where Jacob Hamblin established a ranch.

This is where Pine Valley comes into the story. You all know the tale of Isaac Riddle and the lost cow. Bill Hamblin and Isaac Riddle were taking some cattle from the Gunlock area to the Mountain Meadows when one strayed and Isaac followed it to Pine Valley in 1855.

Riddle and Blackburn immediately started a sawmill. Jacob Hamblin pitched a tent and moved his wife Rachel and some cattle and sheep into the valley. Rachel gave birth to the first white child born here in 1856. Over the next few years seven of the Indian missionaries settled in Pine Valley.

You are also familiar with the story of Jacob Hamblin getting sick and sending Gus Hardy to Parowan for medicine. He brought back cotton seed which was planted and harvested successfully. The cotton was sent to Brigham Young who sent thirty families of southerners to Washington in early 1857 to grow cotton. They needed lumber, freedom from mosquitoes, malaria and the heat--all of which drove some of them to Pine Valley just in time to get tainted with the Mountain Meadow Massacre. By 1859 Pine Valley had five permanent families living in the Upper Town. They had a post office, a church and a school. Most of them were involved in the lumber business. The Hawley brothers built the first home in the Upper Town. It was later moved to the lower location. It is still standing and was used by Craig Eustice and his boy scouts as a refuge from a snowstorm a few years ago.

Umstead Rencher (one of the Washington group) was put in charge of the community herd in Washington. He brought the cattle to about where Brookside is today, built a cabin and soon realized that he needed more grazing area. He moved to Grass Valley. After tending the common herd for a while, he privatized his herd, got title to the land, built a Southern style home that still stands and became wealthy selling cattle and dairy products to the miners. He gave generously to the church and the St. George Temple project, but Brigham Young and Erastus Snow demanded more than he was willing to give. He rebelled, gathered his family, left a son here and took the rest to Texas and Arizona. As far as I know, the place is still in Rencher hands.

In 1861 the big call to Dixie to establish St. George brought Erastus Snow, William Snow and Robert Gardner along with various others who pioneered Pine Valley. This started a new era. Erastus took control of the Dixie Mission and appointed his brother William bishop of Pine Valley and Robert Gardner chief of sawmills. There were seven mills operating at one time.

Some of the wood for the Tabernacle Organ came from Pine Valley. The reason they used it was that there were places in the canyon where the trees had grown fast and straight and the wood didn't have a lot of knots in it.



In 1866 they moved the town to the present site. In 1867 they built the chapel. You all know the Ebenezer Bryce story who built the chapel. It was built like a ship upside down using raw hide and wooden pegs which was a common practice at that time.

Between the years 1861 and 1880, the population went up and down and was largely engaged in the lumber business. There were 600 people living in the area at one time. The ward reported 275 members at its high point. The town supported a saloon, witnessed a number of spectacular fights and several memorable tragedies. The Allphin family lost four children to the big flood of 1863 and their son Rance in 1875.

Sam Burgess migrated from England with his wife and children. When they got to the Salt Lake City area Sam's wife left him for one of the U. S. soldiers coming to Utah. Sam came on to Pine Valley with his children. Rance Allphin took a liking to Elizabeth, one of the daughters, and she became pregnant. Sam ordered Rance to marry the girl and he refused. Sam kicked his daughter out of the house and threatened to kill Rance. The problem festered for some time and one day Sam learned that Rance would be coming to Pine Valley through Pinto Canyon. Sam hid in the canyon until Rance passed by and then shot him in the back. Rance had noticed Sam's horse and had his gun ready and whirled around and shot Sam through the heart. Sam made it to Grass Valley where he bled to death. In 1864 one of the Hadfield children fell into an abandoned dugout that had filled with water. In 1895 Mary Chadburn Thomas and her child died at the old Chad Ranch. The child was too big to come normally and they both died in the attempted birth.

Sam Burgess is not to be confused with the other Burgesses associated with Pine Valley. The grandfather, William Burgess, and his three sons and nephews came to Pine Valley to engage in the lumber business. The story is told that William's father and his father's brother were Hessian soldiers hired by the King of England to come to America and put down the American rebellion. They deserted the British, changed their name to Burgess and melted into the American population. When the original Dixie College building was being built, Jode Burgess was operating a lumber mill in Grass Valley. He hired Annie Carter Johnson, who was recently married, as cook. Jode was quite a tease and during a conversation about a large tree growing near the camp, he said to Annie, "I'll give you \$50 and the lumber in that tree if you can cut it down in 12 days." She grabbed an ax and began to chop at the tree. Some three hours and 20 minutes later the tree fell. She received the \$50 and the lumber which was sawed and hauled to St. George where my grandfather commandeered it to build the front steps in the college building.

Testimony meetings in small towns are always interesting. The water from the Santa Clara was originally allocated to Santa Clara, however Pine Valley used it, which created quite a bit of friction. Erastus Snow suggested an experiment where Pine Valley would receive more of the water. The Pine Valley people testified that the stream seemed to increase in direct proportion to the amount used in Pine Valley. It was quite a different story that was told in Santa Clara.

The Dorinda Moody Salmon Goheen Slade "Slocum" story helps us to understand the origin of some of the names in the area. Dorinda and her two brothers left North Carolina for Alabama and ended up in Texas where they were converted to Mormonism. Dorinda had married a man named Salmon who fathered several daughters with her. He died from drinking poison liquor and left her a widow. The daughters all died before reproducing.



Dorinda then married a veteran of the war for Texas independence named Goheen who had acquired a large ranch and cattle herd. He was also skilled at making wagons. It was a happy marriage and they had four daughters and one son. The two Moody brothers and Goheen decided to migrate to Utah. The Goheens had a 13-year old daughter named Eliza who had become enamored with Robert Lloyd, one of Goheen's ranch hands who was 16 years her senior. They wanted to marry. The Goheens didn't like the idea, but they consented to it anyway. As they were getting ready to leave Texas, Goheen was away from home on business and he suddenly died.

Dorinda was a widow again with five small children. She married Rufus Slade who had a large family and whose wife had recently died. It was a marriage of convenience. They gathered their belongings and headed for Utah. They got to Oklahoma, known as the Indian Nation at that time, where they stopped to regroup. They were caught in an epidemic which took the lives of several of the Slade children and the Goheen boy. The 13-year old Eliza Lloyd gave birth to a baby girl that they named Mary Dorinda Lloyd. The Lloyd's came on to Utah and the Slade's stayed in the Indian Nation for a year after which they came to Utah.

In 1857 Brigham Young sent both families to Washington to grow cotton. The Slades went on to Pine Valley. After living in Pine Valley for a time, Rufus Slade went to Nevada on business and he died there. His nephew came to Pine Valley and told Dorinda that her husband's real name was Slocum. He had been in trouble in New York and had to leave and he changed his name to Slade. Dorinda was very upset about this and had her temple sealing to him changed and she was sealed to Goheen. Dorinda became known for her beautiful quilts. She lived with her remaining daughter until the daughter married and left the area. She then lived with Stanley and Maggie Calkins. Upon her death her property went to the Calkins. When Stanley died Maggie went to live with Earl and Stella Bleak. At her death her property went to the Bleaks.

Dorinda's oldest daughters married Pine Valley boys. Eliza and Robert Lloyd took a place in the southwest of the valley at the head of a meadow that is known today as Lloyd Canyon. Eliza used to go out and sit and watch the Indians make baskets out of the bush. She called them squaw bushes. This eventually became the accepted name of the bush. Dorinda's daughter Fredonia married a Forsyth whose family had a lumber mill in what is known today as Forsyth Canyon. Jane married into the Brown family that operated a mill in the area known today as Brown Point

Dorinda's granddaughter, Mary Dorinda Lloyd married, but it didn't last and she went to Old Iron Town to work. There she met and married Henry Chadburn. They moved to the ranch on the Santa Clara where Brookside is today. They raised ten children there..

Alfred Jeffrey came from England and settled in Payson. He was called to Dixie with the big call of 1861 to raise cotton. He had come from a place in England that was very cold and damp and the heat down here got to him very quickly. He got very sick and his neighbors worried about him. They went to Erastus Snow and told him that Jeffrey was going to die if he didn't move, because the heat was killing him. Jeffrey was a pretty stubborn fellow and said he was called here on a mission to grow cotton and that was what he intended to do. Erastus told him that he was called here to raise cotton, but he was not called here to die. He told him to go upstream to a cooler climate. Jeffrey went up the stream to about where Brookside is today and made an agreement with the local Indians



to farm on the Santa Clara. He built a fairly good ranch there. He had two wives. One stayed in St. George and one went to the ranch.

Henry Chadburn was converted to Mormonism in England. He had a sister that had migrated to Parowan. He was an iron molder by trade and of course the Mormons were pushing to get ironworkers over here so Henry decided to come over.. He got a job in Nevada and took the stagecoach to Pioche. He got off the stagecoach and was standing on the street and a man shot another man across the street. He decided that was no place for him. He started out for Panaca which was then called Bullionville. He had a twenty dollar gold piece and was afraid of being robbed so he put it in his shoe. By the time he got to Panaca he could hardly walk. He contacted the bishop there and the bishop kept him there working at odd jobs until his foot got better and told him how to get to Parowan. He started out alone, got lost and nearly choked to death. He got so thirsty his tongue wouldn't go back in his mouth. He thought he was going to die. He met up with a stranger who helped him get a drink and got him back in shape so he could move and helped him get to Parowan. He got a job at old Irontown ladling iron.

He married Mary Dorinda Lloyd. When the iron mines closed down they moved down on the Santa Clara and worked for Jeffrey. Henry was so poor that he told his wife that if anyone came to see him to tell them that he wasn't there because he was embarrassed to be seen in his buckskin trousers.

Eventually Jeffrey decided to move to Pine Valley and he sold his ranch to Henry Chadburn and it became known as the old Chad Ranch. Jeffrey eventually moved out to Rabbit Valley and then to Delta.

Henry Chadburn's son tells that when Henry learned that they had built a grist mill in Pine Valley, he took a sack of grain on his back and walked to Pine Valley to get it ground into flour. There was a man named Heath that was the miller. While he was waiting to have his grain ground, Bill Bracken came in with some grain. Bill was watching the flour come out of the mill. He said, "Hell, Henry, I could eat that faster than the mill is grinding it." Henry said, "Yes, but for how long, Bill?" Bill said, "Until I starved to death."

Later Charles Bennett was the miller. When people would bring grain in to be milled he would leave a little note in with the flour. Brother Knell's grain often had stones in it resulting in the following note: "Brother Knell, Brother Knell, I'd hate like hell with you to dwell and eat your meal." "Of grinding bones I've often read of. Of grinding stones I've never heard of. But if for bread you want me to fix 'em, send 'em separate and please don't mix 'em."

Many stories have been told about Martha Magdalene Schwab Brinley Freleigh. She and her husband lived on a ranch above Chadburns on the Santa Clara until he died. She then moved to Pine Valley. She became a ward of the town and the subject of the town's gossip. The butter story is probably the most popular. She is supposed to have taken a pound of butter to the tithing office and ask the bishop's wife to exchange it for another one because a mouse had fallen into the cream. The bishop's wife took it into the back, changed the wrapper and gave it back to her. They both agreed that no one would know the difference

The story of Mitt Moody and the bear he killed is a familiar one. For many years this bear had caused a lot of trouble in Pine Valley and had killed a lot of cattle. The ranchers



were very upset and were putting pressure on the Forest Service, which was just getting started, to do something about it. They tried about everything. They brought in dogs and put out poison, but the bear outsmarted them every time. The Forest Service hired Mitt Moody as a Ranger and told him one of his priorities was to get this bear. After a long time, Mitt was up on the mountain working. He was heading home in the evening and he thought that he saw this bear go into the bushes. He took a chance and shot into the area where the bear went into the bushes. When he got over to where the bear was last seen he found blood. He knew that he had hit the bear. It was getting dark so he decided to go back to town and get help. He gathered up a group of men in Pine Valley. They had quite a time getting rifles big enough to handle a bear. The biggest they could find was 25-35. They went back to where he had found the blood. They split up in twos and began to circle around the area looking for the bear. Mitt ran across the bear that was hiding under an outcropping and it headed right for him. He shot it as quick as he could and emptied his gun. The stories go that the bear dropped right at Mitt's feet. In one story Mitt said the bear grabbed him and threw him over before he died. The Pine Valley people discount this story. Mitt was scared to death as the men got up there. They eventually cut the bear's throat and dressed him out. They went to town and got a wagon, pulled the bear to the wagon and loaded him and weighed him. He weighed over a thousand pounds. They put him on display for everyone to look at. They gave Mitt a financial reward for killing the bear.

There are many different versions of the following story. One is said to have taken place in Pipe Springs and another is about a Wooley boy coming from CA with a load of merchandise, but the Pine Valley version is about Cy Hancock. Navajo Indians were coming across the Colorado River and were joining with some of the local Indians and were stealing livestock from the outlying areas, like Pine Valley, Hebron and Clover Valley, etc. Three of these Indians appeared in Pine Valley and were sulking around town looking things over. One was a local Indian the people knew so the people didn't pay too much attention to them. Then they left. Cy Hancock went through the Mahoganies southwest of PV and found these Indians there. He went up to talk to them. They seemed somewhat sullen. They looked him over and discovered that he was unarmed. They got pretty haughty and arrogant and implied they were going to take his horse and kill him. The local Indian strung his bow. Hancock didn't know what to do. One Indian had his horse by the reins and they other one had an arrow pointed at him. It occurred to him that his only chance was to get off his horse and get in the mahoganies. He whirled off the back of the horse just as the Indian fired the arrow. It hit him in the arm, but it startled the Indians enough that he was able to get into the mahoganies. They chased him through the mahoganies. The arrows kept catching on things so he broke it off, leaving the point in his arm. He was able to keep ahead of them until he saw someone coming in a wagon. This slowed the Indians down and Cy was able to get to the wagon. They spread the word about what had happened. Of course the whole town took off after the Indians who had a good start on them. As they were looking, they saw one of the Indians standing on a big rock with his rear end facing the men who were chasing him, yelling "Squaw, squaw" patting his behind, trying to intimidate them. The Indian was far enough away that he figured he was out of gunshot range, but there was a fellow in the group named Warren who had a long-barreled rifle that thought he could hit him. So using Kentucky windage and the long-barreled rifle, he fired and the Indian tumbled off the rock.



The Pine Valley people used to run their cattle on a summer and a winter range. In the winter they would take their cattle out west along the Nevada Utah border and this way. Some of them even used Winter Quarters which is Snow Canyon and north. In the summertime they would take them up on the mountain to Pine Valley, Grass Valley and Kolob in the cooler elevations where there was a lot of grass. They were out gathering cattle and they had taken John Thomas with them to cook. One night they had the cattle in a group and something spooked them and they stampeded. Everyone was jumping up to see if they could get the cattle settled down. Someone woke up John Thomas and he said, "Blessed be nothing, for those who have, must work," and turned over and went back to sleep.

If you look along the mountain north of Pine Valley you'll see a scar. It is a ditch that was dug from 1916-1918 that was designed and built to take the water from the Santa Clara stream to Grass Valley. At Grass Valley the New Castle Reclamation Company built a dam and a reservoir with the idea of pushing the water to a tunnel that went through the south rim of the great basin and down Pinto Canyon to the Escalante Dessert. In the Escalante Desert they built a hotel with plans to subdivide as much of the desert area as they could get water for. J. X. Gardner was the engineer and promoter. As early as about 1909 the New Castle Reclamation Co. tried to get control of the water that came down Shoal Creek and also all the water in the Santa Clara drainage in the Pine Valley area. There were high church officials involved in the company, but Anthony Ivins had holdings on the west side of the desert in the Shoal Creek drainage. The people on the west side went to Ivins and asked him to use his influence to keep the New Castle company from taking their water. They were successful, but the New Castle backers had enough influence that they were able to condemn the Steven Albert Bunker, Sr. ranch and water in Grass Valley. They were also able to persuade Jim Chadburn who was secretary of the Central Irrigation Company. to sign over the Central Water rights to the New Castle Reclamation Company. These actions generated numerous court cases which resulted in Bunker losing his mind and his ranch and in Jim Chadburn being run out of Central. His brothers had to testify against him in court. Central got their water back.

After the New Castle Company had completed the canal that took the Santa Clara water over to Grass Valley, it was discovered that the Grass Valley dam would not hold water. They had to abandon the idea of bringing the Santa Clara water around the mountain, but they decided to dig a canal through Bunker's field and collect that water and send it through the tunnel. This ruined the farm. To this day they run a lot of water through the tunnel to the Newcastle Reservoir. The Reclamation Company went broke and some of the lawsuits have never been settled. James and Caddie Cottam, who took over the Bunker properties, made a private agreement with the New Castle people to use their water certain times of the year. The Cottam water continued to go to New Castle.

By 1880 the first generation of children was grown. There were too many people for the available resources. The mines were shutting down along with the lumber business and the economy was shifting to ranching. There was a large exodus from Pine Valley. Some of them started Central and others went away to school or moved to Rabbit Valley in Wayne County and to other places.

There was a second exodus about 1900. By this time a few families had gotten control of most of the land and water, etc--the haves vs. the have-nots. There was a



limited gene pool. William Snow and Robert Gardner were polygamists and six of William's children married six of Robert's children. These families, along with a few others, pretty much controlled the area for the next half century. Pine Valley became a summer operation and most families had winter homes in St. George.

The Forest Service moved in around 1905-06. They established range rights; they limited grazing; and they brought regulation.

In 1919 the school which had been held in the basement of the church was closed.

In the 1930's the CCC boys were living in both Veyo and Pinto. They built the lake, trails and campgrounds with fireplaces, coolers, swings, teeter-totters, and other equipment.

The 1960s brought in a new era. The Forest Service paved the road. In 1964 the Dixie Escalante power company brought electric power to the valley. When Olaf Jacobson died, the Jacobson meadow was sold to developers. New people brought in a new world. Four wheelers replaced horses. Pine Valley was designated as a wilderness area which brought restrictions and new regulations.