

*Salt Lake Herald Republican, January 6, 1892
Rioville, Lincoln County, Nevada*

In describing the importance of the Muddy and Rio Virgin valleys, *Daniel Bonelli* hopes that railroad investors will recognize the value of "the largest body of agricultural land between the rim of the Great Basin and the valleys of California."

PLEA FOR RAILROAD

A Region Superior to Any in Resources.

ONLY NEEDS THE IRON HORSE

The Valleys of the Rio Virgin and the Muddy—
Managers will Discuss Utah
Ore Rates.

RIOVILLE, Lincoln Co., Nevada, Dec. 31, 1891.—[Special correspondence of THE HERALD.]—Thinking it likely that a few lines from this neglected portion of country might interest some of the people who talk of a railroad between Salt Lake and Los Angeles, I offer a few remarks upon a region slightly east of a bee line for such a road, but in the direct and feasible track of a road from the iron and coal fields of southern Utah. As it is presumed that railroads have eyes for business as well as for air lines and short-cuts, it is probable that a closer examination than has hitherto been given would follow a better understanding of the future importance of the valleys of the Rio Virgin and the Muddy, where the largest body of agricultural land between the rim of the Great Basin and valleys of California is to be found, with a climate that is super-excellent for a wide range of semi-tropical productions. Agricultural land means, of course, land with chances for irrigation and consequent production, not simply elbowroom. Having lived in this region for a long term of years I am able to speak advisedly on the subject and to draw conclusions from practical observations of

WHAT CAN BE PRODUCED

While the citrus fruits have not been tried and may not take kindly to our highest summer heats, the grape, fig, pomegranate, almond, the pear, nectarine, peach and many other fruits yield full crops of high quality and mature in advance of the California season, while small grain grows in the winter months and matures early in May. Alfalfa yields five to six crops a year. Cotton and cane do better than in Tennessee and Arkansas, and the whole range of production is such that ten acres here are fully equal to fifty acres in a northern climate, both in value of produce and in attention required. The valley of the Muddy alone, for instance, which now contains 3,000 acres of undermined swamp lands, would, if cultivated to the extent of its capacity, amply sustain 10,000 people. If a railroad should connect the Utah settlements with southern California, crossing the Muddy near its confluence with the Rio Virgin, where practical passes exist, it would

AWAKEN MANY NOW DORMANT INDUSTRIES

slumbering, not for want of resources, but for want of transportation.

Not only is the agricultural and horticultural development largely dependent upon transportation facilities and would furnish business for a road to a considerable amount; but the mineral resources of the region, now entirely dormant, would, under the awakening influence of a railroad, become highly important.

The small space of a letter admits of no full description and I can briefly indicate but few points. There is in the first place below the mouth of the Muddy along the practicable track a belt of rock salt containing many millions of tons of salt far superior to sea salt for mining and milling purposes, some of which is pure and transparent like glass and useful for any purpose. This rock salt mass would furnish a large amount of freight northward and to many mills southward; next south and west in the track are immense masses of ferro-manganates, and pure manganese ores, magnetic iron and graphite; further southwest

MASSES OF LEAD, SILVER AND GOLD ORES;

in the Virgin range, slightly east and tributary to such a road, are lead and copper ores, mica and asbestos, and many gem materials, tourmaline, petrified woods (silicified and very ornamental), masses of gypsum, earthy, plaster of paris, alabaster and up to the transparent selenium. A large field almost wholly unexplored and unused is here waiting the hand of industry for development. How would it do, Mr. Editor, for someone to look into these things and see if it is not worth while to make it possible to get something into and out of this long isolated country!

Yours respectfully,

DANIEL BONELLI.

Deseret News, July 19, 1868
St. Thomas, Arizona

Bonelli's very detailed account of growing wine grapes in Southern Utah and Arizona.

ST. THOMAS, ARIZONA,
 July 19, 1868.

Editor Deseret News:—Your esteemed paper has for some time not come to hand regularly *via* St. George, on account of too heavy mails, though the more circuitous route *via* Parahnagat has brought the NEWS more speedily and regularly to St. Joseph than we receive it at the best of times through St. George. Our reinforcements, sent to us from Salt Lake last fall, have mostly decamped again, and are "on a visit" to the city, leaving our ranks pretty well thinned. We hope for their timely return, as their is work enough laid out for all to do. We have had fine summer weather here lately, the thermometer ranging from 90° at sunrise to 112° at noon in the shade, 155° in the sun, 100° at midnight, and the water in the town ditch reached 90° frequently.

In your issue of July 1st, just come to hand, I notice a communication of Mr. Bertrand, of Tooele, called forth by my hastily sketched hints on grape growing on the benches around Salt Lake, in the preceding paper, which I should pass by unnoticed but for the request of friends who have noticed his strange prognostication "that Southern Utah and Arizona can never produce wines in the least degree approaching the famous Burgundy, because our locality is too warm." Were this assertion sustained by truth I should receive it as valuable information; but it can not be sustained by facts, and the whole of the scientific world is under the same "mistaken notion" as I am—that the warmer countries of our world excel the colder one's in the quality of their wines. And, indeed, Mr. B. himself tells us, in the same letter, that the south of France produces from the Muscat grapes the most sugary wines of the world, and that very superior wines were grown in sunny Africa; also that the same grape, so peerless in the south of France, would not ripen around Paris. His prediction comes a little too late, for we have already made wines here that will compare favorably with any that it ever was my fortune to taste in the famous grape regions of the Rhine and the Upper Rhone as well as the noble land of France.

W. E. Dodge has wine made of the Isabella grape, (and the Isabella has innumerable superiors as a wine grape) which is pronounced a superior article

by competent judges; and from the common Mission grape there was a wine made at Tokerville last season which, in alcoholic strength and saccharine properties, surpasses the best Burgundy ever analyzed and lacked nothing but aroma of being a perfect wine. This lack is not in the climate but in the variety of the grape, and this we are now fast remedying. We have now all the prominent varieties of the European wine grape which are cultivated in the wine districts of Europe, even to the Pirean, the Black Burgundy, the Madeira wine grape and the Trammier of the Rhine, as well as the Muscatells of Spain and the Fiher Zagos and Tokays of Hungary, each true to name and character, reproducing with us the excellencies for which they have been esteemed from age to age in their own lands.

As to seedlings we have, during the space of seven years of experiment arrived at the conclusion that they might "go to glory," and the grubbing hoe has disposed of the bulk of them. Many of our cultivators have raised them by thousands and discarded them. They are very tedious and uncertain and out of 100 of them, when they at last bear, there are seldom two of any account; still new and rare varieties may thus in process of time be originated, and it is quite probable that Mr. B. may originate some varieties well adapted to the regions of Utah, excellent as well as hardy.

When speaking of the Frontignans of Europe, I meant the varieties which pass by that name in the standard works on fruit culture, Downing, Hyatt, etc. They belong to the Muscat family and are tender, but being early, and if planted as strong yearling plants and not irrigated, will mature a sufficient amount of wood to furnish the bearing buds for the coming season, though the extremities may be frost-killed. The Fiher Zagos is hardier and matures its fruit in lat. 47 in Hungary. I have made as good a light wine of it at Santa Clara as is made from the Golden Chasselas on the banks of the lakes of Geneva and Neuchatel.

The adaptation of a district for grape growing is determined by the mean temperature of the growing season, more than by the mean annual temperature, and a careful comparison of the mean temperature of Salt Lake Valley for June, July, August and September with that of European locations will show a closer resemblance with that experienced in the south of France than the mean *annual* temperature would exhibit. Mr. B is correct in his assertion that an excellent wine is made in a colder region than Salt Lake; yet there is no advantage in the low degree of temperature of that country; but the success of that region is mainly due to the extreme artistic culture which the vine and its product receive, which, if applied in more southern regions would produce results still more excellent.

The mean heat of the cycle of vegetation of the vine must be at least 59° Fah. and that of the summer from 65 to 66°. Any locality whose temperature falls below these figures can have no good vineyards. It is indispensable that at the period following the stoning process, there should be a month whose mean temperature does not fall below 66½° Fah.; also that at the period of ripening, at which time the process of sugar forming is going on in the grape, there should a temperature prevail tending to develop a large amount, which will be exactly guided by the heat and as in the process of fermentation the sugar is partly converted into alcohol, the strength of the wine produced will be precisely in proportion to the heat received during the last stage of maturation. It is on this account that early ripening varieties are the best for cultivation in all those localities where the heat of September falls below the mean of 65°, which is undoubtedly the case with the region of Salt Lake. Those places which enjoy a summer mean of 73°, a hot month of seventy five degrees, and a September of 65° will mature the Catawba, though late in September; they will also mature the Chasselas, the white Frontignan and the Fihier Zagos about the last week of August. Their growing season corresponds to a mean of 72° and an aggregate of 11000° of heat. Those places which bask under a glowing summer of 74°, a hot month of 75 degrees or more, and a September of 75°, as Los Angeles in California, the Muddy Valley, and the environs of St. George will ripen the tenderest of European wine grapes to perfection.

Upon the perfect maturity of the grape depends the amount of saccharine and alcohol, and the tartaric acid gives the wine its keeping qualities. In the wines of Burgundy these ingredients are happily blended in due proportion, as is also

the case with the famous Rhine and Swiss wines; and as in renowned localities excellent vintages are always kept over until they have acquired all they can by age; and as only such wines are exported as will help to maintain the reputation, it is not difficult to establish the belief among men that they cannot be excelled or equalled. The wines of warm countries have commonly an excess of alcohol beyond the normal standard, and a small portion of tartaric acid; but when the same care is bestowed upon them as the vintage of central France receives, and they are kept in cellars in which a temperature can be maintained that will not vary more than ten degrees throughout the year, the result is a wine that finds no rival in a cooler clime. The Teneriffe, the Madeira, the Sherry, the Lacrimæ Cristi of Naples, all grow in a climate where the temperature of July rises, and the highest heat occurs in August, and where the heat is intensified by surrounding desert hills or volcanoes, the same as it is in our "Dixie," are celebrated the world over and claim the reputation of the highest excellence. The flavor of wines, depending upon variety of grape and not upon locality, will of course guide the choice of many to a decided preference for some kinds not otherwise superior by ingredients.

I regret that time and space do not permit enlarging upon the subject; but I fear I have already trespassed upon your space. My purpose being the diffusion of information which cannot be disproven, I feel that I owe no apology for adding a little additional light upon the subject which Mr. Bertrand has only partly elucidated, and I hope that my remarks will tend to advance this important interest of our country.

Yours respectfully,
D. BONELLI.

The wines of warm countries ... when ... kept in cellars ... is a wine that finds no rival in a cooler clime. All grow in a climate (like) our "Dixie," ... and claim ... the highest excellence.

Deseret News, October 2, 1861

For the Deseret News.

SWITZERLAND.

BY DANIEL BONELLI.

Believing that no full description of "the fair land of the mountains" that forms the chief attraction of Europe's Continent to the tourist, has ever been given through the columns of the *DESERET NEWS*, I submit a short delineation of it to the friends of general knowledge:

Switzerland lies in the centre of Western Europe, within latitude 45 deg. 50 min. north, and longitude 5 deg. 55 min. and 10 deg. 30 min. east; is bordered on the west by France, the south by Italy, the east by Austria, and north by other portions of Germany. It is the highest land of the Continent; altitude of the table land from 1,500 to 2,000 feet. Many of the mountains attain the height of from 9,000 to 14,000 feet. Mont Blanc (White Mountain), on Switzerland's immediate borders close to Lake Lemman, is 15,810 feet high. Mount Gotthardt forms the nucleus of the Swiss mountains, from which various chains and ranges of mountains branch out throughout the country. The length of the country from east to west is 216 miles, its breadth from north to south 140; the superficial area is estimated at 17,208 square miles; but it is impossible to give this accurately, because of the many mountains which necessarily produce a far greater surface than would be found in any comparatively level country of the same dimensions. The highest mountains are chiefly in the southern part of the country; the north contains the lower ones and the undulating table lands.

A great variety of prospects and the most magnificent scenery are to be met with in Switzerland, which make it the favorite resort of travelers from all parts of the world. The rising and setting of the sun, viewed from the mountain summits, is well worth the trouble of the difficult ascent.

The Righi, a mountain of no great height for Switzerland, is nevertheless a great natural observatory, being a sort of solitary outpost, detached from any great range. The ascent is comparatively easy, and on the summit is a hotel capable of accommodating 300 persons, and generally filled during the summer months with tourists of many countries, realizing, on a small scale, the confusion of tongues. Early in the morning the sleepers are awakened by the sounding of a horn, and they soon are ready to view the opening scene of splendor. Anxiously awaiting the first pale amber-gleamings of the dawn, they watch the ghost-like features of the gigantic

mountain mass opposite, when suddenly it appears in roseate hues and soon after the highest peak becomes lit like a flaming torch, leaving all others in the shade. Others according to their height and position to the sun, soon become illuminated, and it seems as if an angel had flown all around the horizon of mountain ranges and lighted up each pyramidal mass in succession like a row of gorgeous lamps burning with rosy fires. Then the valleys with their groves of trees, their cities, their fields and gardens rise from the chaotic mass—beneath, and thirteen lakes like diamonds set in emeralds appear to view. The prospect widens and increases in loveliness until it embraces a circumference of 300 miles in the full blaze of day. There are the mountain rose, the beautiful shrubberies, the clear crystal streams, the bracing air of these elevated regions, that excel the fairest picture that romance can portray. In several valleys there are mineral springs, famous for salubrious qualities, which are used for artificial and well attended baths.

The rivers of Switzerland send their waters in every direction. The Rhone, with many tributaries, forms the lake of Geneva or Lemman, leaves it at Geneva, precipitates a few miles below into the depths and runs 200 feet subterraneously, proceeds through France and empties into the Mediterranean. The Rhine, which has its source within six miles of that of the Rhone, drains the north and north-east of the country, forms the lake of Constance, then takes a westerly direction and forms, at Schaffhausen, the greatest waterfall in Europe by precipitating the enormous mass of its waters over rocks seventy feet high. It leaves Switzerland at Basel and empties into the German Ocean. The Inn, which rises in Grison, is a tributary of the Danube which enters the Black Sea. The Ticino, empties into the Po and Adriatic.

The principal lakes are: Lake Constance, (seventy miles long, twenty-five broad); Lake Lemman, (nearly the same size); Lake of Zurich, Wallen, Newchastel Morat, Thun, Brienz, Lake of the four Cantons, Maggiore and Lugano. The depth varies from 1,600 to 2,000 feet. On Lake Constance (which contains ninety-two kinds of fish), float twenty-four steamboats, communicating with or between the ports of Switzerland, Austria, Baden, Wurttemberg and Bavaria. Lake Lemman carries about the same number, and the others a similar proportion.

The rivers are not extensively navigable on account of the great rapidity of their current and the many cataracts.

The most striking feature of the country is the imposing sight of the towering ranges of snow-capped mountains, that is everywhere to be had within the country's borders; for as the line of perpetual snow is 7,500 feet and thousands of peaks exceed this, the eye meets the snow and glacier-ice, of a thousand winters nearly on every side, while in the vales and on the lower hills the vines grow luxuriantly and the fig, the orange and lemon are to be found. There within a few

miles, are the fruits of the sunny lands of warm and genial climes, and the ice and snow in which the sun of ages has reflected its rays: there within this short distance you may feel the mild air of the summer lands of the world and the chill of the Arctic winters, may find yourself incarcerated in deep and narrow vales, where you feel as if you could reach the mountain walls on every side, and tread the granite peaks that afford a view into the Territory of several nations, over scores of cities. In a few hours you can view the newest improvements of art, the finest productions of the civilization of ages, and enjoy the wild, unbounded freedom of nature, in her grandest garb, in her pristine, gorgeous magnificence, uninterrupted by the hand of man, in the haunts of the bear, wolf, eagle, vulture, the fleet chamois, the chary antelope and the rare capricorn, above the clouds of the tempest that send their lightning and thunderbolts upward into the sunny sky as well as upon the temporarily beclouded landscape beneath.

Within a short distance of each other are the domes of splendid ancient and modern edifices, the steamers, the telegraph, the palaces of the merchants in all the splendor of modern pride, and the narrow, rough but of the herdsman on the elevated pasturage, who lives in primitive, unpretending simplicity, in company of cows and goats only, feeding upon milk and cheese almost exclusively. Stock raising is in some regions the only employment of the inhabitants.

On the whole, the country is not well adapted for farming, though some portions yield a good amount of grain, (spelt, chiefly), some wheat, oats, rye, barley; corn and potatoes grow well, also flax and hemp, and in fact every vegetable growing in other countries of the same latitude is cultivated to some extent. But the productions of the soil for which the country is particularly famous, are wine, apples and pears. Millions of gallons of wine are annually produced, yet the exportation of wine is not so considerable as might be inferred, because the people are accustomed to use a quantity incredible to those who have not witnessed it. The same is the case with the apple-wine and perry. Some parts of the country are covered with fruit trees, and resemble an immense forest. Apple and pear trees frequently attain a height of 80 or 90 feet, and the crown a diameter of 50 or 60 feet. One will sometimes yield 50 or 60 bushels. Apples and pears, as well as stone fruits, are dried in great quantities, and will keep good for ten or more years.

The mineral wealth of the country is not very great as far as hitherto discovered.—Some gold is contained in the rivers Aare and Emme, which leads to the conjecture that quantities may be deposited in the inaccessible regions of their sources. There are also salt, peat, brimstone, iron, coal and a few gems to be found.

The articles of manufacture are cloth (cotton, wool, silk and linen), tracery, leather, paper, in the west watches, of which Newchâtel and Geneva manufacture annually over 230,000. Men women and children are engaged in this branch of business.

The Swiss Republic consists of twenty-two United States, or Cantons: Zurich, Berne, Lucerne, Uri, Schwytz, Unterwalden, Aargau, Thurgau, St. Gallen, Appenzell, Solothurn, Basel, Glarus, Zug, Tessin, Waadt, Wallis, Graubünden, (Grisons), Schaffhausen, Neuchâtel, Freiburg and Genf. (Geneva).—Each of these Cantons has a separate Government and manages its own affairs similar to the States of North America, and there is also a National Government, consisting of a National council, a House of Representatives, and a Senate. The Representatives are chosen according to the number of inhabitants.—The revenue is about 20,000,000 of francs, (5 francs \$1.00) and the State has no debt.—Berne is now the Federal Capital. There is no standing army, but every citizen is a soldier, and there is a complete military organization; frequent exercises in drilling the citizen soldiers, and the practice of rifle shooting at targets, by the many sharpshooters, enable the country to put an efficient well disciplined, and formidable army into the field if necessity demands it.

The population in the year 1844 was 2,221,000, of which 1,318,710 were Reformers and 900,000 Roman Catholics. The interior cantons are entirely Catholic, some are entirely Protestant, and some mixed. There is no National language; the German is spoken in about 16 various dialects by 1,800,000. On the west of Lakes Morat and Bienne, the French is spoken by 470,000; in the south about 134,500 speak Italian. The Romanche, derived from the Latin, is spoken in the Engadin and the valleys of the Rhine by 42,000 persons.

Weights and measures are based partly on the French and partly the German style.—Coins used to be very different in the various Cantons, but now the French coin is uniformly adopted.

Ethnography assigns to the Swiss generally a Celtic origin. There is, however, such a variety of races commingled, that it is difficult to determine which predominates. Tradition relates that long before Christ at the time of a great famine among a northern nation, every tenth man had to leave the land, and in their wanderings they came south and settled Helvetia, now Switzerland. These may have been Celts; but if they were, the subsequent immigration of the Goths has told more upon the appearance, character and language of the people than the original element; for to this day many, especially in the lower classes, have nearly as much Gothic in them as the pure descendants of the Goths

the Swedes. The dialects exhibit a great affinity to the Scandinavian languages.

The time when the ancient Swiss first became known to history, is 113 years before Christ, when the Tiguriner and Eugener, two Helvetian or Swiss tribes joined the Teutonic and Cimbric hordes in their victorious incursions into Gallien (France). In 107, B. C., the Romans, under L. Cassius and L. Piso, who had advanced to Lake Lemane, were again defeated by the same people under Divico. In 106, B. C., the Helvetians shared another victory over the Romans. When Marius defeated the same tribes 102 B. C., the Helvetians retreated under Divico unpursued into their mountains. During these

wars they had conceived the desire to exchange their rugged and rocky home for Gallien's fairer and milder land, and Orgetorix succeeded in persuading them to destroy their own cities and villages and devastate their land in order to extinguish every inducement to return, and in 50 B. C., they ventured 368,000 strong the dangerous enterprise of invasion, but were thoroughly defeated by Julius Cæsar, at Bibracte, and 110,000 strong driven back to their country. Roman laws, manners and arts were then introduced, the land began to prosper, and cities and Roman roads were built. The erection of Augusta Rauracorum, Vindonissa, Aventicum, Evorodunn (Yverdon), date from that time.

In the latter portion of the second century after Christ, the Romans in Helvetia were considerably disturbed by the Allemans, and during these turmoils the country became considerably depopulated. The immigration of German tribes in the east, and of Burgundians in the west, (410—430) replenished the land. The migrating Hunns under Attila destroyed (450) many of the cities, but the damage done was soon repaired. Subsequently the Goths obtained dominion over Helvetia and held it until their Empire fell (553), when the Franken (French), obtained sway.

Christianity found its way into Helvetia in the 7th century through the mission of Columbanus, Gallus and others from the islands of Great Britain. The cities of St. Gallen, Zurich and Lucerne, were founded soon afterwards. From 553 to 1032 when the country was united with Germany, many incidents and changes occurred in internal affairs which are however too lengthy and too inconsiderable to dilate upon now.

The reign of the house of Zähringen, was propitious to Helvetia, and the country rose to opulence; cities were built, and industry and trade extended. The three interior cantons Uri, Schwytz and Unterwalden, population of unknown origin, had however, always been free, probably in consequence of their inaccessible situation, and the few inducements they presented for conquest. But they chose from time to time protectors from among the neighboring princes, counts, knights, etc. In 1209 they chose count Rudolph of Habsburg, protector; he being very successful in the many turmoils of those troublous times, gained influence and popularity, and was subsequently chosen king of Germany, in which capacity he did much for Helvetia. After his death, (1290), he was succeeded by Albrecht his son; but the Swiss eschewing his covetousness refused to submit to him, and he made war upon them in which much was lost on both sides. The termination of the war, however, was favorable for Helvetia. The three cantons then accepted Voegte (Sheriffs, Governors), chosen by Albrecht from among the penniless nobility.—Herman Gesloe, v Brunneck and Beringer, v Landenberg, who were in Schwytz and Unterwalden practiced great extortion and oppressed the people beyond endurance purposely to bring them to submission or resistance.

that would afford the opportunity of destroying the last vestige of their rights and liberties. All petitions for redress were scorned, and as cruelty and oppression only increased, and Gesler reared a pole at Altdorf with a hat on it, demanding that every passer-by should bow before it, three men, Wener Stauffacher, Walter Furst, and Arnold Winkelried collected each ten reliable men, and met in Nov. 1307, on Rutly, a meadow on the Lake of the four Cantons, and made a solemn covenant to gather reliable assistants and quietly prepare the country for the expulsion of the tyrants. A short time after this William Tell, who refused to bow before the hat at Altdorf, was taken prisoner by Gesler and received the promise of release on condition that he shoot an apple from the head of his son three hundred paces off. He did it, but instead of keeping the given promise, Gesler took him into a boat intending to convey him to Kussnacht to prison, when a furious tempest forced him to put Tell at the helm, who led the boat to a slate rock on the bank, and leapt out, pushing the boat back into the waters.—Gesler, however, escaped this danger, but when, a few hours afterwards, he and his attendant train rode through the narrow pass at Kussnacht, an arrow from the bow of Tell terminated his life. In the night of January 1st, 1308, the various castles of the tyrants were taken by strategem, and the inmates expelled. Herewith had the three Cantons asserted their liberty and now they united with solemn covenants to maintain it. King Albrecht, who collected an army to chastise them, was killed at Windisch (May 1st, 1308), by his nephew Johann whom he had deprived of his heritage. This with other circumstances warded off the expected vengeance on the Swiss, and Henry VII of Luxemburg, who was chosen Emperor of Germany, acknowledged their independence and promised to protect them against Austria. But after Henry's

death Duke Leopold, of Austria, gathered an army and led them against the small army of 1,800 Swiss. A detachment of 4,000 Austrians went over Mount Brunig, 1,000 over Lucerne, and Duke Leopold with the great body of the army advanced upon Morgarten. But there, in a narrow pass about sixty Swiss had posted themselves and rolled logs and rocks upon them, and in the confusion this created, the body of the Swiss force fell upon them and defeated the army of Austria entirely. The previously mentioned detachments were also chased to flight. This defeat weakened Austria's power, and peace was concluded.

From 1346 to 1350 famine and earthquakes distressed Europe and affected Switzerland considerably. In 1352 Glarus and Zug and in 1353 Berne, entered the Swiss Confederation. Meanwhile Leopold the VIII of Austria, gathered an army of 4,000 knights and many other warriors, and led them against the Swiss force of 1,400 at Sempach. The harnessd knights of Austria, arrayed in a formidable phalanx, resisted the attack of the Swiss for a long time, and the case of the little band seemed almost hopeless, when one of their number, Arnold of Winkelried, feeling the importance of the moment, called aloud, "Take care of my wife and children, I will

open a road for you," grasped as many of the enemy's spears as he could embrace, and buried their points in his bosom. The Swiss rushed over his body, dispersed the enemy, and gained a signal victory; 657 counts, lords and knights, among them Duke Leopold, fell. Soon after this the little band Appenzell defeated Austria in several battles, in which the wives and daughters of the men of Appenzell, clothed in military attire, and well armed manœuvred in sight of the Austrian army, to induce the belief of greater numbers, and intimidate the enemy.

Appenzell entered the Confederacy in 1414. Shortly afterwards the demise of the count of Toggenburg and the consequent litigations about his possessions, brought the Cantons of Schwytz and Zurich into serious difficulties which lasted for years.

Through the instigation of Austria, France sent an army of 50,000 men against the Swiss. A Swiss army of 1,500 men met a detachment of this army 8,000 strong, August 26th, 1444, and drove them back upon the entrenchments of Muttetz, where another force of 12,000 were stationed which the Swiss also routed. Notwithstanding the orders not to cross the Birs, the victorious little army went over and encountered the great body of the Dauphin's force. They were soon surrounded, but instead of surrendering, fought desperately.— Five hundred of their number were killed, the rest broke through the French ranks and reached the hospital of St. Jacob, where they fought for several hours, killing thousands, until the hospital was fired, and all the Swiss, save ten excepted, had fallen. This cooled the Dauphin's courage, and he withdrew his army and concluded peace. But this peace did not last long. Duke Karl the Bold, of Burgundy, found occasion to make war against the Swiss, and in January 1470, a Burgundian army of 60,000 men, and many cannon, advanced over Besancon, but were repulsed by a small force of Swiss, lost all their cannon, camp equipage, etc. But in a few weeks Karl had again collected a force of 60,000 men and 150 cannon, and attacked Morat (Murten), where General Bubenbergh with 2,000 Swiss was encamped. These defended Morat for ten days until the arrival of the Swiss army of 31,000 from Brene. Karl's army lost every cannon in the beginning of the ensuing battle, and soon dispersed in all directions. Only about 15,000 escaped. As Duke Rene of Lothringen called upon the Swiss to assist him against Karl the Bold afterwards, they sent 20,000 men, and united with a similar force from Lothruigen, assailed the force of Karl at Nancy, (January 5th, 1477) killed 8,000, took all the field-pieces, wagons, camp equipage and provisions. Duke Karl, and multitudes of the nobility of Burgundy, fell in this bat-

In 1499 the Swiss had war with the Emperor Maximilian of Germany. The 22d of March they defeated a German force at Bruderholz, April, 11th, 2,000 men of Lucerne and Unterwalden, vanquished 18,000 Germans at Ermatingen, April 20th, 2,000 Swiss routed 17,000 Austrians, and May 22d, 8,000 men of Grison defeated 12,000 Austrians. Yet even these victories were dearly bought, for more than 2,000 villages and towns had been laid in ashes, and great distress and poverty brought upon the country.

There is one peculiar feature of the Swiss warriors that should be mentioned; immediately before the commencement of any battle they would all fall upon their knees to solicit the assistance of the God of battles and thus they often awaited the enemy's attack. The division of the booty after each victory took place with a strict regard to right and justice. But the great riches that fell into their hands during the Burgundian wars tended to make them covetous and estrange them from the primitive simplicity and untiring industry that had hitherto made them happy. This led to the disastrous and disgraceful practice of serving in foreign wars as mercenaries, and this implicated them in many difficulties which they might otherwise have escaped. Among these was the war in concert with the Pope, Milan and Spain against France in 1515. In the battle of Marignano just as the French began to retreat, 16,000 Venetians broke upon the Swiss in the rear and defeated them. This was the first time a Swiss army suffered an inglorious defeat and the faith in their invincibility was lost among the nations. They now suffered several defeats in the period of a few years.

The reformation was begun in Switzerland at Zurich in 1519, by Ulrich Zwingli and several others. A war between the followers of Zwingli and the Catholic cantons ensued and in the decisive battle at Kappel (Oct. 12th, 1531) Zwingli fell and the Catholics achieved a victory. But still the work of reformation made rapid progress until several cantons had become entirely Protestant.

During the time of the French revolution, Switzerland had some internal troubles and changes of government. Bonaparte superintended the framing of a constitution for Switzerland in 1803, and after some more changes had been made the constitution was ratified by the Congress of the Great Powers of Europe in 1815, at Vienna. After this the country enjoyed a goodly degree of tranquility and peace, with the exception of some religious jealousies and broils, mostly caused by the influence of the Pope, the Jesuits and Monks, the Pietists, Methodists and Calvinists. The many fugitives of different countries who found an asylum in Switzerland also occasioned some troubles.

In 1845 the Catholic cantons of Uri, Schwytz, Unterwalden, Lucerne, Zug, Wallis Friburg, led by Jesuite influence, formed a seperate confederacy in league with, and in hopes of assistance of the Pope and Austria. It became essential to call out the national army to suppress the rebellion, and after the confederate cantons were defeated in several battles, and invaded by the federal force (1847), they returned to their allegiance to the federal government. This occurrence suggested the change of constitution and government that have since taken place and brought the affairs of the country into their present shape.

In regard to the manner and customs of the country it must be said that they are exceedingly various. On the whole the manners are free and easy; cordiality and open, frank deportment, which sometimes degenerates into rough uncourteousness, predominate. In regard to dress, much originality prevails in the rural districts, and great varieties of singular apparel are worn. The cities generally follow immediately in the wake of Paris fashions. The recent influx of foreign element into the country and the contagious desire to ape the fashions and manners of France have done much toward crowding the primitive simplicity, the candor and cordiality by which the people have ever been distinguished, back into the rural districts, and the population of cities resembles now in nearly every particular that of the great cities of Europe.

Switzerland is a free country; but the spirit of the surrounding despotic nations has some influence upon its institutions. The passport system, for instance, a mockery of freedom and a great torture to travellers, prevails in conformity with the customs of all other continental European nations. Religious liberty is guaranteed by the Constitution; but it is more a name than a reality; for as soon as a man begins to promulgate a doctrine that comes in contact with the long established usages and prejudices of the people he becomes subject to all the petty annoyances the passport system can inflict. An officer of the parish may refuse the necessary permission to remain within his jurisdiction, return the passport with the remark endorsed that the owner is an instigator of disturbance, and this, being no recommendation, generally precludes the privilege of remaining longer than twenty-four hours in any place, except ones native parish.

The few Swiss who have, up to the present time, been gathered to this Territory, are mostly of the peasant class, Gothic descent, and not particularly calculated to give a fair idea of the nation. Like others from the continent of Europe, their views bear the impress of the stereotyped, castiron institutions under which they have been born and trained, and it is with difficulty that they can adapt themselves to the manners and customs of the natives of this land, and others that have ever breathed the spirit of freer institutions; yet their industrious habits, their general disposition to fair and honest dealing, and their firm adherence to their religion, qualify them to become valuable citizens.

Religious liberty is guaranteed by the (Swiss) Constitution; but it is more a name than a reality; for as soon as a man comes in contact with long established usages and prejudices of the people he becomes subject to all the petty annoyances the passport system can inflict. An officer of the parish may refuse the necessary permission to remain within his jurisdiction, return the passport with the remark endorsed that the owner is an instigator of disturbance, and this being no recommendation, generally precludes the privilege of remaining longer than twenty-four hours in any place, except ones native parish.

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Daniel Bonelli

From Switzerland to the Colorado River: Life Sketch of the Entrepreneurial Daniel Bonelli, the Forgotten Pioneer (UHQ 2006)

By WALDO C. PERKINS

Daniel Bonelli, born February 25, 1836, died at Rioville, Nevada, on December 20, 1903, at the age of sixty-seven. Few people are familiar with this brilliant man's remarkable story. Described as a "renaissance man" by one historian, his life can now be told with a broader stroke of the pen and with historical accuracy.



He was Muddy (Moapa) Valley, Nevada's first permanent pioneer, arriving in 1868 and residing there until his death. A man of many talents, Bonelli was known as a great letter writer, a viticulturist (cultivator of grapes especially for the production of wine), and a shrewd entrepreneur. Rioville, situated at the junction of the Virgin and Colorado Rivers and now covered by the waters of Lake Mead, was half a world away from Bonelli's birthplace in the village of *Bussnang* located in the northern Switzerland Canton of *Thurgau*, about twenty miles south of Lake Constance and the German border. Daniel's parents, Hans George and Anna Maria (Mary) Ammann Bommeli and their children joined The Church of Jesus Christ of Latter-day Saints in 1854. Following their baptism, Daniel and his

brother George changed their names to Bonelli to symbolize that they had become "new persons."² Daniel was ordained a priest and placed in charge of the LDS members in *Weinfelden*, nine in number. As an active and effective missionary, Daniel baptized forty of the fifty-six Mormon converts in Switzerland in 1855.³

The sale of the family home and furnishings yielded enough money to provide transportation to Utah for Daniel's parents and three younger sisters. They arrived in Salt Lake City on September 11, 1857.

The following year in October 1858, Daniel left Switzerland to serve as a missionary in England. There, in addition to his work as a traveling elder in the Birmingham Conference, he wrote nine articles for *The Latter-day Saints Millennial Star* on such topics as "*Language and Its Proper Use*," "*Hope*," "*Philanthropy*," "*Regeneration*," and "*Divine Purposes*." The articles reveal that Bonelli, for a young twenty-three year old convert and native of Switzerland, had a very good command of the English language and the doctrines of the Mormon faith.⁴

Daniel's brother George and their sister Mary, who had been working as a weaver in Germany, sailed for America in 1859.⁵ They waited on the east coast in the Williamsburg section of Brooklyn, New York, until Daniel arrived onboard the *Underwriter* which sailed from England on March 30, 1860, and landed at New York City's Castle Garden where he was met by George and Mary.⁶ The three then left for Utah traveling first by rail up the Hudson River to Albany and then west to Niagara, Detroit, Chicago, and St. Joseph, Missouri, where their rail journey terminated. In St. Joseph they boarded the steamer *Emilie* and traveled up the Missouri River to within four miles of Nebraska City and then walked the rest of the way to Florence, Nebraska, arriving on May 11, 1860.⁷

There they waited for more than a month for others to arrive and for the rains to cease. George and Mary joined the Jesse Murphy wagon train while Daniel journeyed with the James D. Ross wagon train.⁸ Arriving in the Salt Lake Valley in

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September 1860, the three emigrants enjoyed a pleasant reunion with their family members who were living in the Nineteenth Ward where their father had established a successful spinning and weaving business. Both Daniel and George worked at whatever employment they could find. We know that George worked as a shoemaker and also regularly shucked corn for Bishop Edwin D. Woolley of the Thirteenth Ward.⁹ We have little information as to what Daniel did except for secretarial work including service as secretary of the German Home Mission writing letters to Brigham Young for mission president Karl G. Maeser.¹⁰

It is family tradition that Bonelli served as a private secretary to Brigham Young. However, a detailed search of the Historical Department Journal from the time that Bonelli arrived in Utah until his call to the Southern Utah Mission in November 1861 does not substantiate this tradition. The journal notes that Richard Bentley, a secretary of Brigham Young, was called on a mission to England and was replaced but Bonelli is not mentioned. Supporting the families' position is a letter Bonelli wrote to Brigham Young from Santa Clara in which he concludes, "With sentiments of high esteem and kind regards to . . . the brethren in the office."¹¹ In another letter to Apostle George Albert Smith, Bonelli concludes, "Give my regards to Brothers Woodruff, Long, and Bullock."¹²

Just over a year of his arrival in the Salt Lake Valley, Daniel Bonelli was called during the October 1861 church conference to lead a group of Swiss Saints to strengthen the Southern Utah Mission and to establish a wine mission in Santa Clara. During the conference, "*Brother Daniel Bonelli read the names of the twenty-nine heads of Swiss families who were selected to settle in the southern part of the Territory.*" President Brigham Young said, "*If the brethren did not choose to volunteer for this mission the Presidency and Twelve would make the selections and they would expect the brethren to go and stay until they are released.*"¹³

Brigham Young encouraged those about to leave for southern Utah to find companions and be married in the Salt Lake City Endowment House. Accordingly Daniel Bonelli, age twenty-four and his twenty-six-year-old English friend Ann Haigh were married in the Endowment House by Daniel H. Wells on October 25, 1861.¹⁴

Many of those called to go to Santa Clara were too poor to buy the necessary oxen and wagons; hence the bishops of the various communities along the route were instructed to provide the teams and wagons. While journeying south the Swiss Company attracted a great deal of attention. At Beaver, they provided music and danced on two consecutive nights with other Saints journeying to St. George.¹⁵ Stopping at Kanarra Creek they "*excited much curiosity . . . by their singing and good cheer.*" Arriving in Santa Clara on November 28, they joined the twenty families of Fort Clara Saints and settled south and east of them. Less than two months later, a great flood roared down the Santa Clara Creek. Bonelli wrote to Brigham Young on Sunday, January 19, 1862, explaining that "*at three o'clock this morning the last vestige of the fort, the schoolhouse and seven other houses above the fort had disappeared and in their place roar now the wild torrents of the river, still widening by the continual fall of both banks. Dr. Dodge's [Walter E.] nursery is also gone with many other gardens and orchards.*"¹⁶

The early history of Santa Clara has been told many times and need not be repeated.¹⁷ Here Daniel Bonelli, as the presiding elder in Santa Clara, dedicated the land which had been selected for the Swiss Saints, following which lots were apportioned by a lottery.¹⁸ In the fall of 1862, Edward Bunker from Toquerville replaced Zadoc K. Judd as the new bishop over the Fort Clara and Swiss Saints.¹⁹

In the records of the Swiss who settled Santa Clara little mention is made of Bonelli's father or of his brother or his sisters. A granddaughter of Daniel's brother George, states that: "*Brigham Young advised the Bonelli family to go to Dixie to settle. The family left Salt Lake and went to Dixie, but the hardships were too much and it was hard to get settled and make a living . .*

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. Grandfather, who was by now working at cloth manufacturing was sent to make patterns for the weavers at Santa Clara. He also worked at weaving in other parts of Washington County but did not like this part of the country as well as Salt Lake City so he and his father came back to Salt Lake.” 20

There is no record of the Bonelli family being a part of the initial group that Daniel led to Santa Clara.

In 1863 Ann gave birth to a daughter whom they named Caroline Ann. The baby lived but a short time, dying in 1864. In her grief, Ann turned to spiritualism and astrology in a vain hope of communicating with her departed daughter. 21 Following a pattern developed in the British Mission, Bonelli would take up his pen at the slightest provocation. He wrote often, freely, clearly, and with compelling logic. Through his many letters we can follow his movements from Santa Clara to Millersburg (Beaver Dam), to St. Thomas, and finally to Rioville. Those letters give us a lucid picture of the problems in these areas and his suggested remedies. 22 They clearly show that Bonelli, scientifically oriented, was quick to write on subjects from mining to meteorology and from viticulture to cotton production. They reveal Bonelli to be a man of warmth and tenderness as well as a man of sweeping vision.

When Bonelli felt the St. George City Council overstepped the limitations of their charter on water rights, he wrote to Apostle George A. Smith. He seemed more comfortable in writing to George A. than any other church leader as he had served under George A.'s brother, John Lyman Smith in Switzerland. He described a sullen gloom that was resting upon the town while the trees, vines, and the cotton were dying.

Recognizing he could be treading on dangerous ground, Bonelli pointed out that “*Bishop Bunker stemmed his [Bishop Bunker’s] influence against the movement, believing that the matter would mature itself in due time.*” Sensing the danger of his statements, he hastened to add: “*I have been lengthy in my communication and have mentioned*

facts as they exist even at the risk of being thought a ‘grumble’ but I have preferred to do this to doing what many men prefer, mourning in secret against the ruling priesthood, and if I have wearied you with my long tirade . . . you may have the charity to send me a reproof so I may learn better.” 23

Under Apostle Erastus Snow’s direction, settlers were called to Clover and Meadow Valley early in 1864. 24 Shortly before May of that year, William “Gunlock Bill” Hamblin, brother of Jacob and one of the first to settle in Meadow Valley, visited with an Indian who had bullets made of silver. He inquired as to where he obtained the silver and the Indian led him to an outcropping of ore. 25 This outcropping, ten miles northwest of Meadow Valley, would later become the source of the rich Pioche mines which, over an eight-year period beginning in 1869, netted more than twenty million dollars in silver. 26 In early 1864 Bonelli and others went to the area and filed claims but did not record their filings with the proper authorities, form a mining district, or do the proper assessment work. As President Young had urged dispatch, Bonelli wanted to go back and do what was necessary to secure the claims. His request was turned down by Bishop Bunker and the Mormon claims fell into non-Mormon hands.

In 1864, Bonelli wrote a letter to the Deseret News stating that the Swiss population in Santa Clara, now the majority, was “*endeavoring to cultivate the grape to the extent that their circumstances and means permitted.*” They had learned that the California grape was not hardy enough to withstand the Dixie winter so they were trying to propagate the Isabella and Muscatine varieties. He then made this optimistically bold statement: “*I have no doubt that this country will prove as good a wine growing district as the south of France and Italy.*” 27

The Civil War brought new problems to the Saints. Railroads, giving priority to war needs, could not be depended upon during these turbulent times to bring immigrants and materials from eastern ports. The Great Plains Indians, freed from federal government intervention, were

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a greater threat to wagon trains from the Missouri Valley carrying immigrants and supplies. Nor did the war's end appear to be in sight. Consequently, Brigham Young and other church leaders decided to transport immigrants and goods from the East to the southern Utah settlements via the Colorado River.

In 1864 Anson Call, a fifty-four-year-old veteran church member who had learned to work peacefully with the native peoples, was called to build a warehouse to facilitate the movement of goods and immigrants on the Colorado River just below Boulder Canyon at what became known as *Callsville*.

Two steamship companies competed to transport immigrants and supplies—the Colorado Navigation Company and the Union Line.²⁸ Local businessmen under the leadership of Horace Eldredge organized the Deseret Mercantile Association. With shares of stock selling for a thousand dollars, the company claimed that supplies and goods could be obtained via the Colorado River route much more cheaply than those coming overland from Omaha or San Francisco.²⁹

Several colonies of Latter-day Saints we recalled to settle valleys that would act as way-stations and support this immigration. In January 1865, Thomas S. Smith began a settlement on the Muddy River in what was then northern Arizona. At the same time, Henry W. Miller led a group that included Daniel and Ann Bonelli to settle Millersburg (Beaver Dam), thirty miles southwest of St. George. Miller wrote to the Salt Lake City Semi Weekly Telegraph in the spring of 1866 telling how they had seven different varieties of grapes and how they had put out several thousand grape roots and cuttings. They had planted several hundred fruit trees including white and black figs and lemons and plums. They had also opened a new road to St. George that was twelve miles shorter than the previous road.³⁰

Bonelli, with characteristic energy and optimism, went to work and soon had a nursery, vineyards, and fruit trees under cultivation and ready to bear

fruit. The following year, 1867, he wrote, “*There is no climatic reason why we should not raise the fig, the lemon, olive, pomegranate, and perhaps even the orange. We have imported the best raisin and some grapes of Spain, Portugal, France, Hungary and the Canary Islands and we only require the time they need to come into full bearing to prove Utah that we can raise as good grapes as ever graced the sunny hills of Spain or the hills of Hungary.*”³¹

But six months later, on the morning of December 24, a disastrous flood wiped out their homes, farms and everything they had built. Bonelli lamented that “*young orchards and vineyards, with good promise of ample fruiting the present season, the first of their full bearing, have taken passage towards the Pacific.*”³²

The devastating flood forced Bonelli to abandon Millersburg and move to St. Thomas on the Muddy River.³³ Soon after arriving in St. Thomas, Bonelli built a solid five-room adobe home for his family. (*This dwelling remained functional until covered by the rising waters of Lake Mead in 1938.*) Casting his lot with the Saints who had been in this valley for three years, Bonelli became one of the area's biggest boosters.

In April 1868 he wrote a lengthy letter to the Deseret News on cotton culture, reflecting an amazing technical expertise.³⁴ Seven weeks later he would write: “. . . *After being washed out from the Beaver Dams . . . and having orchard, vineyard, and nursery partly freighted gratis to the Gulf of California by the flood, and partly conveyed on wheels to this place, stands again erect with a better vineyard than he had before and a better place, working with more zeal.*” He then mentioned the grapes under cultivation: “*the Isabella and Catawba of frosty climes . . . the Syrian of the Holy Land and the Perfumed Muscat of Egypt, with the raisin of Hungary, each taking kindly to the soil and thriving better than in their own land . . . St. Thomas can now boast the best collection of varieties to be found on the Pacific slope, excepting perhaps, one in Sonoma County, California.*” Bonelli wrote that Colonel Alden A. M. Jackson, who had resided in San Bernardino for many years, was on his way to St. George to

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gather with the Saints. ³⁵ Then he continued, “*Southern Utah is largely indebted to him and his lady for the introduction of the choicest seeds and scions (cuttings) that could be procured in California for many years.*” Yet Bonelli, with direct bluntness, points out that fruit will be a doubtful crop in the Muddy Valley because many settlers leave after wheat harvest to go north, leaving their fruit trees with no care. Only with proper attention could one expect a bumper crop. He concludes his letter by yearning “*for the time when people will not only stay here and labor because they have been required to do so, but because their homes . . . which have been consecrated by their prayers and exalted by their presence . . . [are] revered and the God of Israel is adored.*” ³⁶ For Bonelli, the Muddy settlements were very much a part of “**Zion.**”

By the end of June 1868, Bonelli again wrote to the Deseret News to answer the question: “*Whether grapes could be successfully grown on the benches around your city?*” Designating himself as “*one who has traveled through the grape regions of Europe and has made grape culture his specialty in this country,*” he points out that the northern settlements should try planting the hardy varieties of American grapes, and several varieties from Hungary and other countries of Europe. He mentions that the American varieties of grape should be discarded as soon as European varieties can be had. The *Fisher Zagos* and *Black Hamburg* varieties have done very well in St. Thomas and would probably do well in the Salt Lake area. ³⁷ Little did he realize that his simple answer to the above question would trigger “*The Great Wine Debate.*”

His formidable opponents were Louis A. Bertrand, a convert from France, and his associate, another Frenchman, Peter Droubay, both residing in Tooele. ³⁸ Eventually Daniel was joined and supported by S. Luther Hemenway, horticulturist, from St. George. The debate consisted of thirteen letters—five from Daniel, three from Bertrand, three from Droubay (which Bertrand translated), and two from Hemenway.

In the debate Bonelli refers to Bertrand as one who opposes and contradicts. “*My object in writing was to do good. If I have failed, there is an apology due the public, whose time has been claimed. The spirit of controversy for the sake of itself, I believe is . . . inconsistent with the sincere labors of a Saint for the common good, and shall cease my part in it . . .*” ³⁹

The debate lasted over nine months and centered on the premise of whether wines could be produced as well in the south as in the north. It was finally terminated on April 5, 1869, by the editor of the Deseret News, George Q. Cannon, who wrote: “*We are of the opinion that in a new country like ours, experience will prove a far more reliable teacher than all the essays that can be written. With this view of the case we announce to our readers that this is the last communication, by way of discussion, that we intend on the subject.*”

Bonelli was aware that in the eyes of many the Muddy Mission was not a popular one, and he sensed that many called to the Muddy were not happy and were anxious to return to the north. He observed:

“*The general idea prevailing in Salt Lake about the Muddy is that it is a sort of purgatory or place of punishment, something like the Siberia of the Russians or the Algeria of France, a place no one would occupy if not positively required by irresistible authority . . . But with those who are desirous of redeeming the desert land and submitting it to the rule of Jehovah, consecrated by their prayers and improved by their labors, it is very different.*” ⁴⁰

Brigham Young made his only visit to the Muddy in March 1870. He traveled from St. Thomas to the confluence of the Virgin and Colorado rivers, fully intending to cross the Colorado in a boat that had been especially constructed for his use. Perspiring in the heat, he was not happy with what he saw. Warren Foote, a counselor to James Leithead in the Muddy Mission, said: “*President Young was very much disappointed, and refused to cross the river. He said if ‘the Gentiles wanted that country they were welcome to it’ . . . it was*

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plain to see that President Young was disappointed in the whole country.” 41

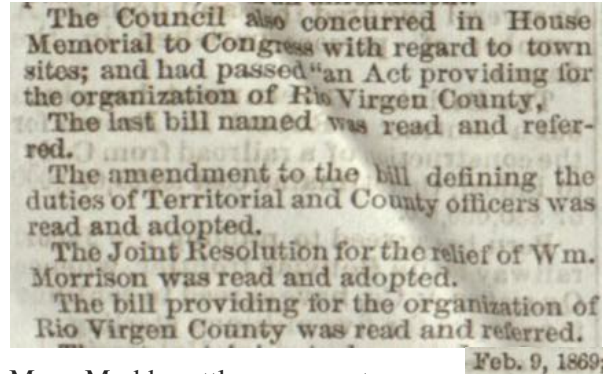
More optimistic than President Young, Bonelli stated two months later: “*if ever the Utah Central, or any other iron road, bridges the sandy wastes that intervene between us and the rest of mankind, we will gratify the palates of the epicures with the noble fruit of this clime in exchange for the products of more northern regions.*” He chided those who came and stayed only a short time declaring, “*If those of our brethren . . . had done what they certainly at the time, must have deemed a duty . . . we might by this time have been far enough advanced in prosperity to not only make the navigation of the Colorado a success, but also to wield an influence in favor of the extension of the railroad to the head of navigation.*” 42 The railroad never came to the head of navigation but did come to Las Vegas in 1905 and a branch line to St. Thomas in 1912.

The summers on the Muddy were unusually oppressive—especially to those not acclimated. The temperature would often reach 120 degrees and on occasion 125 degrees. Such heat led to the first death of a settler by sunstroke. Bonelli wrote that Charles Dannmer Sr. was found dead in the field where he had been irrigating. The “*coroner’s jury rendered the verdict that the death was caused by sunstroke.*” Dannmer was fifty-four years of age and had immigrated from England in 1864. 43

Despite the many climatic problems the most important factor leading to the abandonment of the Muddy Mission was political. In 1862, Congress took one degree of longitude (about fifty miles) from Utah Territory and gave it to Nevada. With the discovery of minerals above the Muddy River at Pioche and Delamar, Congress gave those mines to the state of Nevada in 1866 by adding another degree to the state.

In 1867, Nevada was also given a portion of Arizona lying north of the Colorado River. However, the survey was not made until 1870, which revealed that the Mormon settlements of West Point, St. Joseph, Millpoint, Overton, St.

Thomas and Junction City were all in Nevada. County tax assessors from Hiko immediately came to the valley and assessed property owners in specie (or coin) not only for the current year but also for the two previous years.



Many Muddy settlers were not content in Nevada and were looking for an excuse to leave. Brigham Young, in St. George for the winter and aware of their discouragement, dispatched a letter on December 14 which was read six days later. It stated that the Saints should vote on whether to leave or not. If they voted to stay, however, sufficient numbers should stay so as to make the settlement viable. The letter also suggested that they petition the Nevada Legislature for abatement of back taxes and for the formation of a new county in southern Nevada to be known as Las Vegas County. This would be done later.

When the settlers met and the votes were cast, only Daniel Bonelli and wife Ann, S.M. Anderson, a farmer from Sweden, James Jackson, and Joseph Asay Senior, the latter residing at Junction City, voted to stay. However, all but Daniel and Ann left. By February 20, 1870, the settlers had departed with most of them going to Long Valley in Utah’s Kane County.

We have no record of Bonelli’s feelings as the last wagons left. With Ann expecting, he was in no position to go and he undoubtedly felt that the valley still had great potential. In later years he would say, “*I never left the Church, the Church left me.*” 45 Considered by some to be an apostate, he “*always declared he was a firm believer in the original principles of the Mormon faith.*” 46 But Bonelli was no longer active in the church. “*I*

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have never claimed any allegiance to the Mormon Church during the past thirteen years aforesaid, nor denied the same previously, but I do claim to do all my business in my full name and stand behind all obligations I incur, and I know that many Mormons . . . are incomparably superior in rectitude and veracity to those who contemptuously berate them.” 47

Not content with the actions of Nevada’s Lincoln County Commissioners, Bonelli wrote them a letter seeking to enlighten them about the “*true state of affairs on the Muddy*” and asking the officials to accept from him, “*the only remaining early settler, a statement of facts.*” 48

He then related how the Mormons first came to the valley in 1865 and settled in St. Thomas and St. Joseph; how Pah-Ute County had been formed from Mohave County in Arizona Territory; how they had paid their taxes and sent delegates to the legislature; and how “*...after the election of November 1870 Governor Safford sent the commission of Probate Judge to J. [James] Leithead and the statutes of Arizona to me (elected District Attorney) and no idea ever entered the minds of the people that they were in Nevada...*” 49

The taxes for 1870 were assessed and partly collected for Arizona when the rumor came that the county line had been run and the Saints were in Nevada. No notice of the fact was ever officially given, but President Young, at that time in St. George, sent an intimation of it to the settlements together with his advice to abandon the country which was immediately commenced. The summonses of Justice Wandell (an apostate Mormon) were dated February 3, 1871, and delivered about the 15th to the few remaining Saints and posted on a house in deserted St. Joseph.

“*. . . If there had been no demand made for delinquent taxes, no spirit of retaliation manifested, but the past allowed to depart in peace and the reign of Nevada commenced with 1871, there would probably today live in this valley a prosperous and a happy people.*” 50

During the Mormon occupancy of the valley some 400,000 shade trees, some 60,000 grape-vines and fruit trees were planted and about 5,000 acres of farm land was reclaimed. The aggregate expense for dams and ditches was about \$200,000.

Although some claims in this letter appear to be exaggerated, no action was taken on this letter by the Lincoln County Commissioners.

The following year, Bonelli sought to inform the residents of northern Lincoln County of the agricultural potential of the Muddy Valley. In a letter to the Pioche Daily Record he wrote: “*Aware of the solid fact that the mining interests of the county are steadily widening and deepening, I would also like your readers to know that there is also an agricultural oasis in these deserts, the productions of which ought at some time or other to become serviceable to the centers of population that cluster around the now flourishing mining camps . . . Lying on the direct and natural thoroughfare from Pioche to the growing mining regions of Arizona, and blessed with a climate that will mature the grape, the fig and pomegranate, it might naturally be supposed to claim some attention and furnish to the toiling miner some of its fruits . . . While the dreary hills of the Sagebrush State yield their precious ores, this valley, the only one that Nevada possesses with a semitropical clime, may some day produce much more than it has yet done, the refreshing fruits of the world’s summer land.*” 51

After the Mormon exodus, the land passed into non-Mormon hands in quarter sections, taken up under the Possessory Act of Nevada. 52 It is not known if Bonelli acquired other land through the Possessory Act or not. He kept busy with his farm, including the vineyards and nursery, but his active mind soon began to look for other means of remuneration.

Sparked by the success of the mines in the Pioche area, in Eldorado Canyon, and across the border in Arizona, he began to explore the areas around the Virgin River north of the Colorado River. Bonelli and others who came into the valley after the Mormon exodus, discovered ore, and on January 25, 1873, they organized the *St. Thomas Mining District*, properly recorded their claims

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and did the necessary assessment work. ⁵³ This district, with Daniel Bonelli as the recorder until his death, was a few miles east of the town of St. Thomas, on Mount Bonelli, in the Virgin Mountain Range.

In addition to the area's mining potential, Bonelli recognized two other major economic needs for the valley. The first was a ferry to carry travelers and settlers across the Colorado River; and the second was food and salt for the miners to the south at Eldorado Canyon and in Arizona. ⁵⁴

Only three families lived at the Colorado River during the Mormon occupation when it was known as Junction City. Stone's ferry, three miles below the mouth of the Virgin, was established in about 1871. The Dan Jones party of eighty-three Mormons en route to Arizona in January 1877 used this ferry to cross the Colorado. James Thompson bought out Stone and, in turn, sold the ferry or the rights of it to Bonelli. The 1880 census lists Bonelli and family as living in St. Thomas with a servant, forty-year-old Walter Phelps. Bonelli and Phelps are both listed as ferrymen.

Bonelli's Ferry was one-half mile above the Virgin River confluence with the Colorado. ⁵⁵ With the establishment of a ferry at Rioville, Stone's Ferry was discontinued. Junction City was renamed Rioville and a new era dawned. A post office was established by Bonelli in 1881 with himself as postmaster—a position he held until his death in 1903. The post office survived until 1906. At this location Bonelli planted fields, fruit orchards, vineyards, and a vegetable garden.

Another of Bonelli's economic ventures was salt mining. He described the mountain of salt between St. Thomas and the Colorado River as "solid ledges of great extent, and contain salt enough to run one hundred quartz mills for ten thousand years." ⁵⁶ Bonelli became a partner with the Southwestern Mining Company of Philadelphia in this mine. In time he would build a mill there, blast the salt free, haul the salt by wagon to the confluence of the Virgin and the Colorado River and from there ship it by river

boat and barge to the mills of Eldorado Canyon or freight it to the Arizona mining camps of White Hills, Hackberry, Mineral Park, Chloride and Cerbat where it was used in the roasting and chloridizing of silver ore.

Salt was also freighted by wagon to southern Utah, north to the Pioche area, west to California, south into Arizona, and from there east into New Mexico. Sometimes after freighting to New Mexico, Bonelli would sell his team and wagon and return home by train and/or stage or by horseback.

Riverboat captains, of whom Captain Jack Mellon was one of the most famous, brought their steamers to the mouth of the Virgin during high water season. At the helm of the *Mohave II*, Mellon personally made over twenty trips, the last being in 1890. ⁵⁷ Flatboats were also poled down river to the mines, laden with salt and supplies, after which the flatboats were broken up and sold for firewood. ⁵⁸ The Mormon pioneers never succeeded in having riverboats come to the mouth of the Virgin, and only a few riverboats made it to Callville, twenty miles downstream. Bonelli's daring and solid business acumen accomplished this feat and established Rioville as the head of navigation on the Colorado River.

After an absence of ten years, in 1880 Mormons from St. George again began to settle the Muddy Valley. Martha Cragun Cox, plural wife of Isaiah Cox, was hired by school district trustees in the fall of 1881 to teach school in Overton. ⁵⁹ This excellent school teacher and diarist recorded that year: "*Mr. Bonelli (Daniel) an old apostate living at the Col. River crossing— owning boats there began to threaten Mrs. Whitmore and son Brig that he would take the water from the Muddy valley lands. He was living in St. Thomas when the Mormons moved away. He declared he had bought the larger part of the Muddy stream. But he did not intimidate them.*" ⁶⁰ This conflict is noted in light of water problems which would occur many years later for Bonelli.

By January 1883, Mrs. Cox was able to declare: "*In the little town of Overton we are all Mormons,*

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now!”⁶¹ Her final relevant diary entry was made in 1884 when she stated: “*Daniel Bonelli’s children came [to] board with me that winter – George, Ben [Benjamin Franklin or Frank] and Isabelle.*”⁶²

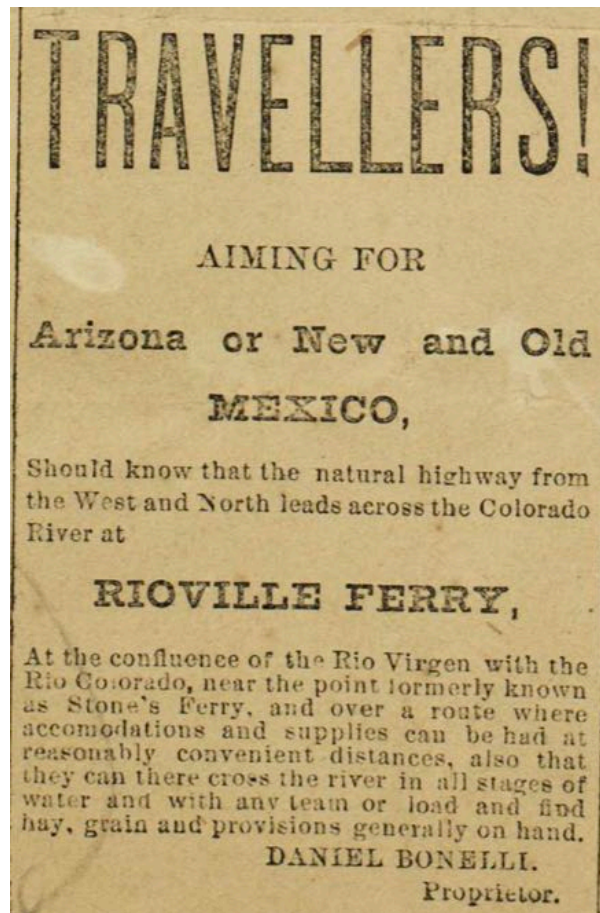
Following his move to Rioville, Bonelli first built a cabin of driftwood logs which was later used as a bunk house for his employees. In time he built a nine-room home with rock walls two feet thick and a fireplace in each room. The stone walls were laid in lime mortar by an expert mason from St. George and the house cost nine thousand six hundred dollars, an extravagant sum for that day.⁶³ In addition to this home he had a two-room adobe granary and two chicken houses made of logs. For his farm and ranch help he employed drifters, down-and-outers as well as local Indians, and young men from the Virgin and Muddy Valleys.

A progressive man, Bonelli introduced a grass that he read about in a farm journal. Johnson grass was reputed to be very hardy and could withstand drought and almost any condition. Bonelli sent for seed and planted some on his Rioville farm. He soon learned that the grass was poor feed; in fact, it was more like a weed than an edible grass. The best use for it was in his dams in the Virgin River where its thick root system was a great asset. It quickly spread up the valley.⁶⁴

By 1884, Bonelli’s accomplishments were extensive. His farm alone contained “*about three hundred and twenty acres of patented land on the Colorado River about where the Virgin River joins the Colorado River and part of the land is on one side of the Virgin River and the other part of the land is on the other side of the Virgin River but it is all on the Nevada side of the Colorado River.*”⁶⁵ One observer noted that his ranch was over the Colorado River and extended ninety-five miles to the border of Kingman, Arizona.⁶⁶

Edward Syphus wrote an enthusiastic description of Bonelli’s holdings in February 1884: “*...first I would call your attention to the large alfalfa field on that fertile flat just north and near the bank of the Colorado—with long ricks of hay*

near the center of the field. At the east of this field we would cross the mouth of the Virgin River just before it emptied into the Colorado—and there we would see the very productive fig orchard, the vineyard with many choice varieties of grapes, the long row of pomegranates, the olive trees, the asparagus patch, and nearer the family home, the kitchen garden.



There was the cow under the shed that furnished butter and milk for the family, the horse stables where rested the ranch horses every night and including Sundays. And the blacksmith shop where the farm machinery was repaired—and then the bunkhouse for the hired men, where they rested after supper reading, playing cards, or singing some of the old songs while picking the banjo. And there was the large stone dwelling house where Mr. Bonelli and wife lived for so many years with their children . . . And we might also see many freight wagons both on the Arizona and Nevada banks of the Colorado waiting their turn to be ferried across.”⁶⁷

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Seeking to build up his ferry business, Bonelli wrote a letter to Mormon President John Taylor in 1885. Addressing the church leader as Honorable John Taylor, he solicited business for his ferry from Mormon settlers bound for Arizona or Mexico. He pointed out that he had the “*best ferry over the Colorado for all stages of water and all seasons, as well as the most practicable roads for all kinds of teams . . .*” He further stated that “*he had a good farm here and its products, furthest on the route from home supplies would be a consideration in favor of this route and you can be certain that I will do all in my power to facilitate their journey . . . and my word has not been doubted as yet by either church members or strangers.*” 68

In 1889 Bonelli wrote to the Secretary of the Interior promoting the area along the Colorado River as one that resembled southern California where semi-tropical fruits ripened to perfection. 69 He reported that the very best heavy wines and raisins would be produced and the best figs grown, including the newly imported and yet rare *Adriatic* and *Smyrn* varieties. Alfalfa required five to six cuttings in a season, and cotton and cane would set a factory and a sugar refinery in operation. These things could happen if an associated or cooperative effort was made to improve irrigation systems.

Bonelli pointed out that if an adequate transportation system were available, millions of tons of rock salt could be shipped to where it was needed, and borax soda, sulphur, magnesite, plaster of Paris or gypsum, and many other substances would be available and yield their revenues to the nation. It seemed to Bonelli that it was a mockery to let the Treasury surplus become such a serious trouble to the nation when the release of a small fraction of it might do so much for the reclaiming of desert lands and the beautifying of the public domain.

The economic reality came a step closer in 1890 when Robert D. Stanton made a trip along the Colorado River to survey for a railroad. Stanton was employed by Frank M. Brown, president of the Denver, Colorado Canyon and Pacific

Railroad Company to conduct a preliminary survey for a railroad route from Grand Junction, Colorado, along the Colorado River and through the Grand Canyon to the Gulf of California and San Diego. Stanton records his stop at Scanlon’s Ferry, nine miles below Pearce’s Ferry on March 17. The next day at 4:00 p. m. . . his party landed at “ . . . *Bonelli’s Ferry about 1/2 mile above mouth of Virgin. We met . . . Daniel Bonelli, Rioville, Nevada. Raises grapes (10 acres), limes, pomegranates, figs, almonds, pears, peaches, plums, nectarines. Bonelli says he produces as good wine as can be made in Europe.*” On March 19, Stanton records: “*Mr. Bonelli is very much interested in the railroad prospects. He is recorder for this mining district [St. Thomas mining district] and promises to send me a statement of the resources of this section, etc.*” 70

In addition to his farming and ranching, Bonelli also claimed several mines including the *Virgin Queen* a salt mine, and the *Czarina* a mica mine. Bonelli and his partners in the Southwest Mining Company were threatened with the loss of their salt mines when the federal land commissioner ruled in March 1893, according to the editor of the Pioche Weekly Record, “*that no law exists under which title to salt licks, springs or deposits can be acquired. The policies of the government ever since its inception has been to keep all salt deposits open to the public. This ruling falls hard on those who have held the salt mines in the county for so many years and who have expended large amounts of money in opening them up and in endeavoring to perfect their titles.*” 71

However in 1901 provision was made by law which enabled salt deposits to be patented. Bonelli was forced to take to court, men who had located over his original claims resulting in a preliminary victory for him two years later. 72 In November 1903, he made his last trip to Pioche where a favorable settlement of these litigation claims took place.

Bonelli had discovered mica fifteen miles northeast of Rioville in 1901. He had “*bonded his mica claims to Salt Lake parties for \$10,000, final payment to be made by the first of November*

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next . . . It is from these claims that the sheets of mica displayed here a year or two ago, measuring upwards of six inches square were taken.” 73

Bonelli was prominent in local educational matters and served on the Nevada State Board of Agriculture. He attended the World’s Columbian Exposition in Chicago in 1893 and the San Francisco Mid–Winter Fair in 1894 where he displayed grapes, lime, peaches, and almonds which he had grown at Rioville. He also displayed one-foot square translucent blocks of his famous salt as well as sheets of mica from his mine in the St. Thomas Mining District. 74

Bonelli also served as a voluntary weather observer reporting the daily high and low temperatures to the United States Weather Bureau.

Following the resettlement along the Muddy River north of Bonelli’s holdings, a conflict developed over Bonelli’s claim to primal water rights from that river as well as to water from the Virgin River now being taken by settlers up stream . The meager amount that reached Rioville was not sufficient to irrigate Bonelli’s alfalfa fields, fruit trees, vineyards, and gardens during the hot summer months. Negotiations with his neighbors proved futile and Bonelli took his case to court. The Pioche Weekly Record reported on October 14, 1899, that “*DN Bonelli, of Rioville has commenced suit against the residents of St. Thomas and Overton for \$3,000 damages and also for an order restraining them from using any part of 400 inches of water which he claims is his, and has been since 1872.*” 75

A month later the district court, sitting without a jury, denied Bonelli’s claim to the four hundred inches of water, awarding instead only sixty inches of water and the cost of the suit. 76 Sixty inches of water would hardly supply Bonelli’s farming needs and the decision marked the beginning of the end of his agricultural empire as hard feelings continued between Bonelli and his upstream neighbors.

Some felt that Bonelli was a little eccentric. As he grew older he hated to be told that he was getting

old. Once a youth asked him, “*Old man how far is it to Stone’s Crossing?*” Looking him up and down Bonelli answered , “*Three miles and if you call me old man again I’ll throw you in the river.*”

77

One of his quirks was that he liked butter without salt. Ann, on churning butter, would set a small portion aside for Daniel before adding salt to the rest. “*She often told him that he owned more salt than any man in the southwest and that he ought to use just a little of it.*” The death of Ute Warren Perkins in the spring of 1903 was an occasion for Bonelli to articulate his philosophy of life in an eloquent letter to the Perkins family. 78 “*Out of the unfathomable abyss of eternity come our destinies, thence flow also our hopes and aspirations, and in that realm so far off and yet so near to the human heart and its in most feelings, we alone find the strength to carry our burdens....Those who have gone before us in their onward march of progress to a higher class in the school of eternity have found what we are unable to see, and the bitterness of our sorrows will not comfort, hence let it work in us as a purifier only, and it heal as soon as it may be possible.*”

The twentieth century brought new changes and challenges. River freight had all but disappeared and the ferry business was almost at a standstill. With a reduced water supply his alfalfa did poorly and grape production had all but stopped. Bonelli leased the ferry, his ranch and his holdings for one year, but the operator could not make a profit and Bonelli had to run it again in 1902. It was then leased to another operator who left after a short time. In November 1903 he returned to Pioche where he settled his business and put his affairs in order. Returning to St. Thomas on the sixteenth, he rested a day with his son Frank and then started for Rioville. En route he apparently suffered a stroke, arriving at Rioville the next day confused and claiming that he had been lost in the hills four or five days . During the next few weeks he continued to decline mentally and physically and passed away on December 20, 1903. His family honored his wish to be buried on a low mesa overlooking his beloved home on the Colorado River. 80

Daniel Bonelli

Location of Rioville Map

His cherished companion Ann lived for a while with her daughter Alice and son-in-law Joseph F. Perkins in Overton. Upon the death of Alice, she moved to Kingman, Arizona, to live with her son George where she died on March 19, 1911.

Bonelli's son Frank ran the ferry for a short time but one night in 1904, during the high water season, the ferry broke its moorings and floated down the river to break up in the rapids. Without Bonelli's guiding genius it did not take long for what was left of his flourishing farm, ranch, and ferry business to disappear.

As a memorial to Bonelli, *Bonelli's Peak* near the southern extremity of the Bunkerville range is named after him. In the Lake Mead Recreational District along the Colorado River, geographical landmarks such as *Bonelli's Bay*, *Napoleon's Tomb*, the *Mormon Temple* and *Temple Bar* were all named by, or for, Bonelli.

Unwittingly, the United States Government would rob Bonelli of his final resting place. In 1934, as the government relocated all the graves that would be inundated by the waters of Lake Mead, Bonelli's remains were disinterred and removed to Kingman, Arizona, where he was buried next to his faithful English bride, Ann Haigh Bonelli. 81 Today Lake Mead has buried any evidence that Bonelli ever existed in St. Thomas or at the mouth of the Virgin. In Overton, Nevada, a single street bears his name.



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NOTES

Waldo C Perkins, an otolaryngologist, retired in 1989 after twenty-nine years of practice at the Salt Lake Clinic His maternal grandfather, John G Hafen, was closely associated with Daniel Bonelli in Santa Clara. His paternal great-grandfather and grandfather, Ute Warren Perkins and Ute Vorace Perkins, were residents of the Muddy (Moapa) Valley who knew and respected Daniel Bonelli.

1 Dr. Melvin T Smith, former director of the Utah State Historical Society in a personal conversation with the author.

2 Walter Lips, "Daniel Bommeli of Bussnang: The Life Story of a Swiss," translation of a presentation by Walter Lips on September 19, 1997, in Greuterhof, Islikon, Switzerland; hereafter cited as Lips, "Daniel Bonelli of Bussnang." Researchers state that Daniel was born in Bussnang. However when he was sealed to Ann Haigh in the Endowment House in 1861, Daniel gave the nearby town of Weinfelden as the place of his birth. Hans George, a weaver by trade, also did considerable coopering, making tubs and barrels. Hans George had been married previously to his second wife's sister, Anna Barbara Ammann, who had died in 1834. The children of the first marriage who survived to adulthood were Johann George and Maria (Mary). From the second marriage the only adult survivors were Johann Daniel, Susanna/Suzetta, Elisabetha/ Lisette, and Louisa/Louise

3 Dale Z. Kirby, "History of the Church of Jesus Christ of Latter-day Saints in Switzerland," unpublished Master's Thesis, Brigham Young University, 1971.

4 The articles appeared between April 9, 1859, and August 11, 1860, in the *Millennial Star*.

5 Johan Georg Bommeli, *Translated Journal*, March 12, 1860—March 11, 1861, copy in author's possession. Hereafter cited as *Bommeli, Translated Journal*. Johan started keeping the journal before he changed his name from Bommeli to Bonelli.

6 *European Mission, Immigration Record*, Liverpool Office, LDS Church Archives, 158.

7 *Bommeli, Translated Journal*.

8 Ross had been a counselor to Asa Calkins in the European Mission Presidency and was in charge of the Saints on the Underwriter His company was made up largely of those who had been on the ship with him. Daniel had also developed a friendship with Ann Haigh, a twenty-six year old convert who sailed with Daniel on the Underwriter and had been very impressed with Bonelli's articles published in the *Millennial Star* The friendship would later culminate in marriage. *9 Bommeli Translated Journal*.

10 Karl G Maeser, *President German Home Mission*, to Brigham Young, February 1861, and June 13, 1861, Brigham Young Collection, LDS Church Archives.

11 Daniel Bonelli to President Brigham Young, January 1, 1862, Brigham Young Collection, LDS Church Archives.

12 Daniel Bonelli to Apostle George A. Smith, July 18, 1862, Brigham Young Collection, LDS Church Archives.

13 *The Latter-Day Saints Millennial Star*, LDS Church Archives, 24:41-42.

14 *Record of Sealings, Special Collections, Family History Library*, Salt Lake City, Utah.

15 *Diary of Mrs. Albert Perkins, a.k.a. Hannah Gold Perkins*, LDS Church Archives.

16 Daniel Bonelli to Brigham Young, January 19, 1862, Brigham Young Collection, LDS Church Archives.

17 See Andrew Karl Larson, *I Was Called to Dixie* (Salt Lake City: Deseret News Press, 1961), 43-54; Nel lie Gubler, "History of Santa Clara," in *Under the Dixie Sun*, ed. Bernie Bradshaw (Washington County Chapter, Daughters of Utah Pioneers, 1950), 145-76.

18 Zadoc K. Judd, *Autobiography*, Washington County Library, St. George, Utah, 37.

19 Bunker was a Mormon Battalion veteran, had served a four year mission to England and returned home in 1856. He was selected to lead the Third Handcart Company After settling in Ogden he was ordained a bishop and served until his call to the Southern Utah Mission in the fall of 1861, settling in Toquerville where he was living when called to become bishop of Santa Clara.

20 Olla Bonelli Hiss, "Johann George Bonelli, 1859," *Tooele County Company, Daughters of the Utah Pioneers*, 3-4; copy in author's possession.

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21 This statement is from William Bonelli, oldest son of Daniel's son, George, written on the last page of Daniel's granddaughter, Pearl Perkins Whitmore's "History of the life of Daniel Bonelli," copy in author's possession. Six other children were born to Daniel and Ann: Daniel Leonard in 1865; Mary Isabelle (Belle) in 1867; George Alfred in 1869; Benjamin Franklin in 1870; Edward in 1873; and Alice Maud in 1874. The eldest son, Leonard died in 1882 at the age of sixteen from a rattlesnake bite.

22 The author has in his possession typewritten copies of twenty-eight letters which were written by Daniel from which excerpts will be quoted or paraphrased throughout this sketch. All but three of these letters were given to the author by Dr. Melvin T Smith.

23 Daniel Bonelli to George A. Smith, August 18, 1863, LDS Church Archives.

24 Clover Valley was seventy-eight miles from St George by a circuitous road through Mountain Meadows and along Shoal Creek. It was about forty miles in a straight direction northwest of Santa Clara while Meadow Valley was about forty miles in a north northwest direction from Clover Valley

25 James W Hulse, *The Nevada Adventure, a History* (Reno: University of Nevada Press, 1966), 134.

26 Thompson and West, *History of the State of Nevada, With Illustrations and Biographical Sketches* (Oakland: Howell-North, 1881), 484.

27 Daniel Bonelli to the *Deseret News*, May 29, 1864, LDS Church Archives.

28 The Union Line even sent riverboat captain Thomas E. Trueworthy to Salt Lake City to solicit business. *Journal History*, March 24, 1865.

29 *Journal History*, November 30, December 14, and 17, 1864, and March 29, 1865.

30 *Semi-Weekly Telegraph*, April 30, 1866. By 1867, following the end of the Civil War, construction of the transcontinental railroad moved rapidly ahead. As the terminus of the Union Pacific moved closer to the Salt Lake Valley there was no longer economic justification for Callville and it was abandoned. The establishment of Callville as a way station, on paper, was a grand and glorious plan but in reality, only the riverboat Esmeralda made

several trips to Callville in the last months of 1866 with the last trip probably in early 1867. Another reason for its failure was that the land upon which the warehouse had been built had been pre-empted by non-Mormons. Unfortunately the Colorado River was never used for church immigration. Melvin T Smith, "The Colorado River: Its History in the Lower Canyon Area," (Ph.D diss., Brigham Young University, 1974), 425; hereafter cited as Smith, "The Colorado River "

31 *Deseret News*, July 7, 1867.

32 *Ibid*, January 29, 1868.

33 *Semi-Weekly Telegraph*, January 20, 1868.

34 *Deseret News*, April 9, 1868.

35 Jackson, a veteran of the Mexican War had married Carolyn Perkins Joyce in 1852 in San Bernardino. Carolyn came west in 1846 with her husband, John Joyce, on the ship Brooklyn. After settling in Yerba Buena her husband sought for gold and apostatized. She moved to San Bernardino and married Jackson. A beautiful singer, she was known as the "Mormon Nightingale" and had the first melodeon in San Bernardino. Together with her husband they had one of the largest nurseries in San Bernardino and supplied plants and cuttings to northern as well as southern Utah.

36 *Deseret News*, May 27, 1868.

37 *Ibid.*, June 24, 1868.

38 Richard D McClellan, "Louis A. Bertrand: One of the Most Singular and Romantic Figures of the Age," (Honors Thesis, Brigham Young University, July 2000), v, 1. Bertrand, a native of France and a leader in the Red Republican party before the Revolution of 1848 was also a political editor of the largest communist periodical in France He was converted by John Taylor, and played a part in translating the Book of Mormon into French. He served as a Mission President in France and applied to Louis Napoleon III for permission to preach. The emperor tore his request to pieces and the mission was closed in 1864 He returned to Utah and settled in Tooele.

39 Daniel Bonelli to the *Deseret News*, April 14, 1869. Amazingly, while "The Great Wine Debate" was still in progress, Bonelli was able to find time to write lengthy letters to the *Semi Weekly Telegraph* on "Grape Culture," that were

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published in the November 5, 12, and 16, 1868, issues. These letters also reveal Bonelli to have a great knowledge of grape culture.

40 *Deseret News*, April 14, 1869.

41 Warren Foote, *Autobiography*, 92. LDS Church Archives,

42 *Deseret News*, May 29, 1870.

43 *Ibid.*, August 3, 1870.

44 A county was not formed in Daniel's lifetime; however in 1909 Clark County, taken from the southern half of Lincoln County, was formed by the Nevada Legislature.

45 The author has heard his grandfather, Ute V Perkins, make this statement of Daniel Bonelli's many times.

46 Myrtle T Myles, *Delamar Lode*, January 4, 1904.

47 Daniel Bonelli to *Pioche Weekly Record*, April 28, 1883. More precisely Bonelli should have written twelve years as he was active until the Mormons left in 1871.

48 Daniel Bonelli to the Honorable Board of County Commissioners, Lincoln County, Nevada, August 29, 1871. Published in the *Pioche Weekly Record*

49 Italics added by the author Although elected district attorney he served but one or two months.

50 Thompson and West, *History of the State of Nevada*, 491.

51 Daniel Bonelli to the *Pioche Daily Record*, November 21, 1872.

52 Thompson and West, *History of the State of Nevada*, 401.

53 *Ibid.* 486.

54 Smith, "The Colorado River," 425.

55 Dwight L. Smith and C Gregory Crampton, *Robert D Stanton and the Denver, Colorado Canyon and Pacific Railroad*, (Salt Lake City and Chicago: Howe Brothers, 1987), 261.

56 *Ibid.*, 20.

57 Richard E. Lingenfelter, *Steamboats on the Colorado River, 1852-1916*, (Tucson: University of Arizona Press, 1978), 53

58 *Ibid.*, 68.

59 Ute Warren Perkins was one of the Trustees.

60 Martha Cragun Cox, *Diary, Special Collections*, Harold B Lee Library, Brigham Young University, 156.

61 *Ibid.*, 168.

62 *Ibid.*, 175.

63 George Bonelli to Harry Howell, Overton, Nevada, June 1, 1929. Copy in author's possession.

64 Orville Perkins, *Hookey Beans and Willows*, (St. George: The Art Press, n.d.).

65 *Ibid.*

66 Lips, "Daniel Bonelli of Bussnang."

67 Edward Syphus, "Lincoln's Rain Dance in Nevada—in Clark [Lincoln] County, Nevada," February 1884, Church Archives. Clark County did not become a county until July 1, 1909.

68 Daniel Bonelli to President John Taylor, January 24, 1885, LDS Church Archives.

69 Daniel Bonelli to Secretary of the Interior, June 12, 1889, found in "Report of the Secretary of the Interior, Messages and Documents (1889), 365-67.

70 Smith and Crampton, *Robert D Stanton*, 258-62.

71 *Pioche Weekly Record*, March 16, 1893.

72 *Ibid.*, January 23, 1903.

73 *Ibid.*, March 29, 1901.

74 Phillip I. Earl, "Bonelli Saw Potential of Colorado River," *Las Vegas Review-Journal*, April 27, 1967.

75 *Pioche Weekly Record*, October 14, 1899.

76 *Ibid.*, November 16, 1899.

77 Perkins, *Hookey Beans*, 12.

78 *Ibid.*

79 Letter in author's possession.

Daniel Bonelli, *Obituary Delamar Lode*, January 4, 1904. *Delamar, Nevada*, was a mining town fifty-five miles southwest of Pioche and published a newspaper from 1895 until 1906.