

## HISTORY OF SPRINGVILLE

Written by Mae Huntington

"The location was one of great natural beauty, one to fill the hearts of the weary pilgrims with joy and thankfulness. The high mountains surrounded the beautiful valley. The tall grasses bending with billowy gracefulness to the movement of the autumn breezes, the flashing, silvery lake which lay shimmering beneath the purple shadows of the cloud-crowned hills, and the bluest of blue skies over all, made altogether a picture never to be effaced from the memories of the delighted home-seekers. The season was the beautiful and hazy autumn with its enchanting hues covering hill and dale, mountain peak, and valley.

### Before the Covered Wagon:

An occasional white man had seen this Utah valley prior to the permanent settlement. Kit Carson with John C. Fremont had passed through this state and valley in the 1830's and an account of, their journey and findings was published in the east. In this account Provo River was noted; Great Salt Lake was partly located and surveyed, and the party sailed upon the waters of Utah Lake.

"Old Bridger" and others had trapped beaver and otter on the streams and long the borders of the lake. Barney Ward, an old trapper and Indian fighter, had been in this valley for years and was here when the pioneers came. William Wordsworth came in 1847, explored the northern border of the lake, followed Hobbie Creek to the mouth of the canyon. Parley P. Pratt, in whose company was George B. Matson, passed through in 1848 on his way south on an exploring expedition.

Oliver B. Huntington came with Barney Ward in February 1849 to trade with the Indians, such articles as red flannel, gaudy bandannas, pa ints, rings, beads, in exchange for furs, beavers, otter, deerskins. This party went as far south as Spanish Fork and on their return made camp on 4th West near the William Giles home. Horses were hobbled and turned out to feed. In the morning the bell horse became unhobbled and led the band astray out across the valley toward the mouth of Maple Canyon. The men followed the trail out through the ceders and returned the runaways to camp. Thus Hobbie Creek was named and the new settlement was given the same name, by which it was known for many years.

### Arrival of the Pioneers:

The real locator of the townsite was William Miller, who came to Provo in 1849 to help quell an Indian uprising which threatened the fort there. James Mendenhall was also a member of that party, and after the Indian disturbance was settled, these two men came on south as far as Payson. They found no place that pleased them so much as Hobbie Creek and they went back to Salt Lake City with a request to Brigham Young that they be given permission to establish a settlement there.

It was decided then that as soon as Aaron Johnson and his company of 135 wagons, at that time crossing the plains, should reach Salt Lake City they would be assigned to Hobbie Creek to make a permanent settlement.

It was when Aaron Johnson and his company reached Salt Lake City they were informed in September 2, 1850, by Brigham Young to cut out the first eight wagons and make a permanent settlement of Hobbie Creek. The eight teams comprised those of Aaron Johnson, Myron N. Crandall, John W. Deal, Amos S. Warren and brothers, and Richard Bird. Because they were forced to do some road building as they came along, it took three days to make the trip. At the point of the mountain, known as Jordan Narrows, they were compelled to drive over the mountains instead of around the point.

On September 18, 1850, at 3:00 p.m. the company with Martin P. Crandall driving the leading team reached the old fort plat. Their long journey of 1,100 miles was over. After five years of unrest and uncertainty all seemed settled as far as their future wandering was concerned. There were in the group thirty-four persons, eighteen of them being members of the Crandall family.

Bright and early on the morning of September 19 the whole camp was up and doing. The fort was soon built, the long grass cut for winter feed, and their homes made ready for winter.

### Political History:

On March 3, 1851, less than six months after the arrival in the valley, the first court opened at Provo with Aaron Johnson as judge. A jury was summoned to indict and try any criminal cases that might come before them. Spicer W. Crandall was a member of the first jury. The first case charged an offender with stealing three horses from Utah Fort. Before court adjourned a grand jury was selected for the next term of court. The first general election was held August 4, 1851, in this precinct which embraced all the territory from Provo to Spanish Fork.



Early in the winter of 1851, Plat A of our present city was surveyed. In order that all might have a fair show in the selection of a city lot, after selecting the central location for the city public park and central school, the home lots fell where portions of their families still reside.

April 19, 1852, court met at Provo and transacted some important business: (1) A tax was levied on all property for building roads. (2) Price of wheat was fixed at \$1.50 per bushel for payment of this tax. (3) Various officers were appointed; among them Myron Crandall was named as judge of the school election to be held at the school house. (4) The name of the town was changed from Hobble Creek to Springville -- So named from the large spring that supplied water to Spring Creek.

On April 4, 1853, the people held their first municipal election. Gideon D. Wood was elected mayor and Myron N. Crandall as one of the four aldermen. In 1887 Lyman S. Wood was for the tenth time elected mayor, a record no other Springville mayor had achieved before or since.

In the spring of 1891 the Territory of Utah divided on party lines and Springville followed in line. On the evening of May 30 a public meeting was called for the purpose of organizing a Republican Club, and the following week the Democratic Party was organized with over sixty members.

In May 1891 President Harrison and his party passed through Springville and made a stop of fifteen minutes. He made a short speech and greeted with a hearty handshake the G.A.R. Veterans who stood in a body to receive him. In August of this same year the first election on national party lines was held. The Republicans selected D.C. Johnson as head of their ticket, and R. A. Deal became the leader of the Democratic party. The democratic nominees won by a majority of over one hundred votes.

#### The Church:

Asael Perry was the first president of the Branch of the L.D.S. Church at Springville; Aaron Johnson was the first bishop and William Miller and Myron N. Crandall as counsellors were appointed by Brigham Young in 1850. Their activities began in the Old Fort. Meetings were held first in the home of Bishop Johnson; then the Big White Meeting House which stood on the corner of Center and Main Streets, where the Center Service is now located.

When Indian troubles subsided the people went south to establish farms on the outskirts of the settlement. To accommodate these people a district known as the Second Sunday School District was established south of town. Later, in 1892, when the town was divided into four wards, this district became the First Ward. When this division took place, George H. Hill was appointed Bishop of the Third Ward with Oscar M. Mower and Lucien D. Crandall as counselors.

The first Y.M.M.I.A. in Springville was organized by a group of young men in August 1867 -- a group who felt the urge for educational development as well as sociability. Weekly meetings were held at the various homes and a fee of \$1.00 per year was required. The object was educational and the members used their utmost endeavor to make the society a desirable one. Professor Charles E. Evans was invited to become a member, and he gave a series of grammar lessons. Within two years the membership grew until in 1875 it was merged into the M.I.A. under the auspices of the L.D.S. Church.

The Y.W.M.I.A. had its origin in what was known as the Retrenchment Society organized in 1872 by Brigham Young because he feared that some of the young ladies were beginning to follow the fashions of the world in dress and habits. Girls who joined the Retrenchment Society were ordered to leave off all ruffles and fancy buttons, and to dress plain and neat. At first this society was composed entirely of girls who belonged to the L.D.S. Church, but later others wanted to join, and many heated discussions followed as to whether they should open their doors to "outsiders" or keep it strictly a Church group. When it was proposed that they make a change in one section of the constitution and a change in the by-laws which would make every moral lady, or ladies of good moral character, eligible to membership, "one devout brother got up and lectured the people at the meeting, Bishop and all, against such liberty, and called it "mixing up with outsiders." He concluded with dire foreboding of some bitter judgements upon those responsible for the act. However, the matter was peacefully settled and the organization progressed. It was eventually reorganized as the Y.W.M.I.A.

#### Social Life:

The social life of the community was always of utmost importance to young and old alike.

From the first, music was one of their chief interests. Less than three years after their arrival, a band was organized composed of members who had belonged to good organizations in their old homes and had brought their instruments with them. In 1857 when Utah commemorated her tenth birthday a big celebration was held in Big Cottonwood Canyon, and the Springville band won first honors on that occasion.



An orchestra was organized in 1852, and a choir was begun almost as soon as the settlers came.

These early people were a drama-loving people and a dramatic company was organized. The first theatre was built in 1882 where the library now stands. It was a beautiful building and across the stage was an attractive curtain on which was painted a picture of Windsor Castle. It was built at a cost of \$10,000 and would seat five hundred people. The scenery cost \$1,000 and was painted by Henry C. Tyron of Chicago. In 1890 the beautiful opera house was burned to the ground, much to the sorrow of all the people. This was a real calamity to the people of Springville, but they immediately began making plans to hold their plays in the City Hall, in which a good stage was built and which served for many years as dance hall, opera house, a general meeting place for all civic affairs.

It has been said that the Utah pioneers danced all the way across the plains. The Springville pioneers shared this love of dancing. As soon as Bishop Johnson's home was finished on the corner of Main and First North, he turned his large front rooms over to the people for dancing. Old and young would gather for dancing; everybody came early and left at midnight. The bedrooms opening from the hall were generally full of babies, snugly tucked away, while the mothers enjoyed the dance. Enough admission was charged to pay for the music and lights. Tickets were paid for in any kind of produce that the fiddlers could be induced to take. Usually a couple of two-bushel sacks would be placed near the door into which the dancers deposited their contributions, and those who could brought candles with which to light up.

Later dances were held in large halls over some of the stores. Dances were held in the Co-op near where the Third Ward Church now stands, and for many years a favorite dance hall was that over the H.T. Reynolds' store. Dances were also held in the basement of the Opera House and in the upper story of the City Hall. Some people went to dances and to Church barefooted, and it was not considered very strange or unusual.

Celebrations in those days were held to commemorate different events, especially the Fourth and Twenty-Fourth of July. On the Fourth of July, 1855, it was agreed that they would celebrate by all turning out with teams, picks, and a boss, and haul the rocks for the foundation of the big school house which the fathers concluded to build. It was to be used as a church also, until a suitable chapel could be built. It was two stories high and a large belfry graced the front gate. On the Twenty-Fourth the men went up the canyon and quarried the stone to complete the foundation. At noon they returned and enjoyed a public dinner under the bowery, prepared by the women of the village.

The tradition of shooting cannons on the four corners of the town was carried out on this Twenty-fourth and on all later ones. Also the band would serenade the town with their music before sun-up. As the sun came up they would return home to do their milking and their other chores. When breakfast was over, everyone gathered on Main Street to see the big parade.

Conveyances for the parade were all wagons and buggies. The marshall of the day rode the fanciest horse to be found in the community. He wore a hat loaded with ostrich plumes as he led the parade. Brigham Young and the other prominent members of the Church were represented by some of the best actors of the town.

The queen of Utah rode on her float draped with white sheets--loaned for the occasion-- and her golden crown glistened in the sun. Eva Crandall Johnson was queen of Utah in one such parade. Twenty-four young ladies with flowing skirts rode white horses with twenty-four young men dressed in white. The Nauvoo Legion was represented by men and women with snow-white hair. A Sunday School class singing "Bees of Deseret" represented the children of Deseret. The Goddess of Liberty looked lovely chained to her pole so she could pose gracefully as she jolted along with the road. George and Martha Washington and other historical characters were much in evidence. The business houses were represented on beautiful white floats. The butcher in his white apron cut and chopped delicious steaks as little boys rode alongside the float on horseback and waved branches of trees to keep the flies away.

Of course nearly everyone in town was in the parade so they doubled back in order that the performers might get a look at the grandeur that they had worked so long and hard to create.

#### Industries:

The industries of the new community were many and varied, but as is the case with new settlements, agriculture was of paramount importance. Before the first winter set in, homes were built, an abundance of wild hay was gathered, cord upon cord of wood were stacked by the cabin doors, and merry companies went into the canyons and gathered bushels of service berries and choke cherries, which they dried. One excursion party is reported to have picked ten bushels of berries in one day.

Seed grain was procured the next spring from the earlier pioneers at \$1.00 per bushel. Richard Bird and John Deal plowed the first furrow in February in ground which is now the City Pasture. Early in March every team and plow was at work and the



grain and some vegetables were soon planted. The harvest that fall was very satisfactory. Aaron Johnson records in his diary that he raised six hundred bushels of wheat and oats, and a like amount of barley. Melons and squash literally covered the ground.

Threshing the grain was really a ritual. The threshing floor was a circular section of ground, leveled and packed hard. In the center was a post with a swivel to which a chain was attached to keep the oxen in place around the post; two yoke of cattle were attached to the center post and driven around in a circle until the grain was shelled. Then the straw was raked off, the chaff and wheat piled aside, until the wind blew strong enough to winnow the grain. Some threshed on wagon covers, using a flail, but all cleaning was done with the aid of the winds.

In 1857 the first peaches grown in Springville ripened on the trees. Some peach pits brought by the pioneers had been planted in 1851 and quite an orchard was set out though many had no faith in the tree's bearing fruit. In the spring of 1857 the trees blossomed beautifully and bore a fine crop. In 1861 there were in the town more than could be used. Like other pioneer towns, Springville had her fight with grasshoppers. In 1855 and again in 1867 their crops were all but destroyed by the hordes of grasshoppers that swept over the land. The previous autumn they had deposited their eggs in the clay beds west of town. When they hatched in the spring and before they could fly, they began their migration toward the acres of wheat on Dry Creek, and its destruction seemed imminent unless something could be done to stop them. All the people of the town were called upon to turn out and dig a ditch ten miles long between the hungry hordes and the waving grain. This ditch was three feet wide at the top, four feet wide at the bottom and three feet deep. It was Sunday, but the army having no regard for the Sabbath kept traveling grimly on, and by Monday it would have been too late to stop them. Every able bodied man and boy with pick, spade and grubbing hoe turned out. The mothers and daughters went along with baskets full of picnic for the noonday lunch. They made a holiday and the good work was accomplished and it proved successful. The invading army moved into the pit; loose dirt was thrown upon them, and the people saved their grain.

Blacksmithing, the making of molasses, sugar, and flour, the manufacture of cotton raised in Utah's Dixie, the weaving of cloth, the culture of silk worms, merchandising, and road-building, all were carried out at a very early date.

The industry that involved a number of the Crandall family was that of railroad construction. Shortly after the golden spike had been driven on the line of the Union Pacific near Promontory, Utah, connecting the Pacific with the Atlantic by railroad, there came a period of great activity in railroad building. Milan S. Packard and his associates had acquired coal mines at Schofield, and they built a narrow gauge line from their mines to Springville and other towns.

Money was scarce. Arrangements were made that the men who worked on the road should receive part payment (a major part, so the story goes) in goods at the Packard store, located where Phillips Garage now stands. It was a common remark among men that they might not be getting much for their labors, but they could get their wives plenty of calico. The railroad thus became known as the "Calico Railroad."

This was not the first railroad built in Utah, for already the word had spread that "the Mormons were good railroad builders." Contracts on the Union Pacific went to various Salt Lake and Ogden companies, but neither Salt Lake City nor Ogden was so tied up with the contract construction industry as was Springville. There were two main reasons for this: One was the fact that it was early found that the supply of irrigation water was so scant that the colonists had to look for some other occupation for a living. The second fact was that even before the coming of the railroad, Springville had become an important freighting center. Residents bought farm products, or loaded up with store goods and hauled them overland to Virginia City Pioche, Nevada, or to the mining camps of Montana. Martin Crandall, the Birds, Deals, and others fitted out such freight trains.

The freighting business in those days, when roads were mere trails, required horses and outfits, and the knowledge of how to do for oneself in the wilds. For these reasons the transition from freighting to railroad construction in the wilderness was an easy one. Men who had been freighting moved onto the grade of the Calico Railroad.

Other roads were built. Springville furnished many of the contractors on the road to Sanpete Valley, the Marysvale branch of the Denver and Rio Grande Western. The old Utah Central, now part of the Union Pacific connecting Salt Lake City with Los Angeles, was built as far as Juab. Martin Crandall and Sons helped build the extension of this line from Juab to mines at Frisco, where the old Silver Horne Mine put millions into the laps of its owners.

Several jobs for Rio Grande Western in Colorado and New Mexico were dotted for miles with Springville sub-contractors using Springville men and outfits. The same was true of the Union Pacific work in Idaho and of the double-tracking of that



line in Wyoming.

Among these empire builders were Romanzo Deal, described as "mounted on a beautiful black charger rode the grade to surerintend the work." Martin Crandall and Sons, Boyer Bros., Thomas and Amaza Bird were among the prominent companies.

Nor were the men alone in laying the foundation for Springville's prominence in contracting and construction. The women helped. In many instances wives, daughters, or sisters of the contractors were the books at the construction camps. Sometimes there would be only one woman in the camp. The presence of the woman and their help contributed much to the success of the enterprise. Their earnings provided education advantages to the citizens.

#### Dramatic Episodes:

Every story to be complete must have its suspense and its moments of drama. The history of Springville has its full share of these elements. Three of these events must be briefly noted —briefly, not because of lack of interest or dramatic quality, but because of lack of time in this brief sketch. These are the Spanish American War, Indian Episodes, and the Springville Bank robbery.

#### Spanish American War:

The year 1898 was filled with military display and war alarms, and the patriotic feeling of our citizens was at a high pitch.

On April 11 of that year Col. T. Grant of the Utah National Guard came to Springville for the purpose of organizing a militia company. Milan L. Crandall was one of twenty young men who volunteered the first day. However, the organization of this group as a militia was never completed. April 20 was a day to be remembered, especially by the young people who had never seen an army of men going to actual war. When it became known that the 24th Regiment (of colored soldiers) from Fort Douglas, had marching orders for Cuba and that they would pass through Springville by train about 11:00 a.m., the entire population turned out to greet them, over six hundred pupils of the public schools being present, led by Superintendent Rydalch. As the train slackened up to the tune of "America" being sung by the school children and citizens, hundreds of black faces protruded from the windows and the platforms were packed. When the train pulled out, each soldier carried a small flag given him by the school children.

On April 28, Captain R.W. Young came from Salt Lake City for the purpose of enlisting men for the Spanish American War. Seventeen volunteers responded, and the night before they left a reception was arranged for them in the City Hall. The volunteers occupied a prominent place on the stage and each one was asked to say a few words. One of them said, "If every Old Glory goes down in defeat, seventeen American gentlemen from Springville will go down with it." All seventeen of these men performed gallant service and returned to their homes alive and well.

#### Indian Incidents:

Like all pioneer communities, Springville had its share of Indian disturbances. There is hardly a family history written of the early pioneers that does not record incidents of major or minor importance. The settlers did all in their power to live at peace with their Indian neighbors; but, in spite of their efforts, they were constantly in fear of an outbreak of hostilities. Our people took an active part in the Walker War, the Black Hawk War, the Battle of Diamond Fork, accounts of which are to be found in the pages of our history books.

On July 4, 1893, a group of Black Hawk War veterans met and decided to organize a society which was first known as "Springville Comrades of the Black Hawk War." From this local Springville organization evolved the state organization known as the Utah Indian War Veterans Association, under whose direction a great encampment was held in 1900.

On January 25, 1894, the first reunion of the Black Hawk War veterans was held at Reynolds Hall in Springville, and since then the reunions have been held each year.

#### Bank Robbery:

After Indian troubles ceased, Springville was an exceptionally peaceful and quiet little town. However, there was an occasional exciting event; one of the most dramatic recorded in its history is its bank robbery of 1898.

On Saturday, June 28, 1898, two rough-looking men drove into town about 10:00 a. m. from Mapleton in a buggy drawn by a single horse, tied it up in front of the bank and walked into the building. Assistant Cashier A. O. Packard was alone for the moment. The fellows asked if any money had been left on deposit for them, and on being answered in the negative, expressed surprise and engaged Mr. Packard in conversation concerning the matter. At length he turned aside for a moment, and as he turned back to the teller's window, he found himself looking down the barrels of two formidable revolvers, and was commanded to throw up his hands. One man held the gun while the other went quickly behind the desk and swept all the money in sight into



his coat pocket, \$3,000 in all. While the hands of the cashier were unable to serve him, he managed, unperceived, to touch the electric alarm with his foot. This had connections with Deal Bros. and Mendenhall, and H. T. Reynolds and Co. stores, where the clerks were instantly on the alert. In the meantime the robbers rushed out, leaped into their buggies and drove full speed toward Mapleton. Within ten minutes several men, among them Clarence L. Crandall, were mounted on horseback and were after the thieves, while several citizens, well armed, jumped into a wagon of Thomas Kerswell, that was nearby, and were following the first party. As they neared the mouth of Hobbie Creek canyon the pursuers were within shooting distance and began to send a few shots ahead, which forced the robbers to leave their animals and hide in the dense brush just where the dugway turns to enter the mouth of the canyon. People were arriving from town on wheels, horses, and vehicles of every description, and the thicket was completely surrounded. The chief robber was discovered carefully concealed under the dense brush, and he was induced to come out into the open under the points of several shotguns. He was thoroughly soaked with water from having waded the creek, and he had about \$2,000 of money on him. Sheriff Storrs sent him to town in irons, and the searchers set about to find the other bandit. Daniel Crandall, David Crandall, and John Clark were among the searchers. When the man was found, shots were exchanged; the bandit was killed and one of our citizens, Joseph Allan, was shot in the leg. As a result of his wound, Mr. Allan lost his leg eventually. He received \$350 of the \$500 reward for the capture of Maxwell, the robber who was captured alive, and \$1,000 from the state.

Thus our city had its beginning. Year by year it has grown from a beginning of thirty-four people to its present population of nearly seven thousand (6845 according to the last census).

Year by year it has grown in our pride and love; year by year it has won the admiration and respect of other cities far and near until it is known for its beauty, its industry, its cleanliness, and its interest in the cultural things of life.

So the Crandall family has grown. From its eighteen members who drove to this spot on September 18, 1850, its numbers have increased as has the population of the town. The count of 1947 showed 365 grandchildren alone; this year 800 invitations were sent out to the heads of families. I am sorry I can't give you the exact number of family members living today. The fact that most of them still live in Springville is proof of their interest and loyalty and of their pride in its development.

After all ....

If you want to live in the kind of a town  
That's the kind of a town you like,  
You need'nt slip your clothes in a grip  
And start on a long, long hike.

You'll find elsewhere what you left behind,  
For there's nothing that's really new.  
It's a knock at yourself when you knock your town  
It isn't your town -- it's you.

Real towns are not made by men afraid  
Lest somebody else gets ahead.  
When everyone works and nobody shirks  
You can raise a town from the dead.

And if while you make your stake  
Your neighbor can make one, Too,  
Your town will be what you want to see  
It isn't your town -- it's you.

(R. W. Glover)