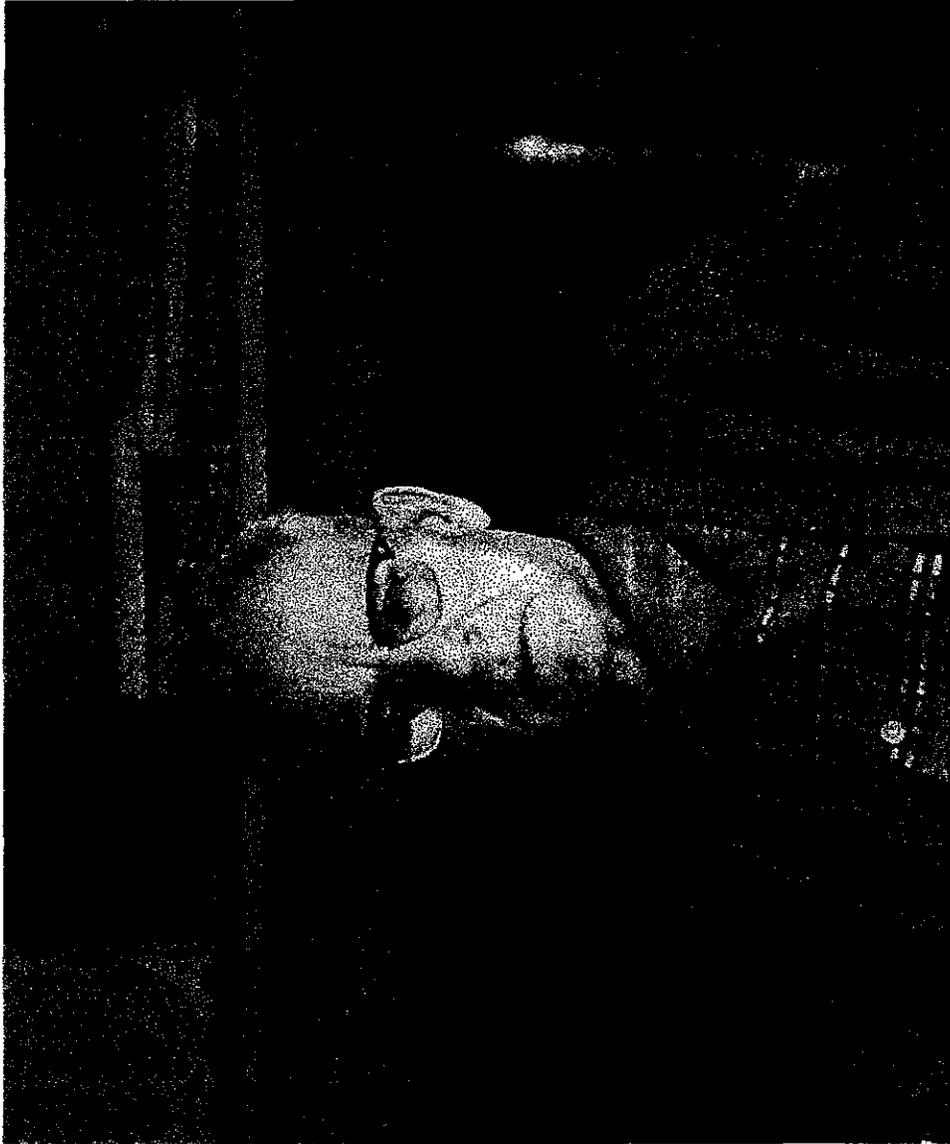


Wilford Clark 1962
Cannonville



Wilford Clark



INTERVIEW WITH: Wilford Clark, Ethyl Henderson Clark
INTERVIEWER: Vernon A. Condie
INTERVIEW NUMBER: one
DATE OF INTERVIEW: January 17, 1962
PLACE OF INTERVIEW: Mr. Clarke's home, Cannonville
SUBJECT OF INTERVIEW: Cannonville history, bishops, Clifton, Indian stories
TRANSCRIBER: Vernon Condie, Rosa Lee Thompson
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The following interview was part of a project that Vernon A. Condie worked on in the early 1960s when he was a park ranger for Bryce Canyon National Park. The purpose of Mr. Condie's project was to collect local oral histories in order to enhance archival material for Bryce Canyon National Park. Through collaboration with Mr. Condie, this interview was copied from the original transcription and taped interview, both currently in Mr. Condie's possession. The transcription has recently been deeded to the Southern Utah Oral History Project.

WC: [Reading from old newspaper *Garfield County News*] "Cannonville was settled in 1876 by James L. Thompson, a member of the Mormon Battalion, and his sons: John O., James Ephraim, Will and Joe., Bishop Jonathan Packer and his son, Nephi;..." Now Jonathan Packer was the first Bishop of Cannonville, and let's see a... (Continuing from paper) "There was W.J. Henderson Sr.", that's EC:s' grandfather - Mrs. Wilford Clark, "John H. Dickerson, George and Joe Ingram, Walter Littlefield and his sons, Dave, Ed, and Sam, Ebenezer Bryce and his sons Eb, Dave, Bill, Al, and Dick." The famous Bryce Canyon was named after this man. "Arley Bliss and Ed Clayton and Morrison Mecham were also with them." Now, Henrieville was settled in the spring of 1878 by the Thompsons and the Littlefields, and the Ingrams and others from Cannonville, and later by Jim Smith and his two (2) families. Bishop Daniel Goulding, so far as I know, Bishop Daniel Goulding was the first bishop of Henrieville as far back as I can remember. If they had one before him I don't remember it. (Reading from the newspaper...) "Bishop Daniel Goulding with his two families, then there was Bishop Pat Willis with his two

families.” Now, Bishop Pat Willis came from Kanarraville and settled in Henrieville and as I remember the story he was the second bishop.

VC: Was he related to Myron Willis?

WC: He was Myrons' father, and I think he was the second bishop and he'd been bishop in Kanarraville before that, “... with his two families. Then there was Roan, Neil and Eb Savage, brothers, Sampson Chynoweth, Lige and Billy Moore, brothers;...” Now, they didn't come in there. This Sampson Chynoweth and Lige and Billy Moore didn't come into the Henrieville Country 'til about the time we came to Cannonville and that was in 1898. We came from this old Paria Town down here about thirty (30) miles down the canyon. It's now deserted. Sampson Chynoweth was down there, moved to Henrieville after we moved here. And the Moores came in from Texas. Brought a bunch of horses in here, three or four hundred head of horses and came from Texas. And they, oh, it would be in the late nineties, I can remember as a little kid seeing (them) with their horses. (From the newspaper again) “Now, Tropic was settled in 1892 by James and Ole Ahlstrom, brothers and Bishop Hansen”, that's the Andrew J. Hansen who later became a Patriarch, “...and David B. Ott, and William J. Jolley and Henry A. Jolley, and Bishop Joseph U. Jolley.” Now, I think Bishop Joseph U. Jolley was the second bishop in Tropic after Hansen; they (Jolleys) were all brothers. Then there was Bill and John Pollock, brothers. Then there were the Shakespear brothers. There was Will and George and Joe, and they didn't come into Tropic until a few years

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after it was settled." They came from Panguitch Country and those Shakespear boys come in

later the way I remember it. "They were the Mecham brothers. They were

here in Cannonville and they moved there. Then there was George Bybee, and Levi Stewart." Now, Levi Stewart used to live down here below town. I can remember that Stewart family there; his father, Joseph Stewart. We lived down here at what they called at that time, used to call "Wooden Shoe" or "Stringtown." There was three or four ranches along down here, couple three miles below town.

VC: Is that just about where the county line is?

WC: That's this side (north) of the county line. From there up to where you turn back his way.

VC: Right along the river there?

WC: Yeah, yeah, right along where those farms are there now. And that's where the first settlement was in this...you go here and kinda turn back a little there before you get to the county line, that's it. I can show you some old rock foundations there where that "Clifton" town was; the first settlement. They call it Clifton. And then as I started to say there wasn't enough water. And Henrieville and a... the people decided to split up and part of them go up the Henrieville Creek and part up Cannonville Creek. And the name "Cannonville" was taken from Apostle George Q. Cannon. That's how it gets its name. Henrieville was named after the first president of the Panguitch Stake (Church of Jesus Christ of Latter-day Saints) who was James Henrie. That's how we get the name for Henrieville, from President Henrie.

VC: Was Clifton the one that was settled as it mentioned here (in the paper) then in 1876?

WC: That's the way I'd understand it. But they had another Clifton up here in the Losee Valley here later than that, across [or] east of Tropic, in that little valley east there. They called the place (it) Loseeville or Clifton.

VC: Oh, I see.

WC: I think they called it Clifton: some people did, and some Loseeville.

VC: What about this Georgetown? Was it settled then?

WC: Well, Georgetown was settled sometime later that... those people came in there, and I don't know if he mentioned that in this story or not.

EC: He does.

WC: I don't know why but a... that's where I first went to school was in Georgetown. We lived down on this ranch and then the folks moved around up in Georgetown and let's see, I'd be going to school along about... no let me get it straight now. I was born in '87 (1887). I suppose it would be in the early nineties, 1892 or 3. I don't know what year I started but it'd be along in there, and they had a little town in Georgetown there at that time. Ah? It must have been around, anyway in the late 80's, or nineties - maybe it was the late 80's when that was settled.

VC: Well, it was settled then after Cannonville?

WC: Yes! Yeah, it was settled after Cannonville. That's the story they've always told me. That Cannonville was settled first down here, that is, Cannonville and Henrieville, ya see, they were, jointly, or together then and they called it Clifton. That's what they tell

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me. Then after they split up they took these other two names. Part of the people went up that creek and part came up this one and settled here and took the water out here and

over there to irrigate and raise their gardens and do a little farming. Well, that's about all I remember about Georgetown, they had...

EC: Do you remember who some of the settlers were?

WC: They had a....Yes, there was old Uncle Charlie P. and Charlie P. is one of the fellows that was with the expedition when this young Everett (Averett) was killed out here by the Indians in 1866.

VC: Under Captain Andrus?

WC: Yes, under Captain James Andrews. They called him "Andrews" I think. That's what we... that's the way we always understood it around here. Anyway, he was with that party, in 1866 when that boy was killed. And my mother's father and my father's oldest brother were also with that expedition.

VC: What were their names?

WC: Father's brother's name was Thomas Jefferson Clark and my mother's father was ~~Samuel Newton Adair.~~ (Reading from the paper again) Well, he goes on to say here, "When the most of these men came into this country there was no civilization at all. Everything was just like nature had designed it. No roads, no canals, no homes, no post holes or wagon tracks, several roving bands of Indians. There was not a mile of railroad in the state of New Mexico, Arizona, Southern Utah, Northern Texas and Southern California. Has I or any other person suggested that the time that good roads would be constructed into this then remote region; that people would come from all parts of the

world to gaze upon and admire its beauty, and grandeur; that the journey would be made from

the then outposts of civilization to these parts in a single day; he would have been

regarded as a harmless dreamer or a dangerous lunatic. But not withstanding that we have lived through this period and seen all of these and other things accomplished.

When the pioneers first entered what is now the southern part of Utah and Northern Arizona it was a wild and uninviting part of our country; the hunting ground of the Ute,

Paiute, and Navajo Indians. And when these people saw the white men come in...," I

haven't read this for along time, "with covered wagons and plows, their flocks and herds

to eat their grass and our civilization to frighten away the game which abounded, they

naturally resented our encroachments. Eternal vigilance was the price of safety and

even then we were never safe. Food and clothing were indispensable and these could be

obtained by the cultivation of the soil and our flocks and herds. They became our most

cherished possessions. Like Israel of old we became a pastoral people. Little attention

could be given to the professions and other occupations, by which men now accumulate

wealth. It was the example of such men and women which left indelibly impressed

~~upon my mind, those men and women which pioneered the Panguitch Valley, Long~~

Valley, Pahreah Creek and Escalante. It was my good fortune to be associated with

them, on the ranges with them, and in their homes and church. I desire to mention

others who were pioneers in the livestock industry on the East Fork of the Sevier River

and the Johns Valley country. William Berry and John H. Davis pioneered the East

Fork..." Now, that's all this country on up here by the "Y", you know, and on up by the

Tropic Reservoir and this Johns Valley country here.

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VC: Out towards Antimony and Widtsoe?

WC: Yeah, well, they didn't go down toward Antimony so much...this Berry and Davis. They were up this way more (west) and run off in this country here (south) in the winter time and put their cattle back up there (East Fork) in the summer. "William Berry and John H. Davis pioneered the East Fork with cattle from Kanarraville, Iron County in 1874." That's two years before Cannonville was settled, ya' see. "The herd of cattle took the name of Kanarra Co-op Company. They brought sheep into this country later. William Berry was killed in Louis County, Tennessee by a mob while he was doing missionary work for the Mormon Church. Interested in this herd was John Berry his brother. Their home was at Kanarra, Utah. Wilson D. Pace, his brother, Harv Pace and Lemuel Redd lived in New Harmony, Iron County (now part of Washington County). Isaac Riddle brought the Beaver Co-op cattle herd into Johns Valley." Now, that's below, down around Widtsoe country there, in the lower end there. Later, Watkin Reese succeeded Isaac Riddle and ran this herd of cattle for many years. All of these ~~men and their wives were real pioneers. Clean in their habits and as dependable as the~~ sun that gave them light. When they spoke I, as a lad, knew they spoke the truth. Around the campfires at night their experiences were told. One could feel the power and influence of these great men. They talked with the Lord as one man talks with another. These men never sought the downfall of their neighbor, that he might rise to greater heights, but were just brave, plain-spoken men, who asked only to be left to follow their own faith and occupation. Knowing that the Lord is knocking at the doors

of the hearts of all men and that if they would only leave the latch string on the outside as it always hung on their cabin doors the Lord would come in and bring peace to their

souls. It was in this environment that my early life was spent. I, too, became a tender of flocks and herds, first for others and later myself. It was under these circumstances in constant contact with men of like occupation that the ideals and aspirations that have governed my life were formed. They were men of few words these silent riders of the hills, and plains and tillers of the soil, men of unsurpassed courage and with hearts as tender as the hearts of women, where acts of mercy and service were required as was often the case. Profoundly religious they held in reverential respect the religion of others. Not many audible prayers were said by them and when the days work was finished and the blankets spread down for the night many silent petitions went up to the Throne of Grace in gratitude for blessings received and other desires. It is up to their sons, grandsons and great grandsons to carry on where their fathers, grand-fathers and great grandfathers left off. We hope and pray that they will be as loyal and dependable and their lives as fruitful as the lives of the wonderful pioneers who have and we ~~certainly believe they will carry on.~~ My association with these splendid men and women made it possible for me, my sons and daughters-in-law to give the church in missionary work seventeen years, one month and nine days, ten years as bishop of the Cannonville ward, fifteen years as President of the Panguitch Stake and two terms in the state legislature. Just this morning we heard the broadcast from Berlin, Paris, London, and Finland, just as plain as if the announcer stood by our side. According to newspaper reports the GarKane Power Company cost \$180,000.00. Electric lights of the GarKane

Power Company are converting night into day and may the management never fail in their desire to furnish the light the people anticipate and may the GarKane Power

Company ever run." Now, that brings back the picture. It was a GarKane Power that put this program on and that's how he happened to be on it. He was asked to take part on the program, tell some of these pioneer incidents.

VC: And what was his full name?

WC: William Jasper Henderson Jr. It says, "I thank you, William J. Henderson." W.J. Henderson, he's gone by W.J. but his name was William Jasper, Jr., but he signed his name usually W. J. Henderson and... We came here, my people (Clarks) came here from the Old Pahreah town in April, 1896 and there's a little story connected with that if you want it.

VC: You bet we'd like to have it.

WC: Well, we bought...some few months before that a fellow just wanted to sell out here and go to Wyoming so he came down [the Pahreah] and my father and I were out on the range down there and I guess it was the fall before 'cause I was out of school. We lived ~~at this old town down here about thirty (30) miles down the canyon and he came out on~~ the range where we were and spent the night with us and Father gave him six (6) head of cows and calves for his home and a little farm that was here [in Cannonville or Clifton]. Well, the next April we moved up. The ice would be gone out of the creek pretty good. It freezes up down this canyon. There's a box canyon here for twenty-five (25) miles that you travel where this Pahreah Creek goes down. Well, we left early one morning and I'd just turned my eleventh (11th) birthday in February and this'd be in

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April. [I] had my eleventh birthday in February the year we moved up here and we had two

(2) saddle horses and one good work horse and an old wagon. Father put the work

horse and one of the saddle horses on the wagon, then he put me on the other one or had me get on the other one and drive the two (2) milk cows. And along, (laughter)... and all we had is my father and my mother and let's see there was one, two, three, four sisters in this wagon; old wagon box and all of our furniture and our bedding and our eats and supplies and pots and pans and wash tubs and everything we owned was in that wagon. When we came to Cannonville and we (laughter) and I was on the horse and there was four (4) girls and Father and Mother in the wagon with this equipment. That was their wealth. Well, we got up in the canyon and the cows started gettin' tired, but we got almost half way up the canyon and this saddle pony begin a gettin' tired on the wagon so he put the other saddle pony in by the side of the work horse and then had an extra harness we put on this 'un I's riding and had a single tree that we hooked to the end of the tongue. I rode him out on the end of the tongue and he drove the team [until it] 'came dark on us down here along this old town here (Clifton). We came into Cannonville in the night up here where Joe Hughes lives now. There's an old frame house there. That's the place we bought. Next morning we got up and took the first look at our new home and the town. It was in April, 1887. I've been stickin' around here ever since.

VC: 1887?

WC: 1898! 1887 was when I was born. And now if you want the bishops of Cannonville I believe I can give you those bishops.

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VC: Fine.

WC: If I have it correct this Jonathan Packer would be the first and Hyrum Elmer would be the second. Seth Johnson would be the third, W.J. Henderson Sr. would be the fourth, Wesley W. Willis would be the fifth, James N. Henderson, her (EC:) father's brother, would be the sixth. Sixtus E. Johnson, the son of this Seth Johnson would be the seventh.

VC: What was his first name?

WC: Sixtus E., Sixtus.

VC: I never heard that name before. I guess that's why...

WC: Sixtus E. We called him Six all the time, Six Johnson.

VC: S-I-X-T-U-S ? (Spelled)

WC: S-I-X-T-U-S, Sixtus. No, let's see how far did we get? To the seventh? Then your (EC:) father would be the eighth....

VC: His name?

~~WC: William Jasper Henderson -- W.J. Henderson Jr.; W.J. Henderson would be the eighth~~
and I was in the ninth. And Benjamin F. Campbell was the tenth and then I was the eleventh. And W. Jasper Henderson, her brother, (EC:) was the twelfth and my brother Marion G. Clark was the thirteenth, and the present bishop, C. Angus Baldwin is the fourteenth.

VC: Well, they've been here quite awhile to have that many bishops.

WC: Yeah. Well, you see they came here in 1870, 1868, 1860.

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VC: 1876.

WC: 1876, that's right, 1876 that's right. Now, if you got any particular question [about] when we came here [or] if you wanted some of the old names that were there in 1898, that's just before the turn of the century.

VC: Right, you bet!

WC: Her (EC:) grandfather, Kendall Fletcher, her mother's father, lived here and her grandfather, W.J. Henderson Sr. And there was Oliver Anderson an old fellow from the Scandinavian countries. Talked kinda' broken. I can tell you a story or two on him. Ha!

VC: Okay. (Laughter)

WC: And ah... let's see, there was the... Well, about the time we came up here the Twitchells came up here; up from the old Pahreah Town. They came in here along about that time.

EC: Arn Twitchell.

W.C: Arn Twitchell and then there was the Duttons, 'was George Dutton and William or Bill Dutton and there was Mangums; John W. Mangum and David Newton Mangum and Sirus Mangum, all brothers. ~~They lived here and Ingram, Will Ingram, and George Baldwin, the father of this boy, is the bishop now. He was here, that is they came up from Pahreah right about the time we did. The people begin to move away from there.~~ Oh, let's see. The Nashs' had just left. I remember your people (indicating EC:), talkin' about 'em but I never did...

EC: Nashs and Bornes?

WC: Huh?

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EC: Nashs and Bornes.

WC: Yeah, Bornes, ya. They were here. They'd just left. I didn't get acquainted with 'em. But they was the Willis'. The one that was bishop and Sirius his brother and a John Patterson, a half brother; they lived here. But Sy and Wes went to Wyoming when our people moved to Wyoming and settled up there. They never did come back. And Hyrum Elmer, Hyde Elmer we called him and it would be her (EC:), her uncle. He lived here. And then there's another family came up from down there (Pahreah) by the name of Caffall; Ephraim Caffall family.

VC: How do you spell their last name?

W.C: C-A-F-F-A-double-L. And Pierce, old man Pierce was the postmaster. Was his name William?

EC: Yes.

WC: William Pierce, and then there was Jacob Graft. He lived here.

EC: He was a Swiss.

~~WC: He was of Swiss descent~~

VC: Did they come from Kanarraville country?

WC: No, they...some came. He came from Santa Clara and Kanarra. They were related to those Kanarra people and also Santa Clara Grafts. Oh, and who else? Oh, this Hansen had a family here. Bishop Hansen had four (4) wives and one or two of them a' living here.

VC: Could you tell us something about the building of the church or the schools here or the development of the culinary water, I think...

WC: Well, the culinary water began with the creek down here. When they first moved in here before they got their ditch in, why, they all got their water out of the little stream in the creek; they'd haul it in barrels. When they got their irrigation ditch in, they'd bring it down the ditch and I remember as a boy every Monday morning they'd turn the water down here at the upper end of town. They'd split it and a stream would go one side and down the other and they had little wells dug in the ground three or four feet deep and they'd run those full in the shade of a plum tree or some that didn't have a tree, they'd build a shade over it, to keep it cool, cover it up and get the water out of that little pocket in the ground. Every Monday morning. If they'd run out of water that was just too bad, they'd have to go to the creek or up the ditch some place to get a drink. Well, about...that's the way they run the water 'till a nineteen and, let's see, we were married in 1911. We taught school here in 1911 and 12 and 1912 we moved to Johns Valley and it was in the summer of 1912 and 1913 we put the pipeline in. The first pipeline in Garfield County was put in here (Cannonville). And we've been fightin' it and battlin' it ever since. We've got a pretty good little system here now. We got a loan here a few years ago from the government ya' know, this office over here from Panguitch. And now it's doing fairly good. We haven't frozen off this winter but we have done a number of years before. And ah, when I came to Cannonville in '98 (1898) they had a log house. Oh, I guess it would be, I guess as wide as this room and as long as these two

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here, maybe a little wider. They had two little schools in there. They had two teachers and each one had a class. But later years the people had gone up on the mountain and got the pine logs and made this log school house, and 'course that was their church

house, and dance hall, and their entertainment and everything else in that log house. Well, a few years after we came here they made a "T" on the north side of it and built a frame building out there and had a little more room. It wasn't quite as big as the first room but it gave 'em more room and they could hold their Sunday schools and churches and things in there. And they'd dance a little better.

EC: Folding doors.

WC: Had folding doors. Well, it went on that way until, I can't tell ya' the year... Let's see...we went to...can you remember about when it was?

EC: When you were put in as bishop the first time, you know. That was when that first school house burned down. I think we could (?) of this one that's down here now.

WC: Is that when it was?

EC: I think so....

~~WC:~~ Well, the county some way got money and put a house in just like this one that's down here, and something happened to it. It burned down. But that would be about ah, oh, '15 to 1915, 1920, somewhere along in there. It was 1917 when I was put in bishop first time. Maybe it would be a little later than that because I was put in bishop in 1917 first time, as I remember it. And it would be along about that time they constructed this school house just a little before that because she (EC:) says while I was bishop, then is when it burned down. Well, the county didn't have any money to replace it so her (EC:)

father loaned them the money and they replaced it on the old foundation and then the county paid him back, later. And they got the building right back, in just a few months, as soon as they could build it back.

V.C Did they ever have a fort in this ah, country over here to defend themselves against the Indians?

WC: Not that I ever knew of, no fort that I ever heard tell of.

EC: They did in Panguitch.

WC: They had a fort in Panguitch but not here. I think by the time they came in here why they got along fairly well with the Indians that was around here. I don't remember of any... I don't remember of any stories of any, ah, of very much trouble. There was one or two old fellows would come around, pester the women, 'make 'em give 'em something to eat; but, they finally got that controlled and whipped and when I come here in 1898 why the Indians were always friendly, very friendly. Even before that. They'd travel around here and go to Escalante and here and down to old Pahreah Town and I can remember back, they had one old Indian here by the name of Jim; he was a wonderful man. He'd-a-been-a-good-Latter-day-Saint-if-he'd-ever-been-baptized, but he's buried up here in our grave yard. He was their head man, chief or what ever ya call it. And they'd come down there and they'd hunt around, ya know, and they had this bunch out, oh, about a half mile west of town, a little ridge there, near the old grave yard. That's down there if you ever go down there by that old town. Well, old Jim come over to the town and was talkin' to my father and old Brother Twitchell and different ones there and he had two boys about our age. And this man Twitchell had a couple of boys

and I was there and two or three of the others. And we had our homemade bows and arrows

and these boys (Indians) had theirs and was goin' down below town to hunt rabbits in the brush down there and we wanted these two papooses, boys, to go with us;

and they didn't want to go. So, old Jim Indian, he made 'em go with us. He said, "You go on with 'em." So they finally come along, and we went down across the creek and started back up toward this Indian Camp and we could hear some yelling. My golly, a fellow was a yelling. Of course, kid-like, why we just paced up a little bit to see what was going on. When we got up there here was a big crowd all around and a couple a fellows down on the ground. There was three of four of 'em on the ground. One fellow stretched right out and another fellow a straddle of 'em with his knees on his arms, and then a man on each hand and a man on each foot. We squeezed around among the Indians and finally got to look, and here was the old Doctor; had a hammer and a nail and he was taken a tooth out of this fellow on the ground. (Laughter) And he... and when he'd hit that nail how that old fellow would yell. Gosh, he'd just make the hills ring down there. But that's the first Indian tooth pulling and the only Indian tooth pulling-I ever saw. But that's the way they got his tooth out.

VC: Could you tell us something about this old town of the Pahree as they call it or Adairville or the others down that way?

WC: Well, I can't tell exactly when they were settled, but there is a grave down there. One person died there, would give us a little idea if we were down there. I think Adairville was settled first, before the old Pahreah Town, That's what I think* Old Peter Shurtz... You ever heard of Peter Shurtz?

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VC: Yes.

WC: He's a connected up with the Mountain Meadow deal some way, and come off over in here, and he settled down here in what we called Rock House Bench, and that's about

half way between Pahreah and Adairville, in here at Rock House Bench and built a fort there. That is he didn't exactly have a fort. He had one big building with these angled openings in it, ya know. I can remember being in that old big rock building looking out of those holes, but the floods washed it all away, its all gone. But Adairville was built down there before Pahreah. And because of the water situation, I think it was about the same as it was here. They moved back up about ten (10) miles up to Pahreah Town to get more water and where they could farm, The water wouldn't... In the summer time it would dry up down at Adairville, but ah, I've heard my father tell about a fellow by the name of John W. Young was in charge of that and then there was a fellow by the name of Thomas Adair and I think he was my mothers' uncle. I'm not sure, but he's related, and this lady that's buried down there, she was my mother's cousin and she had married and her people moved down here and they was out [in] Pioche, Nevada. Young woman got sick, sick quite a while and they's trying to get her here to her people, but she died as she was coming in on 'creek there at the, the old present Pahreah just before they got in, and then they took her down where her people were; ten (10) miles below there, that's the way the road went and buried her there. That's that lone grave down there and I can't remember the inscription that's on it or the information. We should have a picture of that somewhere. I think we got it but I don't know where it is.

VC: Did all of the people that lived in those places move up this way or did some move other places?

WC: No, they went, most of them come this way but some went to Kanab, some went to Arizona, and there was a lot of drifters settled down there. People traveling through wantin' to get away from the law, I think. We had some of them down there. The way I look back now and look the thing over I think we had some of those, those fellows a drifting away from the law. There's a fellow by the name of Ed Morris and Tom Ray and ah, let's see, Ed Franklin. There's two Eds; one Ed Morris and one Ed Franklin and Tom Ray and there's another one, I can't think of his name anymore. And there's a family come in there by the name of Potter. And ah, everybody got the measles there. That's where I had the measles, and this man Franklin, he's pretty good to help around and these Potters [that] lived up above the old Pahreah Town about 2.5 miles in a little old dug-out in the bank. Had a fire place in there and of course there's everything smoked and got black and dirty. Franklin would go up everyday and see about them. They wouldn't let them come to town. He come back one day and he said "Oh, yes, they've got the measles all right but, they haven't the measles that you people have got here," He says, "You got the red measles. They've all got brown measles up there."
(Laughter) They were all so smoked up and just a man and his children, he didn't have any wife.

VC: Well, were the people avoiding the law then because of this polygamy issue, or was it...

WC: No, I don't think we had any polygamists. I can remember there was one fellow came into this same dug-out by the name of...

EC: Cherry?

WC: No, it wasn't Cherry. He was one of the Robbers Roost gang came down in there with a bunch of horses and they caught up with him there. Caught him, traced him down in there and he had a bunch of lovely horses they'd swiped. He come from out in this Robbers Roost country. What the devil did they call him? I can't remember, but he was a gray headed fellow. I can remember seeing him and they came and the sheriff followed him and his posse and they surrounded this old dug-out house and early in the morning when he came out they collapsed in on him and got him. He didn't have his gun and they got him and all his horses and everything down there.

VC: Was he one of the Butch Cassidy boys?

WC: Yes, he's with that outfit. The Butch Cassidy bunch, Steel Dust? No, that wasn't what they called him. Had a name for him. It'll come to me some time maybe but not tonight. My father and two brothers, mother went from Washington down here in Kanab Country, Skutumpah over here, and went with the Mormon migration to Arizona in the late 70s across the Colorado River down here and went out into...Father's people settled in Nutrioso, Arizona and my mother's people settled over in Luna, New Mexico over the ridge. Now it'd be like Panguitch and Tropic here on the side of the mountain.

~~I often think of how much alike they are. Well, Luna is on the south side in New Mexico and Nutrioso is on the north side in Arizona. And ah, just a few years after that why, my father and mother and two or three other couples and some older people came back and went down to St. George and were married in the St. George Temple. Came all the way back in a lumber wagon, were married. They were about six or seven weeks making the trip with a team, in the winter time. 'Got caught in the snow out here on the Buckskin Mountain.~~

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VC: Well, they came from the state of Washington?

WC: No, the county of Washington, the little city and town.

VC: Oh, over by St. George?

WC: Ya! Down here by St. George. That's where my... they were both born in Washington there just this side of St. George, [in] that little town there. They came down there with the early settlers of "Dixie." You've hear them old stories on the Dixie, well my people was those. Both my father's people and my mother's people. They came from up around Payson country, up in there.

VC: Why did they call this the "Wooden Shoe" as you mentioned a little while ago?

WC: Well, the only way I can tell you about that is, there was some people by the name of Neilsens and I think when they came in they had these old wooden shoes.

VC: Dutch.

EC: Danish.

WC: Old Danish people, see old Danish people. "Old Country" people and the old lady was a mid-wife and took care of the women for years. She'd got on a horse and ride from one habitation to another. That's the way she got around; they'd take a saddle horse and go and get her. ~~Wagon roads were not good. Well, later years I guess roads got a little better; they went with wagons some of 'em. Then I can remember different ones tell about gettin' her on a horse and she'd just go right on the run. Just as quick as she'd get the horse to runnin' why way she'd go.~~

V.C: Can you tell us something about some of the other school teachers that were here?

WC: Well, when ah, maybe you'd better start on the school teachers, you started school before I did dear. Well, you had ah, who'd you have before Elmer Losee came here?

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EC: Naomi King. She afterwards married one of the Willis boys.

WC: Yeah, she married the man that father bought the place from. The name of Willis.

EC: I went to school in a log house where our church is now with a dirt floor and a big fire place in the end. She was the teacher, Naomi King, she came from Kingston.

W.C: That's down this (pointing north).

VC: Yes, down by Circleville.

WC: Yeah! Just the other side. Well, she taught before I came here. After I came here the first year that I went to school here we had ah, Elmer Losee and Aunt Cora Evans, [who] later married Jim Henderson. And they were our teachers and ah, we never thought the man was too good but this woman was a real good teacher. She was thorough and good. And then we had a boy that went from here by the name of Andersen, George Andersen. Went to Provo, put in a year or two or three years at Provo and he come back and took over and he's a wonderful teacher. He taught here in Tropic, in Henrieville and here for years. But he was a real good teacher, George was, you might call him a Cannonville product. I don't whether he was born here or not. His mother was blind and his father was a Scandinavian, a Danishman. I don't know where he was born but he was a good teacher. Lived a good life; he was a good man all his life. Mr. John Fletcher, Clele Fletcher's father, he was the next one. John was a good teacher. Well, before him though we had, I don't remember. I never did graduate from the eighth grade here...Yeah, Hans taught here. And then long 'bout 1902 or '03 our parents hitched up the old teams and wagons and took us over to Beaver to the Beaver Branch of the B.Y.U.

VC: Oh!

WC: We went there. That's up where the race track is now up in the canyon west, or east of Beaver. Up in that old fort there, that old fort.

EC: Fort Cameron.

WC: Old Fort Cameron.

EC: That's where I graduated from high school. [In] three years.

WC: And I went there one year and part of another then I came back and rode on the range that winter and the next year I went over to Cedar and run into one of the best men in the world over there. I'd never graduated from the 8th grade or anything. I went over here to Beaver and took...I don't know what grade I was in over there. Anyway, I went there two years and then I went to Cedar and George W. Decker was principal of the school there. It was then the Branch Normal School, branch of the state formal school. Well, my uncle over there, fellow by the name of Pace and my father took me to the school house there, out west of town and they called on Mr. Decker. He visited with us a little bit and then he took me in that room and put me through a bunch of questions and you know he let me go in the first year, high... (High school) and I went there three years and graduated. I thought that was one of the kindest things that ever happened to me. I wasn't any more prepared for the first year of high than a sick chicken. But I got through in three (3) years and then I went to Germany on a mission, spent three (3) years in Germany and Switzerland. Then I came back and I been, as I said, around here ever since. I taught school in Henrieville that winter. I came back

and she (E.C.) taught school here. We got married. She taught around here for what, seven or eight years, taught in Panguitch three or four years.

EC: I taught twelve years altogether, short of teachers and I and Sister Thompson taught.

WC: Oh yeah, we had Sister Thompson. Rachael taught too quite a bit. That's Mrs. Jolley's mother.

VC: Oh, yes.

WC: She's a wonderful teacher. She taught here too.

VC: Is she the one that had the red hair?

WC: Yeah.

VC: That's why all the girls have red hair?

WC: Yeah, yeah, her hair's white now almost, like mine.

EC: Well, you've seen her haven't you? She's been in the Park post office.

WC: She goes up there, stays up there with Mrs. Jolley.

VC: Yes, yes, I know her quite, quite well. Well, ah, when was it that my wife's dad taught here? Do you know?

~~WC: Well, I can't tell you the years but we had five or six, that's later, that's after I came~~
back off my mission. We had this man Jackson. We had a man by the name of Jackman. We had a man by the name of ah, one that lived down at June's that winter, Morrison.

EC: Morrison

WC: Morrison, I guess it was. Then we had that lady ah, Miner...

EC: Minier.

WC: Minier from Salt Lake. Oh, goodness I can't... there's so many of them I can't remember. But I remember that man Jackman singing and he'd, just before he'd come down here, he and three other fellows had won some award in a quartette singing. I can remember that.

EC: Jackson!

VC: Jackson?

WC: Jackson, yeah, your father-in-law.

VC: Well, he was telling us that they had a quartette here and they used to have dances here, a dance band and he was telling me something that he set up the first radio that they ever had here in the town, through the school some way and they had all the town people in on a national hook-up or something. He could remember a lot of that stuff, and it was real interesting.

WC: Yeah!

EC: ~~My goodness, if you ever bring him again, why, bring him around. I'd like to see him.~~

VC: Well, he might be down this summer, we hope.

WC: Have you got any other questions now you'd like to ask?

VC: I'd kind of like to know why the people settled up here; mostly for ranching was it?

WC: Well, there's a little story to that. I don't know how positive and accurate it is but they left Morgan County up there. Her people and some others left Morgan up there in

Morgan County, going through to Arizona and this had been opened up as a short cut. There was a few families in here. And they came down into here bringing their stock along with them, going to go down the canyon on this short cut to Arizona. When they got here these valleys were just beautiful with grass. High, tall, beautiful grass.

End of Interview

please sign

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INTERVIEW AGREEMENT AND DEED OF GIFT

I hereby give to the Utah State Historical Society the tapes and transcriptions of the interview/interviews recorded on 1-17-62 and grant the Utah State Historical Society the right to make the tapes and transcriptions available to the public for such educational and research purposes that are in accordance with the policies and procedures of the Society's Utah History Information Center.

NARRATOR Wilford Clark

ADDRESS _____

Cannonville, UT

SIGNATURE Wilford Clark (deceased) Gloria → ^{Sign here x} ~~Alma Clark~~

DATE _____

INTERVIEWER Vernon Condie

ADDRESS _____

SIGNATURE on file

DATE _____